

C A T E C H I Z I N G  
Upon the Heidelberg  
C A T E C H I S M E,  
Of the  
*Reformed Christian Religion.*

*Published*  
After Precedent Inspection and Approba-  
tion of the Rev. Classis of Hoorn,

By  
P E T R U S de W I T T E,  
*Minister of the Word of God at Liden.*

And now after the Sixtieth Impression,  
T R A N S L A T E D  
*For the English Reformed Congregation in Amsterdam.*

2 Tim. 1: 13.

*Hold fast the forme of sound words, which thou hast heard of me  
in faith, and love which is in Christ Jesus.*



A T A M S T E R D A M,

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# AN ADRESSE

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To the

Courteous, Peaceable, Flourishing reformed Church of Jesus Christ in DELFT.

*Worthily-honoured, much beloved in the Lord Jesus Christ.*



His litteral present is lined with holy Materials. Worldly tongues seeke for the dainties and Curioſities of delicate Puſt-paſtes and en-ambred Sauces, but here is food for other palates than the world knoweth of. The Doze is indeed marked with ABC, but the right doze of it rightly taken down, will make, not an *Abecedarian*, but a perfect

man. Thus did that Highly-learned *Jehu de Bruns*, Syndicus and Countellour of *Zaaland* our much eſteemed and deſired Lord and friend judge of this *Catechiſing*. As baſe & ſmall as theſe Inſtructions may ſeeme in the Eyes of wordlings; ſo pleaſant and delightfull are they to Heavens Soules, that are acted by another Spirit. But herewith can, nor will nor need we ſay much of this our *Catechiſme* in particular, finding once againe, that it is looked upon with a favourable Eye, and received with courteous hands of the Churches of our Countrey in generall, and our Beloved and Love-returning Congregation of *Hoorn* in particular. For this cauſe it comes forth again from under the Printing preaſſe, yet adorned and clothed with another garment. The matter is moſt as before. Manie principall Scripture-places, before onely marked, are now expreſſed at full, at the requeſt of manie Reverend and Learned Preachers, for the behoof of Learners, who may now with more eaſe proceed in reading and learning. It had bene eaſie for us to adde yet many more, but we have endeavoured brevity, leaſt the Church be deprived of the principall, being deterred by the greatneſs of the worke, and the charges following upon it. We eye onely the edifying and profit of the bodie of *Chriſt*, and truſt to have hit the marke, obtaining the firſt fruits of the crop of profit, through the rich grace and bleſ-

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blessing of God. For this cause now we use much boldness in  
Christ, to addressse ourselves also to you about this manner of  
Teaching, that as it hath commendably and exemplarily bene  
some yeares agoe begun here, so it may increase more to the  
Imitation of other Churches, whereunto we also shall lay out  
among you our talent committed to our truit, according to the  
measure of the gift and grace of *Christ* imparted to us. This we  
doe in the words of that great Zealote in Gods house, *Mr. William*  
*Teellinck*, out of his book called, *The Parved way to Salvation*,  
propounding fit *meanes to attaine to the knowledge of diuine things*.  
„ Thus he saith Pa. 53. It is highly needfull that we instruct  
„ the Simple and Catechize them. Manie a man hath often taken  
„ great paines going to Church, hearing Sermons, and yet hath  
„ growen litle, and that therefore because they have not learned  
„ the first beginning of the Doctrine of Christ, according to the  
„ Apostles Counsell, *Hebr. 6: 1, 2*. Whence it is come to passe that  
„ they could never fundamentally understand any Sermons, how  
„ ever plainly made. As a man that comes into a Carpenters  
„ shop or the like, and he understandeth not what is *a beetle, a*  
„ *plainer*, & although his master talketh of it, the Apprentice hath  
„ no profit thereby, till he hath learned to knowe the first things.  
„ It is just as if a man would presently goe and learn to reade, that  
„ knowes not yet his A. B. C. and hath not yet learnt his letters.  
„ True this kind of Teaching by questions and answers seemes to  
„ be childish, but we are childre in spiritual things & must be led  
„ along as it were. We know that every where there is much spok  
„ against Catechizing and this manner of Teaching, and we won  
„ der, not at it in the least, yea we should rather wonder if it were  
„ received without contradiction, for we know wel enough that it  
„ is the ancient practise of Satan, that he seeks to make those things  
„ most odious among men, which he perceives are most profita  
„ ble for men unto Salvation. Now Experience hath so plainly  
„ taught us as the daylight, that scarce anie thing can be taken in  
„ hand more profitable for plaine people than plaine instruction,  
„ as the same thus appeareth in all the Congregations where the  
„ same is throughly observed. What wonder is it then that Satan  
„ watcheth against it? But let us be wise and seek to promote, and  
„ observe it the more accurately, that we may be more and more  
„ furthered in the Knowledge of the Truth to our Salvation.  
Of the profit gotten by these Observations the flourishing Con-  
grega-

gregation of *Prechts* shall give testimonie before the face of the united *Neatherlands*, mightily grown by the unwearied labours of the Pious and most learned D. *Gisb. Voetius*. (Of whom we knowe, naming him with honour, that the Catechezing of youth is as it were proper and naturall to him) and of his most worthie Brethren. They that despise this, are either unfit through their idle laziness, or arrogant and puffed up through conceit of their own wisdom, not able by reason of their pride to humble themselves so lowe, to the contempt and vilifying of the children of the kingdom. But not to dance out of our rowe, and to allowe to much scope to our penne, we returne to you again, *Beloved in Christ*. Doe not thinke that this worke concernes onely Ministers, I Judge, saith *Teeling* (*Key of Devotion* P. 534.) „that it concerns not all Christians indeed, but Masters, Parents, „and Superiours, or Fathers of families as nearly as Ministers, „and my reason is: For as much as generall publick teaching, „without this Catechizing in houses brings forth litle fruit: that „also everie familie ought to be as a litle Church.

But how manie parents through carnall tendernefs of heart, and fondness to their children, are kept on this side of such Exercises, to the losse of Christ Church and their families. Of this complaineth the same man of God in his book called *Time of rest*. „P. 243. Manie Parents and Fathers of families are so minded, „that themselves come indeed decently to the Church and rest „as is fitting, but they cause not their families to doe the like (as „did *Josias* 2 King. 23:2,6.) But are so perversly tender towards „their children and families, that they dare not offer them so „much displeasure, as to make them not onely in the fore- „noone, but not in the afternoone break of their vanities, and to „goe to Church, and afterward to come to the Repetition of the „Sermon and to Catechizing. They suffer indeed patiently „that in stead thereof, they give themselves to all manner of „Vanitie, some to playing at Cards, with their play-fellows, „even in the house of their parents, others spread themselves „abroad into the Places of recreation, Bowling-greenes, Ball- „playes, and manie into Innes and Alehouses, Dancing-schools, „Gaming-houses at the time whe they ought to be in the *Schools* „of Christ, and that altogether with the good will, or at least „with the knowledge and Connivence of their Parents, &c.

Hearc then (and why should we not willingly heare in this sin-

full age such Preachers of Repentance) and conform ourselves  
 „ to his Exhortations. *Ibi.* p. 255. Reforme your house after everie  
 „ Sermon you heare. Shew and manifest in those of your fami-  
 „ lies, that ye make Conscience of the word preached. Doe thus  
 „ both forenoone and afternoone. Begin also, especially on the  
 „ Lords day to Catechize your domesticks, and to instruct them  
 „ in the foundations of Christian Religion according to their  
 „ need. And thus practizing these things well, ye shall allwayes  
 „ well acquit your Consciences before the Lord, doe good unto  
 „ your domesticks, and bring comfort to your Soules, and ye  
 „ shall bring much ease to the ruling of the Commonwealth.  
 „ For sure all disorder which breaketh out in the Common-  
 „ wealth, is first bred in families. There then may the Basilisk  
 „ be best crushed in his Shell. The greatness of the Spirituall pro-  
 „ fit hence arising seemes to have so farre ravished this heaven-  
 „ lie soule, that it could not satisfie it self. Wherefore also the  
 „ writings of the afore-mentioned Authour are enterwoven and  
 „ straved all over with such and many like sounding Exhorta-  
 „ tions. See the *Key of Devotion*. P. 466. 538. and a *Spirituall Couran-*  
*ties* P. 56. 69. And else-where.

These and the like reasons had moved us to bring this Cate-  
 chizing to light, by this small and litle helpfull meanes to in-  
 struct the simple Christians, willing to learne, to stirre up the  
 sloathfull, and to give a spurre to them that are running, hoping  
 also to have cut of and taken away the pretences, which manie  
 use to alledge, for to hinder such necessarie and profitable Exer-  
 cises. Have ye not manie bookes? Here shall ye compendiously  
 find all the fundamentalls of *Christian Religion*. Have you but  
 litle time to turne over manie writings if ye have them? you may  
 at spare houres reade in this. And if you will be wise, followe  
 this our advice herein. Make a beginning in the beginning of  
 the weeke, continue to the Lords day, and thus redeeming the  
 time, followe the footsteps of the Sabbathlie Explications in the  
 Church: So shall you be edified in the knowledge of the Truth  
 which is according to Godliness, understand Sermons with better  
 fruit, and be readie to answer everie one that asketh of you a reason  
 of the hope that is in you. We trust that the A.B.C. clarkes (that is  
 the children, which are unskillfull in the word of righteousness) shall  
 here find milk, if they doe but as new borne babes desire the sincere  
 milk of the word that they may growe thereby. We give herewith also

*strong*

*strong meat for them that are perfect, which by reason of use have their Senses exercised to discern both good and evil. And let us the more hold this fast in these sad times, in which the Independents cast of the use of Catechismes out of the Church, together with the forms of prayer, the use of the Lords prayer, and the Apostles Creed, as Apocryphall and Antichristian, and Superstitious: that we be not as Children tossed to and fro with every wind of Doctrine, by the slight and cunning craftines of men, that lie in wait to deceive. Eph. 4:14. As among them all Heresies Errours and Sects encrease to the decrease of Godliness, good order, and detriment of the Truth: at which the Man of Sin, the Son of Perdition rejoyceth. Subject yourselves rather to the Judgement of the Christian Particular Synods of South-Holland, who hold Catechizings powerfull Antidotes against Errours creeping in, And therefore have they often enjoined the Churches, that the Resolution of the Nationall Synod taken about this point, should be followed in practise, as appeareth by the Acts of Gouda Anno 1620. Art. 66. of Rotterdam. Ao. 1621. Art. 36. of Gorinchem Ao. 1622. Art. 27. of Delf. Ao. 1628. Art. 31, and 50. Of the Briel. 1633. Art. 42. Of the Hague. Ao. 1634 Art. 29. In following yeares also are laudable resolutions taken about this subject in the Synods of Geldria, Vtrecht, Over-Iffel &c. The Church also hath thought it good and necessarie for resisting of Errours of all sorts, the Popish especially (if not to get this out, yet to stop it as much as may be) among other things to worke by way of Catechizings; as is to be seene in the Synod of Schiedam Ao. 1651. Art. 3. In pursuit of former Synods of Leiden Ao. 1639. Art. 49. of Gorcum Ao. 1642. Art. 48. of the Hague Ao. 1644. Art. 10. of Leiden Ao. 1649. Art. 2. That among the Meanes to resist Poperie this should stand in the second place: That in all places Catechizings be well maintained. These must be unto you, The words of the wise, like goads and as nails, deep fastned by the Masters of the Assemblie, which are given forth by one Shepheard. Eccl. 12:11.*

For a Conclusion let this Address be as wellpleasing and acceptable to you, as it proceedeth from a well affected mind, ready to serve you for the Salvation of all your Soules. Our prayer to God is, that you may be some way helped by this our labour in your God-seeking and Truth-loving endeavours. Oh! that we then also might againe be helped of you by your prayers. You are hitherto reckoned (thus may we in truth glorie of you

in the Lord) among the Peaceable, Sweet and Flourishing Churches of our Country. You are obedient to them that have the rule over you. They watch for your Souls, as they that shall give an account. They doe it with joy and not with grief. To know them that labour among you and are over you in the Lord, and admonish you; ye esteeme them verie highly in love for their workes sake. Therefore the Daughters love you. But leave not your first love. Hold fast what you have, least anie take your Crowne from you. Be at peace among yourselves. Briefly: we conclude with the Apostolicall exhortations and supplications. 2 Cor 13:11. 1 Thess. 3:12, 13. Jude. 5:24, 25. Finally brethern, farewell, be perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace shall be with you. The Lord make you to encrease and abound in love one towards another and all men, even as we doe towards you, to the end he may establish your hearts unblamable in holiness before God even our Father at the coming of the Lord Jesus Christ with all his Saints.

Now unto him that is able to keep you from falling, and to present you faultlesse before the presence of his glorie with exceeding joy, to the onely-wise God our Saviour be glorie and Majestie, dominion and power, now and ever, Amen.

Your cordially affectionate servant, readie  
to serve you in Christ.

PETRUS DE WITTE.

# DEDICATION

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To the Reformed Church which by the  
Ministerie of the word is Collected in the  
famous Sea-Town of  
HOORN, in West-Vrieslandt.

Worthily Honoured, Beloved in the Lord Iesus Christ.



It is a golden rule, of *Augustine lib. 1. de Trinit. cap. 3.* All things that are, written by everie  
one, come not into all mens hands. And  
therefore it is profitable that manie bookes  
be written of manie men, in a different stile,  
not of a different faith, even also of the  
same questions, that so the same matter  
may reach to more men, to some in this, to  
others in another manner. These words are unto us a suffi-  
cient answer and Apologie against those that may wonder what  
hath moved us in such plentie and diversitie of well composed  
Instructions in the fundamentall points of Christian Religion,  
to bring forth this *Catechizing* also. We grant willingly, that we  
say nothing here but what hath before beene said of Eminent  
Teachers and men of God, whose labour hath bene helpfull to  
us. Truth is Simple and the same all over, and in all its parts, and  
allways like unto it self. We will rather rescribe old and sure  
things, then impose new and dangerous paradoxes upon the  
Churches. *To write the same things to you, to me indeed is not grie-  
vous, and for you it is safe,* said the Disciple of Gamaliel. Philip. 3:8.  
Who doth not see, that the same Truth is propounded to the  
Churches from the same grounds and foundations by divers  
Teachers, in such a different manner order and stile, yet in like  
zeale, with one and the same arme, and to one end. There and  
diversities of operations, but it is the same God, who worketh all in all:  
saith the Apostle of the gentiles. 1 Cor. 12:6, vers: 11. *But all these  
things worketh that one and the self-same spirit, dividing to everie man  
severally as he will.* Is there in our Teachers Difference of gifts,  
there is yet nevertheless a Consent with all old and new *Orthodox*  
Divines. And who can also grudge the harvest or the gleanings



of another mans labours. Did not *Iesus*, that word Incarnate, the wisdom and Delight of the Father say, *One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour. Other men laboured and ye are entred into their labours.* Joh. 4:37, 38. *That both he that soweth and he that reapeth, may rejoyce togetherr.* vers 36. It was not given to everie one in Israel to bring gold, silver, and precious stoness to the making of the Tabernacle, of the Congregation. There must also be ordinarie oyle for the Candlestick, as also rammeskinnes, badgerskinnes, and goates-haire. Exod. 35: When a poore Child-bed-women had not enough for a lambe, she must take *two Turseldoves or two young pigeons.* Lev. 11:

Who then can take it ill of us, that we (as the meaneſt amongſt all the Miniſters of Chriſt, onely out of heartie affection following the zeale, and by way of Imitation tracing that which others before have found good, to bring all things together that might ſerue to the edifying of the Spirituall Houſe of the Lord) ſeek to beſtowe our litle talent, giving of our povertie two Mites, and indeed principally to leade the Church of *Hoorn* (which is a Lillie among Thornes Cant 2:2.) And them that come into it likewise committed to our care, unto the *waters of Shiloah which flow ſwiftly*, and fundamentally to inſtruct them in the Truth according to the manuduction of the words of our firſt Principles of Doctrine, out of *Iſraels wells of Salvation*. If here-in we doe not hit, yet we have aimed hereat, for their eternall Salvation.

If the Lord will graunt that this our Catechiſticall Manuall may alſo paſſe over into other Congregations to the profit of young and old, we ſhall have the larger matter to praiſe his holy Name. If it merit no commendations, (as it doth not becauſe it is from us,) yet let it eſcape contempt, becauſe it is alſo anothers. If ſome where in the Inſtruction a ſtrange word is introduced or ſlipt in, which doth not inſtruct (againſt the Leſſon of *Auguſtine de Doctr. Chriſtian.* lib. 4. c. 10: It is ſo flowen in (but without ſet purpoſe) from the ſharpneſs of the penne. And who can ſo narrowly and punctually take heed, ſince now ſo manie forraine words have bene *Naturalized* in our language, and paſſe for Currant. An unpoliſhed and not well combed Language ſet by an excellent ſpeech will ſerue as the Shadowe upon the cloth for the painter, to ſet the lively colours the more ſtrongly the more brightly

brightly and coruscantly. We have more endeavored to bring forth out of the H. Scriptures flesh and marrowe, then trimming and coyning of new-formed and new-minted words. If herein we stand not upon high shoes, we know that we write for the simple learners. High-flying and mounting words doe not fit here. If we doe not carrie the Hellboard, neither doe we kisse our hands, we adore not our own braines. It is folly to strive by an itching self-pleasing to set ourself at a great rate. We know, if anie man set before him his owne praise as an aime and marke, that he shall get nothing in this learned age with such a simple Instruction. It is also vanity, Dear friends; it is not so in our hearts. We have not sought to play the conceited self-pleasers. We know our smallness. We seeke not to correct the Magnificat. We write not to be praised. But this oppresseth us, this grieveth our Soules, we bewaile it with grief that in this time, in which the Earth should be full of the *knowledge of the Lord as the waters cover the Sea* Isa. 11 9. in the midlt of the cleare light of the Gospel, where the sun of righteousness doth shine so clearly, yet so many men are found so simple and ignorant in the grounds of the true saving Doctrine. How manie are there, although making profession of the *Christian Reformed Religion*, who cannot distinguish truth from falshood, and contrarie to the Exhortation of 1 Pet. 3:15 *allwayes un-readie to give an answer to everie man that asketh a reason of the hope that is in them.* And which is altogether detestable yea terrible, *they are dul of hearing.* Heb. 5:11. How manie are there *neither cold nor hot*, not once thinking of the word of the eternall Son of God to the Church of Laodicea; *So shent because thou art lukewarm, and neither cold nor hot, I will spue thee out of my Mouth* Rev. 3:16. Are we not necessitated to *tax* with the Lords Messengers, Heb. 5:12. *For when for the time ye ought to be Teachers, ye have need that one teach you againe which be the first principles of the Oracles of God, and are become such as have need of Milk and not of strong meat.* Ought we then not to be zealous for the people committed to us with a Godlie jealousie to present them as a *chast virgin unto Christ.* 2 Cor. 11:2. It is the officie of *Christs Ministers*, to *Preach the word*, to be instant in season, and out of season, to *reprove, rebuke, exhort*, with all long-suffering and Doctrine. 2 Tim. 4:2. Who then shall take it ill of us, that we use all diligence, to imprint into Christian people by all possible lawfull, profitable meanes with tongue and penne the *knowledge of the Truth which is according*

so Godlines Tit. 1:1. *Untill Christ be formed in them.* Gal. 4:19.

And doe we not also see how truitfull these last dayes are in Heresies and Impiety. The condition of this age in respect of manners, is by the Holy Ghost painted out before our Eyes with lively colours in 2 Tim. 3:1. And in respect of Doctrine Ch. 4:3,4 *For the time shall come when they will not endure sound Doctrine, but having itching Eares, they will heape up to themselves Teachers after their own lusts, and they shall turn away their Eares from the Truth, and shall be turned unto fables.* Wherefore Paul exhorteth his Timothie with so great Earnestness in the same place to perform his office constantly and faithfully. Truly this is a loude Sound, piercing through our eares into our Soules from that chosen vessell of the Lord. *How manie false Prophets are gone forth into the world?* 1 Joh. 4:1. *How zealous are the Children of darkniss, how much wiser are the children of this world in their generation than the children of Light.* Luk. 16:8. *How unwearyed is the labour of Papists and Sectaries?* We ourselves have found out in this yeare 1652. that the Lutherans (so called) have in this citie by a booke translated out of High Dutch into Neather Dutch entituled: *Exercitium Catechetici exulantis*, have endeavoured to draw away the simple after them. The foule Blasphemies (true children of the Night and hellish Darkniss) of the Remonstrants against the Doctrine of the Reformed Church (the Doctrine of Truth according to Godliness) and the old gall of *Comradus Vorstinus*, who seemed himself to have fashioned his God and to give him a shape according to the Goddess of free will, were also about the same time vomited up. Shall we then sit still as dumbe dogs and faithless hirelings? Shall we faint and melt when the skirmish is offered us on the right and on the left hand. Shall we behold it with good Eyes that the Truth is gelded, enfeebled and violated, without being stared or without opposing ourselves? God forbid.

But to borrow another mans words (whereas ours might fall to the ground without blowe or strooke,) heare that Godly Man *Mr. William Teelink*, a truly sanctified Soule swallowed up by the zeale of Gods house, speaking of the labour of Soule and Land Destroying *Jesuwides* and others in sowing the weeds of their Doctrine, he saith among other things [*Necessarie Declaration* p. 105.] As they have also begun everie-where to introduce as much as they can the Catechezing of youth, and the exercise  
by

„by questions and answers in the grounds of their Errours a-  
 „gainst us learning the same of us, and taking it up as we let it  
 „fall; especially looking to it that this in all their Schooles great  
 „and small may be done with all diligence, wherein they also  
 „now growe so expert that they seek very earnestly to fill  
 „young hearts with a Contrarietie and hellish bitterness against  
 „the Truth and against us, and with a blind zeale for their er-  
 „rours; whereby they also set manie so firme with a carnall  
 „Obstinacie in their Errours against the Truth that whatsoever  
 „occasion may fall out for to worke anie good to the inprinting  
 „of the Truth upon those people (that have bene so Catechized  
 „in their youth so wrought upon by those Spirits,) no good can  
 „be done upon them. Verily, if anie thing since the Conclu-  
 „sion of the Peace ( in which this bitterness, is made bitter unto  
 „us. Isa. 38: 17. *For that our wayes are displeasing to God*) we have  
 „found to much this their awakening and the sad effects thereof  
 „to our dammage and prejudice. For the Devil hath now *greater*  
 „*wrath knowing that he hath but a short time.* Rev. 12: 12. Shall then  
 „teachers growe slack and walke about without zeale? God forbid  
 „*Necessitie is laid upon me. And wo is unto me if I preach not the Gospel*  
 „saith the High-enlightned Apostle 1 Cor. 9: 16. Heare againe  
 „that Man of God *Ibid* p. 323. He requireth among other things  
 „of the preachers, that they over and above also should Catechize  
 „the people Heb. 6: 1, 2. to expell that intolerable Ignorance,  
 „which in this light of the Gospel is yet among the people.  
 „Wherefore it is also everiewhere profitable that they should  
 „also get those people who alreadie go to the Lords supper and  
 „are not yet well exercised, to come to the hearing of the Cate-  
 „chizing. And here must the Men of God yet take heed that  
 „they neglect not this holy Exercise through pride, or for want  
 „of zeale, or being afraid of anie trouble. For experience hath  
 „taught in divers places, what trouble or difficulties soever may  
 „be raised about it, that the same is yet to be well and verie pro-  
 „fitably practized (if we wil but onely put our hands to it) even as  
 „wel as the Preaching of Gods word. Also it must not be omitted  
 „for that we have not a certain form of *Catechizing*, no more thā  
 „Preaching must be omitted for that we have not one method for  
 „preaching, but everyone must do his best with good Conscience in  
 „that manner in which he can best manage it, and whereby he thin-  
 „keth to edifie most til such time as better provision may be made  
 „therein,

therein. And indeed by how much the more we perceive that our Spiritual enemies cast in manie barres against Catechizing, so much the more must we use diligence, to take in hand this holy Exercise and to practice it, considering the same is by the National Synod of Dort approved also. He hath reference to the 14. Session. Among others finde we there these words: *Since the Churches also complaine and experience it self teacheth, that this Explication of the Catechistical Doctrine till hitherto in use in our Churches, which is openly done from the pulpit in the Temples is not enough, fitly to imprint the first foundations of Christian Religion into them according to their capacities, and to take away Ignorance from the common multitude, the whole Synod hath bene sollicited, that they would thinke of a commodious way, which might be set on foote, over and above, for the Instruction of young and old people which have not yet grown sufficiently in the knowledge of the Reformed Christian Religion, to instruct them more fully. As also according to several Advices proposed Sess. 15, the same Synod in its Decree even of a Nearer Catechizing of young and old, declared flatly Sess. 17. That the ordinarie Church Instructions, as well Catechisticall as other, with manie are not sufficient to implant that knowledge of Christian Religion which ought to be current among the people of God, and use doth testifie that the living voyce hath great force, when the principlis of Religion by familiar questions and answers fitted to everie ones Capacity (which is the best way of Catechizing) are impressed upon mens hearts. The execution of these commendable Resolutions hath bene laboured for in divers Synods of North-Holland, in Edam Ao 1619. Art. 22. in Alckmar Ao. 1620. Art. 11. in Haarlem Ao 1627. Art. 31. and 40: in Amsterdam Ao. 1628. Art. 16. Yea, which is more, among other well-devised meanes, for to hinder the growing and creeping abominations of Poperie, the last is in the Synode of „ Enckhuysen. Ao. 1642 Art. 55. that Catechizings as well of old as „ young people be brought into all houses, Schooles Orphant houses, and „ especially Churches; that in the same Catechizings the foundations „ of Poperie be overthrowne, and contrarily the foundations of the Re- „ formed Religion be laid.*

We find ourselves then encompassed with such a cloud of witnesses; Necessitie is laid upon us, to use all meanes for common benefit edification, and winning of manie Souls, untill we all come to the unitie of the Faith and the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;

christ; That henceforth we be no more Children tossed to and fro, and  
 carried about with everie wind of Doctrine, by the slight of men, and  
 cunning craftis, whereby they lye in waite to deceive, but speaking  
 the Truth in love, may growe up into him in all things, which is the  
 head, even Christ. Eph. 4: 13, 14, 15. For it is no wayes to be doubted  
 (we borrow once more from the above mentioned man, one of  
 Davids worthies, whose Name is blessed among us, his words out  
 of the preface of his House-booke) but the reason why in our  
 Neighbouring Congregations (where the Commotion is) manie  
 as children, are led about with diuerse windes of Doctrine, this is also  
 one, that manie have formerlie given themselves to the Con-  
 fession of faith, who have not yet learned the firm principles of  
 Christian Religion or not laid them well up in their hearts.  
 Whereby it is also come to passe, that in progress of time, they  
 have made no progress in knowledge and understanding by  
 all their diligent and frequent going to Church (poore Crea-  
 tures) having not well learned the first principles of Christian  
 Religion, have therefore also not bene able to profit by prea-  
 ching, and so have remained un-grounded; what wonder is it  
 then, that they having no solidity in them, in this sad Com-  
 motion are driven this way and that way with everie wind of  
 Doctrine. Of this shall this Citie of *Hoorn* give sufficient  
 witness. We will not drive the Nails into the woundes, and  
 scratch the same open again. The sad prints of it are sufficiently  
 seene, to the lamentable grief of the Godlie. The pernicious  
 fruits of the Rent, the danger of so manie good people and fami-  
 lies, the daily worsening of the bad, the seduction and delusion  
 to all sorts of new Doctrines, the drawing men away to all un-  
 heard of strange things, are so manie wounds to our Soules. It  
 can be no otherwayes; where there is no vision the people perishe,  
 saith the wisest of men. Prov 29: 18. O how flourished the Churches  
 before the proud, doubtfull Scepticall, and Curious *Divinitie*  
 was crept into it? But alas! since they are grown greedie  
 of New things with the *Athenians*, what *Jeremie* can sufficiently  
 lament their Miserie? Therefore there must be *Antidotes* a-  
 gainst that Soule-poison found out, and sharp biting Corosives  
 against those Pestilentiall Carbuncles; That winding Forrest of  
 deadly plants should be cut downe, the rough heath of poyson-  
 ous bushes be rooted up. What more blessed meanes for the set-  
 tling and confirming us in the Truth against all the seducements  
 of

of *Satan*? what more profitable to banish all inbred *Pelagianisme* and *Libertinisme* out of the heart than orall Instruction? Experience, the Mistresse of fooles teacheth this. *The Instruction which is done by the voyce, hath I know not what power.* Hieronym. *Paulino* Epist. 103. How verie necessarie *Catechizing* is, everie one may from hence easily conjecture. We shall yet once againe speake in the words of *Teeling*, out of the mentioned preface.

„ The most part of Christians that are coming on, are for want  
 „ of *Catechizing* according to the Spirituall life, even as the stock-  
 „ lings, which in their breeding and first yeares, being fallen into  
 „ the hands of unfaithful and unmerciful Nurces, by whom they  
 „ have not had their due Nurishment, afterwards cannot  
 „ have their full growing and shooting up, but remaine all-  
 „ wayes underlings. For they being kept downe in the yeares of  
 „ their growing, can hardly ever after be brought to doe better,  
 „ but remaine all their life long leane and ill favoured, how good  
 „ food and entertainment soever they may afterwards get and  
 „ enjoy. We meete with many such, who in their youth being  
 „ not bred by their Parents or Tutours and witnesses, with the  
 „ sincere Milk of Gods word, that is, not being instructed in the  
 „ first grounds and principles of Christian Religion, can after-  
 „ wards very hardly be brought to anie good understanding and  
 „ fundamentall knowledge of the Truth, how manie and how  
 „ plaine and powerfull Sermons soever they heare, vnless it be,  
 „ that they humble themselves as litle children, and can yet bend  
 „ themselves (being now become honest) under this simple man-  
 „ ner of Instruction by questions and answers, whereunto consi-  
 „ dering that manie persons old and young, although they have  
 „ most need of it, can hardly bring themselves (being hindred  
 „ by their high-mindedness) but choose rather to remaine stock-  
 „ lings allwayes than once mending their fault, further to thrive  
 „ well in the house of the Lord. so is it then everie-where ne-  
 „ cessarie (henceforth to prevent this mischief) that all Christian  
 „ Parents, as also Masters of Schooles and Overseers of the  
 „ Church of Christ, use all diligence betimes, well to instruct  
 „ and in form the growing youth in the grounds and first prin-  
 „ ciples of Christian Religion. *Teelings Coale from the Altar,*  
 „ for the warming of the luke-warm doth enflame us, and yet once  
 „ more to speak in his words. Oh that there might be some fruit  
 „ by it! First of all (saith he p. 83.) &c. It was thought good, that  
 „ the

the youth and also the aged persons knowing litle, should be directly Catechized, and at certaine set houres and places be plainly instructed in the Fundamentals of Christian Religion: but there is in manie places by meere lukewarmeness hitherto done nothing at all; whereas yet the generalitie of the people hath more need of that for the saving of their Soules, than they have need of bread for the keeping alive of their bodies. For it is indeed sure and certain, that so long as people are not plainly instructed in the first principles of Religion, they know not how to profit by the Preaching of Gods word or by anie other Instructions or Teachings, that might be used with them. For (poore Creatures,) till the time that they be well instructed in the first principles of Christian Religion, they understand not at all the *Language of Canaan*, how plainly soever one goeth about to preach, it is to high for them, they know not yet the *Termes of Art*; it is to them as a strange Doctrine, as that which they cannot apprehend. Hof. 8:12. Whoso will make a triall thereof, shall (to his great Admiration) find that manie a Christian so called, that hath elce carried himself verie civilly all his life time, and is come weekly and diligently to Church with others, yet hath no solid ground in the things of Christ, but standeth yet loose and unsteadie in the grounds of Christian Religion, readie to fall into the Mouth of the first Spirit of Error; notwithstanding that he hath heard the Preaching of Christ a thousand times over, and that happeneth to poore men thus, for that they have never well learned the first foundations of Christian Religion. For they are then even so disposed as they that have not learnt their A.B.C. or the first principles of a trade or Art and will goe and trouble themselves, with the most difficult worke thereof, which indeed cannot be good; which they must then also needs marre under their hands. Whereas on the contrarie if Christians have once to purpose well learned the first principles and grounds of Christian Religion by plaine Instruction (which grounds all other Doctrines beate upon) then serve those first foundations and principles: *First* as so many fit *keyes of knowledge* whereby the more difficult and high Doctrines of Religion are opened and made known unto them, and *secondly* as so manie commodious Treasure-cases wherein they can further commodiously lay up all the costly Treasures of wisdom which afterward are offered to them, in the word

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preached,



preached, or read. Wherefore all those that have anie Zeale for their Soules Salvation, and would faine growe and increase in the best gifts, should by right most diligently encourage themselves, to be well instructed in the first principles and grounds of Christian Religion by plaine *Catechizing*; as also the *National Synod* hath accounted the same most necessary. Nevertheless this so long desired work is in manie places for meer want of Zeale altogether and wholly out of use. Yea the generalitie of Christians so called, is so altogether without Zeale herein, that although they have more need of this than of anie thing elce, which they most run after in the world, and though the Ministers of the word in manie places doe most kindly urge them, that they would set times apart unto *Catechizing*, yet can they verie hardly be brought unto it. Which sortish want of zeale in a matter of so great concernment is still an undeniable demonstration of too much Lukewarmness in the things of God among people.

Therefore all the Ministers of the word by right ought the more caretully to looke to themselves, that they doe not yeeld unto the blind foolish people herein (whose manner is to shunne that as death, without which they cannot obtaine life) nor suffer them to followe their wills. But as wise, loving fathers seek to break their children off from such a wil, as they find is destructive to them, so must the Preachers of Gods word also doe here in this matter, and rather begin the desired necessarie work of *Catechizing* with two or three that are willing then to omit it totally. For Experience also hath taught in manie Churches (where *Catechizing* is happily set up, that where it first is begun most lovingly with foure or five, there so many now runne after it, that we are oppressed with a multitude, and that with so good a blessing and fruit of the spirit, that we apparently perceive and observe experimentally that Zeale and Godlinesse, knowledge and grace is more and more stirred up, groweth and encrease in all those places where *Catechizing* is kept and performed diligently be it in cities or in the Countrey. Wherefore all Ministers of the Gospel who have anie zeale for the Soules of their people, and are not found altogether lukewarm in the things of God, ought diligently to practise the same plaine *Catechizing*: and that the rather, for they (poore men) are bound to answer for the souls which for want thereof perish, and themselves also must beare the blame, if it be not found that it has

not bene wanting in them that the people is not better instructed, that they have done their best endeavour (as the great waight of the matter requireth also great deligence) to bring the people to it, and have left no meanes untried, to use them to it. For indeed in a matter of so great moment to use no great zeale, is an argument of great lukewarmness, which the Lord Christ threatneth severely to punish: Godly *Vdemans*, a bright-shining Starre of the Zealanders, hath also pressed this, in that profitable and learned worke: *The Marchants Rudder*. P. 36. and 167.

For this also have manie Godlie men laboured from the beginning of the Reformation, that the laudable custome of the antient Fathers, appearing out of the writings of *Clement*, *Cyrillus*, *Augustin de Catechizandis rudibus*, &c. left of by the introduced superstitious services and idolatrous abominations of Poperie might be restored, well knowing how powerfull a meanes it was for the spreading of Truth, confirming of the simple, annoying of Satans kingdom and the sooper to cut of that which might runne out at length and be encreased. Among the first of the Reformed Religion, the most Eminent *Bucer* who put forth all the powers of his Soule, to redress and restore that which was decayed and dis-composed, may serve us in stead of all. Heare him in *Scriptis Anglicanis* Fol 37. So then shall *Catechizings* besides other sorts of Instructions, be put in practise in the Churches, with great paines and constant diligence. The first *Synagogues* and Churches have brought in such *Catechizings*. Of which sort was that in which our Lord *Iesus Christ* was when he being 12. yacres of age, stayed at Hierusalem, nnknown to his parents. Thus writeth *Luke* of him Chap. 2: 46. They found him in the Temple sitting in the midst of the Teachers, hearing them and asking them questions. And all that heard him, were amazed at his understanding and answers. So then *Iesus* heard, Whom did he heare? Without doubt the Teachers that *Catechized* him and other Children, and he asked them also, and being asked, he answered them, which is the right manner of *Catechizing*. Thus the Ancient Churches have had always certain Ministers, being deputed to the Office of *Catechizing*, which were called *Catechists*. Thus we read that *Origen* was in the Churches of *Alexandria*, and *Heraclast* 6. *Hist. Eccl.* c. 14. And others in other Churches. In such a manner is the Doctrine of *Christ* openly

„dispensed everie where where *Christ* hath settled his Kingdom.  
 „also fol. 34: Hereunto exhorteth he also (f. 64.) *Edward* the VI.  
 „King of *England*; that his Majestie would please to make a  
 „Lawe under certaine penaltie, binding the parents to instruct  
 „their children in the Doctrine and Obedience of *Christ*, and  
 „diligently to bring them to *Catechizing* in the Church, when  
 „the children should be able to comprehend it &c. For negle-  
 „cting this, they rob the Lord as much as in them is, of their  
 „children, to whom they had given the same, and deliver, and  
 „pawne them to Satan: See also Fol. 135. 485. 501. 525. 572.  
 „And *Calv. Instit.* l. 4. Cap. 19: f. 13: [In stead of all may be read  
 „the Treatise of *Catechizing*, put forth at *Leiden*. Ao. 1654. by  
 „*Dr. Hoozbeek.*]

This was also the ayme of *Friderick the Third*. Sirnamed the  
 „*Godly Elefleur Pulse-Grave on the Rhine* &c. By whose Com-  
 „mand the *Heidelberg-Catechisme* [was brought forth, assumed also  
 „by the Churches of the Netherlands for the Excellencie of it. Bles-  
 „sed be that Holy work; Blessed be the hearts that first received  
 „it, the tongues that decreed it, the hands and pens that laboured  
 „it, and brought it to such a wished end. The Churches have by  
 „the grace of God received the desired fruit. It hath bene a dead-  
 „ly stab in the Soules of those that sought a change. Heare, I pray,  
 „the High Prince aforesaid speaking hereof himself, in his *Ap-  
 „ologie* made in matters of Religion on the 14. of March Ao 1566.  
 „upon the Diet at *Augsburg* before his Imperiall Majestie in the  
 „Presence of the Electours, States and Embassadours, as also of the  
 „3. Doctours ( who had studied some moneths before together to  
 „make a gallant Oration, that if anie of them by some distraction  
 „should perhaps be struke speechless, the others should continue  
 „it, as it happened also, that they all three were made speechless by  
 „the lustre of the Assembly ) his Electorall Grace among others  
 „spake thus, beginning his Apologie: *Concerning my Catechisme*  
 „*I acknowledge the same. The same is also upon the Margins armed in*  
 „*such a manner with Scripture-grounds, that it is left unrefuted although*  
 „*some Divines have attempted it, yet they have failed, and shall I hope,*  
 „*with the help of God remaine yet longer un-refuted.* It standeth yet  
 „through Gods blessing to this day inviolable. And by how much  
 „the oftner the Enemies have endeavoured to confound it, by  
 „so much the more lustre gave it against all its endeavoured *Cen-  
 „sures, refined distinctions, mis-Interpretations and weakere refuta-  
 „tions.*

tions: We shall adde here the words of the *Synod of Dort*, out of the 148. *Session*, directed against the *Remonstrants* (who allwayes talked of *Revising*, amending) and their Considerations upon the *Catechisme*. (for all that seek a change, can beare nothing lesse than  
 „ *Catechismes* and *Catechizing*) it is declared with unanimous and  
 „ concordant advice as well of the *ferraigne* as *Domestick Divines*  
 „ that the *Doctrine* comprehended in the *Catechisme* of the *Palati-*  
 „ nate accords in all things with the Word of God and that there was  
 „ nothing in it contained that might seeme not to agree with the same,  
 „ to be altered or amended, and that this *Catechisme* was a well-compe-  
 „ sed *Epitome* of the *Orthodox Christian Doctrine* verie wisely accommo-  
 „ dated, not onely to the *Capacities* of tender youth, but also for a fit in-  
 „ struction of those that are come to yeares. And that the same there-  
 „ fore might with great benefit be taught in the Churches of the *Nea-*  
 „ therlands, and ought to be kept by all means.

Should we then growe slack, faint and heavie in this cleare light of Truth? God forbid. All good and expedient meanes, for the growing and encreasing of knowledge and godliness must we promote with all earnestness. The sweetness of Truth must urge us to growe in Doctrine. The necessitie of love must force us to instruct. The benefit to be profitable must out-waigh with us the ambition and lust to please.

This hath moved us to put forth this little *Manual of Catechizing* for you, and besides our dayly labour in preaching to present it to you. It is a small present, if ye looke on it with the outward Eyes, but it containeth a precious Jewell, a deare Treasure, the Ornament of believing Soules. Here is that one thing needfull, that good part, which *Maria chose*, which shall not be taken from her. Luk. 10:42.

We give you the *Catechisme* cleansed of the poysonous muddle of *Parties*. We show here that it could never be darkned with anie mist, nor suffer anie Eclipse or Obscuration. Here is an eyen way paved and a wide doore opened for an entrie to the *Privie Chamber* of the Lord of glorie. The barracadoes and stones of offence being at anie time objected against our Doctrine contained in the *Catechisme* for the deterring, offending, enfeebling, and distempering of the Simple, are taken away. They shall misse that seeke to find it here. Reade this and read it againe to your spirituall profit, and then shall we have our Ayme. We dare assure you, if this *Catechizing* be but read everie Lords

day with delight and attention in sincere inclination and Love to Truth together with the hearing of the Sermons, you shall reap great and incredible profit by the blessing of the Lord. You complaine of your small knowledge and Ignorance, but we may complaine of the Idleness and Negligence of manie who know of no exercises of godliness, in whose houses is no stirre of anie Christianity. Let than the godlie who send forth a savour of a Conscientious life, labour after this that the young people coming together especially upon the Lords day, take this Catechizing in hand in stead of inventing anie playes or sports (among which playing at cards is not the least in use) whereby time is thrust out by the shoulders, and driven away by whole houres and thus to passe away time is to abuse our selves. From whence is the despising of Gods Service? From whence is this *Libertinisme* of life? From whence is the want of Zeale in matters of Religion concerning Gods glorie and the Salvation of our Soules? *There is no knowledge of God in the land.* Hof. 4:1. The fore-runner of a fall. The fundamentall ruine of Churches. *Therefore the land shall mourne and everie one that dwelleth therein shall languish* Hof. 4:3. Yea therefore we must everie day weep bitterly, *because of the spoiling of the daughters of our people.* Isa. 22:4. For after the disputing Age there is come a wicked, loose and *Libertine* Age. So that the land is defiled by reason of the inhabitants thereof: because they have transgressed the Lawes, Changed the Ordinance, broken the Everlasting Covenant therefore hath the curse devoured the earth &c. Isa. 24:5. *We looked for peace, and there is no good, and for the time of healing, but behold trouble.* Jer. 14:19. It cannot be otherwise. *The Lord our God is a jealous God.* Exod. 20:5. *They that despise him, shall be lightly esteemed.* 1 Sam. 2:30. This doe we daily. For besides the crying and God-provoking sins of Idolatrie, Blasphemie, Sabbath-Breaking &c: which remaine unpunished what Christian education is there to be found among us? In stead of reading Gods Word and profitable writings, there are in this last corrupt age (a lakes in which all the filthinesses of former age have exonerated themselves as into a filthie sinke) manie unchast and un-christian bookes, which are plaine Masters of a wickedness, burning brands of in fernall fires, worldly vanitie and Lightnesses put into the hands of growing youth, the hope of our future age. And yet all must be disguised with a shew of zeale for the Church. O times! O manners! What doe the

parent

parents elce but traine their children for a prey of all seducing Spirits, of *Papists, Anabaptists, Arminians, Libertines*, or also of perfect wordlings; yea even for a spoile of the Devil, for heires of Malediction and tagots for Hell. It were better for them to have no children, than to see them fall into Satans clawes and into the Abyffe of Eternall Darknes. Ye fathers and mothers *bring up your children in the Nurture and admonition of the Lord.* Ephe. 6:4. Followe herein the Father of all the faithfull. Gen. 18.19. It is Gods command Deut. 6:7. and 11.19. Thinke on the promises ye have made to God and his Church, when ye presented your children unto Baptisme, to instruct them according to your power in the Churches Doctrine, when they should be come to full understanding, or to cause and help them to be instructed, un-bind your Soules before the Lord. Have pittie (Deare brethern and Sisters) have pittie upon yourselves and upon your litle children. Give them againe unto the Lord who hath given them to you. For they are his children. Doe not pawne your Sonnes to the Woman of wickednes, nor your Daughters to that Man of Sin. Doe not give those deare pledges to *Moloch*, nor to the world, but to *Christ Jesus*; for he hath called them. Say with Joshua: *As for me and my house we will serve the Lord.* Josh. 24:15. Suffer not, we beseech you for Christ sake, that ever anie doore should be opened for the Devil. Stop and stave of all the cunning approaches and accesses of Libertines and Epicurean worldlings, right stinking clouts of Sathan. How easily may you find one houre in a day to reade a Chapter out of Gods word, and to propound some questions to your children and houthoulds according to everie ones capacitie? You shall not want for help, if you want not zeale. We give you here alreadie plentifull matter. Put it in practise. It shall not be unto you a pullback but a *manuduction* to more excellent writings. You shall find this proverb verifed. *Bonus Catecheticus bonus Theologus.* God shall blese the small labour of your hands, if you doe it but in the simplicitie and Integritye of a teachable heart. *Your Sonnes and your Daughters shall prophesie.* Joel 2:28. And if you doe not this, be ye assured that God shall require at your hands even that knowledge which you have not. For God shall not onely require of you that which he hath given unto you, but also that which he hath proftered unto you, and ye through contempt of the meanes have refused to accept. *I beseech you Brethren, suffer the*

*wordes Exhortation* Hebr. 13:2. It comes not from an embittered minde, but from a tender inclination of heart towards you. *For I seek not yours but you.* 2 Cor. 12:14. And the Salvation of your Soules. God is witness. And to speake with the beloved of the Incarnate word. *What greater Joy can we have than this, that we heare that ye walk in the Truth.* 3 Joh. v. 4. *And growe in Godlines?* *For what is our hope or joy or crowne of rejoycing: Are not even ye at the presence of our Lord Iesus Christ at his coming. For ye are our glorie and joy* 1 Theff. 2:19, 20.

Accept this then, beloved in the Lord with such affection, as it is presented and offered up unto you. Use it for the magnifying of the Name of God, your confirming in the true Faith, and for an *Excitation of love and good Workes, and take heed, beloved, that ye be not together removed through the delusions of evil men, and fall of from your steadfastness. But growe in grace and in the knowledge of our Lord and Saviour Iesus Christ, that ye receive it not in vaine.*

*Now the God of all grace, who hath called us to his Eternall glorie in Christ Iesus, after that we shall have suffered for a litle time, perfect, settle, strengthen and ground you. To him be glorie and power for ever, Amen.*

This wisheth unto you the least and meanest (not in true cordiall affection) of your Servants.

*Your Affectionate Brother and Debtour ready  
to serve you in the Lord.*

PETRUS de WITTE.

A N

## A N A C T

*Of the Nationall Synod of Dort of a nearer  
Catechizing of old and young people.*

*Made November 30. M. DC. XVIII.*

*Sess. 17.*

**T**He Forme of the Synodicall Act was read over, concerning a nearer *Catechizing* of young and old people drawne and formed out of the Advices by writing, delivered as well by the Forraigne as Domestick Divines; in this manner :

To the end that the Christian Youth may from their tender yeares be diligently instructed in the foundations of true *Religion* and be filled with true Godliness, this three-fold manner of *Catechizing* must be observed : In houses by parents ; in Schooles by School-masters ; and in Churches by Ministers Elders or Readers and Visitors of the Sick. And that all these may doe their Office diligently, *Christian Magistrates* shall be requested, to promote such a holy and so necessarie worke by their Authority, and all those to whom the Inspection and visiting of Churches and Schooles is committed, be exhorted, that they will especially take care about this point.

The Dutie of Parents is to instruct their children at home, and also the whole family committed to them, in the principles of Christian Religion, with all diligence, according to every ones Capacity, to exhort them earnestly and with diligence to the feare of God and true Godliness ; to accustom them to the exercises of holy Prayer in the family, to take them along with them to the hearing of Gods word, diligently to repeate with them the Sermons heard, especially of the *Catechisticall*, to reade unto them some Chapters of Holy Scripture, or cause them to reade them, to give them the principall places of Scripture to learne by heart and imprint the same upon them, and to explaine the same in a familiar manner, and fit for their tender youth, and so to prepare them for *Catechizing* in the Schooles, and when they are come thus farre to confirm them, to spurre them up, and according to their abilitie to further them. To this bounden dutie ought all Parents ( in whom this Exhortation

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may



may have place) be diligently and earnestly exhorted, now publicly in Sermons, now in private, as well in the ordinarie visitations before the Lords supper, as also upon other fit times, by the Ministers, Elders and Visitors of the Sick. If any Parents making profession of the *Reformed Religion* be found more negligent in this holy worke, they must be brought to their dutie by serious admonitions of the Ministers, and if the matter require it by the Censures of the Consistorie.

Schooles in which the tender Youth may be decently instructed in Godliness, and in the foundations of Christian Doctrine must be erected not onely in Cities but also in all villages, if none before have bene erected; and Christian Magistrates shall be entreated that they will everie-where provide for School-masters houses and Maintenance: that men fit for that service may be used and may be the more diligent in their service. But especially that the children of the poore may be taught for nothing and be not excluded from the benefit of the Schooles. To this Schoole-service no man shall be used but he that is a Member of the Reformed Church, and furnished with testimonie of a sincere faith and honest life, and well exercised in the *Catechistical* Doctrine, and that by his Subscription consenteth to the Confession and *Catechisme* of Netherland, and solemnely promiseth, that he shall diligently according to this manner of *Catechizing* instruct the youth committed to him in the foundations of Christian Religion.

The Dutie of these School-masters shall be (at least) for two dayes in the weeke not onely to teach it all their Schollers by heart according to their yeares and apprehensions, but also to exercise them in the understanding of the principles of the *Catechisme*. And to this end shall there be a threefold forme of *Catechisme* used, accommodated to three severall capacities of youth.

The *first* shall be for the Children containing the *Articles* of the Faith, the ten Commandements, the Lords Prayer, and the *Institution* of the Sacraments and of Church *Discipline*, with some short Prayers and plaine questions, fitted to the three parts of the *Catechisme*. To which may be added some principall Sentences of H. Scripture, stirring up to Godliness.

The *second* shall be a short Compend of the *Catechisme* of the *Palatinate* used in our Churches. In which those shall presently  
be

be instructed that have somewhat profited in the former. Now both *formes* shall be ordered either according to the Example of the *Palatinate*, or the Church of *Middleburgh*, or according to the manner presented by this Synod.

The *third* shall be the *Catechisme* of the *Palatinate* received by our Churches, in which those shall be instructed, who in yeares and knowledge are come further. The Wallish-Neatherland Churches, who have so long used the *Catechisme* of *Geneva*, may retain the same in Churches and Schooles. But the School-Masters may not use other formes of *Catechizing* in Schooles. And we must request the Magistrates that by their Authority they will cast out all Popish *Catechismes*, and all other bookes which containe Errours and pollutions in them, out of all Schooles. The Schoole-masters also shall take care, that the Schollars doe not onely in some measure learne these formes by heart, but also understand the Doctrine therein contained. To which end they shall plainly expound the same according to everie ones Capacitie and diligently and oftentimes demand of them whether they have rightly understood the meaning. The Schoole-masters shall bring their Schoole-disciples committed to them man by man to the hearing of Sermons, but chiefly to the *Catechisticall*, and diligently take an account of the same of them.

And to the end that Notice may be taken of the Diligence of Schoole-masters, and of the growth of Youth, it shall be the dutie of Ministers accompanied with an Elder, and if it be necessarie some from among the Magistrates often to visit all the Schooles as well private as publick, to stirre up the Diligence of Masters, to goe before them in the manner of *Catechizing*, and to instruct the youth with their Example, to speak kindly to them, and stirre them up to diligence and Godliness, with holy admonitions, and to give them some small presents to be appointed by the Magistrates. The Masters, in case anie be found slack and refractorie shall be earnestly admonished of their dutie by the Ministers, and if it be necessarie by the Consistorie. If they doe not followe this admonition, the *Magistrate* shall be requested, that they be brought to their bounden dutie by their Authoritie, or other fitter persons be put into their place. Lastly we shall beseech the Magistrates that no Schooles be suffered, which eyther doe not admit this holy Exercise of *Catechizing*  
or

or neglect it. The Dutie of Ministers and their Prudence in the Church shall be to order their *Catechisticall* Sermons openly in such wise that they be reasonable short, and fitted according to the Capacitie not onely of them that are full grown but also of the Youth as much as is possible. Also the Diligence of such Ministers must be commended, who lay out time and paines to repeate the same in the Schooles, Specially in the Countrey, and that are not ashamed of this labour. Now that those who are of more yeares, or never instructed in Schooles or have not profited enough in them, may be the better instructed in the foundations of Christian Religion: (for Experience teacheth that the ordinarie Church-instructions as well *Catechisticall* as other, are not enough with manie persons to plant in them the knowledge of Christian Religion which ought to be in use among the people of God; and Custome testifieth that the living voyce hath verie much power, when by familiar questions and answers fitted to everie mans Capacitie, which is the best way of *Catechizing*, the principles of Religion are imprinted, into their hearts) it shall be the Dutie of Ministers to goe to all those that are teachable, and with an Elder everie weeke to call together a reasonable number of such people, as well of the Members of the Church as others of full age, either in their houses, or in the place of the Consistorie, or in anie other place Convenient to treat with them familiarly of the chief Heads of *Christian Religion*, and to Catechize them according to the proportion of their apprehension, progress and Understanding, repeate with them the *Catechisticall* Sermons, and use all Diligence, that everie one come to a cleare and sure knowledge of the *Catechisme*. They then that will give themselves to the Church as members shall three or foure weekes before the Administration of the Sacrament be in a certaine place often and diligently instructed, that they may be the more fit and readie to render an account of their Faith.

But the Ministers shall use this Prudence, that they call such unto them to be instructed, which they see yeelde some remarkable hopes of fruit, and whom they knowe to be carefull of the Salvation of their Soules: and withall at the same time those ought to be called together whose equalitie of condition may stirre up one another to freeness of speech.

These Meetings shall be begun and ended with prayers and holy Exhortations. All

All this so farre forth as it is done with such delight, chearefullness, caretfullness, faithfullness zeale and discretion as is fitting, by the Ministers, (who shall one time be faine to give an account of the flock which is committed to them in trust,) there is not the least doubt, but in a short time the plentiful fruits of this labour shall by the blessing of God appeare before all men, as well in the progress of the faith as in the Holiness of life to Gods glorie and the propagation of *Christian Religion*, and it shall cause favour and growth in our Churches.

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*A Letter of the Noble Great and Mightie  
States to the Churches of Holland.*

*Reverend, Religious, most-learned, honest and discreet Sirs.*

**W**E have taken into verie serious consideration that which is among other things remonstrated to us by the Deputies of the Synod of *South-Holland* assembled here in the Hague on the 23. of this instant, concerning the Exorbitant boldnesses and superstitions of the Popishly minded within this Province, and afterward having heard also touching the same subject the Report of the Lords de Raad, and of *Bennetbrook*, Ordinarie Counsellours of the Court, in pursuance and for the executing of our resolution taken on the 20. of the last month; It is therefore by us among other things also counted most profitable and necessarie for the diminishing of Poperie, and propagating of the true Christian Reformed Religion, that the Ministers of Gods word, not onely in the Cities with gates (as we conceive it is for the most part generally observed) but also especially in the Countrey, on the Lords day, the after-noon Sermon being ended shall *Catechize* all them that come to the hearing of Gods word, and instruct them in the fundamentall grounds of Religion: And since manie Simple ignorant and Popishly-minded persons can better be led in the way of Salvation by particular instructions, than be brought unto it by rigour of Proclamations: It is therefore our good pleasure, that the fore-named Ministers of Gods holy Word, as well in the Cities as in the Countrey,

above

above and beyond that which is before said, shall by particular visits and Discourses instruct the simple and ignorant persons in pure Religion, even also the Popishly minded that shall give care, and shall endeavour themselves therein more than before, with all zeale and diligence, no wayes doubting but the same being done shall be blessed of the Lord. And that the same our fore-said good pleasure in the one and in the other, may be followed and executed, we doe expect that you shall advertize thereof all the aforesaid Ministers sorted under the Classis of N. and trusting to this.

*Reverend, Religious. Most Learned, honest and discreet Sirs.*

We commend you unto the Protection of God. Dated in the Hague, 29. Jul. 1654.

*By the Appointment of the States.*

HERBt. van BEAUMONT.

*Some*

*Some Advertisements to the Reader of  
this English Catechizing.*

*Let the Christian Reader observe.*

I. **T**hat the Authours words are (as much as the English would beare) followed *verbatim*, word for word.

II. **T**hat the Lesser questions in the Explicatorie Catechizing are all numbred with figures continued from the beginning to the end of everie Lords day throughout.

III. That the whole is divided into two and fifty Lords-dayes by the weekes of the yeare.

IV. That if in the families people aske and answer one another but one leaf everie night, they will in a yeare peruse the whole *Bodie of Divinitie* here comprized.

V. That onely some dayes (in larger questions) two leaves must be joyned. And thus in few yeares *Knowledge may be increased as waters cover the Sea.* Isa. 11:9.

VI. We meet with some **Objections** but they may easily be answered.

**Obj. I. We have no time in our families.** *Ans.* We must of necessitie find time, or make time for those things that concern Eternitie. Because all this time is but given us to get wisdom for Heaven. (Eccl. 9:10.)

**Obj. 2. Our children will learne to say these words as parrates without understanding.** *Ans.* Suppose it be so the first yeare, and the second, or third, yet in six or seven yeares, by Gods blessing, our parrats will speake with good judgement and understanding, by using these meanes.

**Obj. 3. It is to large for weak memories to retaine.** *Ans.* It is better that some shallowe vessels runne

runne over, than that other wider vessels be left emptie. Where there is great plentie, a large hand may grasp largely, and a litle hand may hold what quantitie it can.

**Obj. 4. This Catechisme is too profound and Scholasticall for children and common people.**

*Ans.* What hurt will it be if they be put upon higher matters: It will but raise their understandings. Yet here is a pleasant mixture, some *milk for babes*, and some *strong meat for strong men*. And is it not requisite that Babes by degrees be used to strong meate: And if our common people can be brought *to be enriched in all knowledge and utterance*, we have the example of the *Corinthians* for our warrant (1. Cor. 1. 5.) And none but the Father of darkness and his brood will repine if common men become good Schollars in Divinitie.

**Obj. 5. This Catechizing is too partiall / and sets up one sect of the Calvinists above all the rest**

*Ans.* We must looke to the Scriptures alledged and be ruled by them. They, they must determine the matter and neither this man, nor that. *The onely Author and Finisier of our Faith is Jesus* / neither Pope, nor Councell, neither *Luther*, nor *Calvin*, nor *Angel*, nor *Men*.

**Obj. 6. Many things are here often repeated againe and againe.**

*Ans.* Then they will be remembered the better, and so this fault will prove a Vertue. Frequent Repetitions are the best Art of Memorie.

**Obj. 7. We have already heard these things over and over in the Pulpits.**

*Ans.* A spiritual heart the oftener it tastes of Gods Truth the sweeter is to him the relish of it. Other dainties beget loathing being frequently used, but heavenly dainties the more they are used, the more liking and delight doe they beget. It is the saying of that great Apostle John. i. (1 Iob. 2. 21) *I have not written unto you because ye know not the Truth, but because ye know it.*

*Obj.*

**Obj. 8. Here is nothing but what we have in other Authours.** *Answ.* This is not so in all things, as to the matter; how-ever not in the Method and order. And it is better and safer to retain things already delivered, then to runne into Noveltyes not received before.

**Obj. 9. But God saith (Ier. 23:30.) I am against the Prophets that steale my word everie man from his neighbour.** *Answ.* This is a common obloquie in the pamphlets

and mouthes of manie quarreling spirits against the Ministrie. But 1. They themselves (as all the world may see) speake and write nothing, but the same may be read in other Pamphlets of their own parties. 2. The Lords meaning is not that one Prophet should not use the words of another for the benefit and Edification of the Church of God. For the Prophets of the Old and Evangelists of the New Testament have manie of the same things and words. 3. God therefore giveth greater gifts of knowledge to some then to others, that others should make use of their talents for the good of the Church. And if we might not use the words of other mens writings, the Church would lose a great part of that profit that comes by writing. 4. God speakes against those onely, that thrust themselves upon preaching and invade the Prophets or Teachers Office not being sent of God (as is cleare from the context) taking to themselves that honour, that doth not belong to the, which *Christ* himself did not dare to doe (Heb. 5:1,3,5.) They take away all authoritie and credit from the true Prophets as farre as in them lyes; they take some of the words of God and true Religion, some parcels and Tearmes of Truth to colour their false Doctrines, They rob mens Soules of Gods Truth (which is more worth then all the wealth of the world) either by not preaching the truth, or by preaching error in stead of it

\*\*\*

*Obj.*



**Obj. 10. But we are not sure that all things in this Catechizing are right.** *Ans.* Never was there anie writing of meere man, but it savoured something of man. But this writing being all along built upon the holy *Scriptures*, will be found the more free from mans weaknes, the more close it followes the *Scriptures*.

**Obj. 11. But is there not too much bitterness against different opinions?** *Ans.* An hard knot requireth an hard wedge, and in wrastring they that give hard blowes use to looke for the like. But here we find soft words and hard arguments. And if Truth be some-what bitter and biting, it is for the healing of festered sores.

**Obj. 12. But poore men cannot / and some rich will not go to the price of such a booke.** *Ans.* The Necessitie of such a booke for the Instruction of their Soules, may silence this objection. We appeale to mens own Consciencs, whether it be more necessarie to get meate and clothes for their Bodies, or a Bible and good Catechisme for their Soules? *Iob esteemed the word of Gods Mouth more then his necessary food.* (Iob 23:12.) Thus you see that all objections against this Catechizing are of no validitie.


And now what elce have I to adde? Nothing but earnest Prayer to the Lord of the Harvest, that all the plantings and waterings which are bestowed on the Vineyard of Christ either by Preaching or Catechizing, may succetsfully promot the Kingdom of Christ, the Salvation of Soules and Gods glorie. Thus I rest.

*Yours*

*in the Lord.*

MAURITIUS BOHEMUS.

# A Short View of the chief Heads of Divinitie.

Lords Days.	Heidelb. Catechif. Title	
L. d. I:	Q. I	 <i>F Catechizing.</i>
	2	<i>Of Religion.</i>
II.	3	<i>Mans chief Comfort and Happiness</i>
	4	<i>Of the Parts of the Catechisme.</i>
	5	<i>Of Mans Miseric.</i>
III.	6	<i>The Summe of the Lawe-viz Love.</i>
	7	<i>Of Naturall Corruption.</i>
	8	<i>Of the Image of God.</i>
IV.	9	<i>Of the fall of man.</i>
	10	<i>Of Originall Sin, and Regeneration.</i>
	11	<i>Of the Cause of Mans Sin.</i>
V.	12	<i>Of the Punishment of Sin.</i>
	13	<i>Of Gods Mercie with Iustice.</i>
	14	<i>Of Mans Redemption.</i>
	15	<i>Of Christs Satisfaction and Propitiation.</i>
VI.	16	<i>Of the Mediatour in generall,</i>
	17	<i>Of the Mediatour being Man.</i>
	18	<i>Of the Mediatour being God.</i>
	19	<i>Of the Mediatour CHRIST.</i>
VII.	20	<i>Of the Gospel.</i>
	21	<i>Of the extent of Salvation.</i>
	22	<i>Of Faith.</i>
	23	<i>Of the Articles of the Creed.</i>
	24	<i>Of the Forms and Authority of the Creed.</i>
VIII.	25	<i>Of God and his Attributes.</i>
	26	<i>Of the H. Trinitie.</i>
	27	<i>Of God the Father and Creation.</i>
IX.	28	<i>Of the Angels.</i>
X.	29	<i>Of the Providence of God.</i>
	30	<i>Of the use of Creation and Providence.</i>
XI.	31	<i>Of the Sonne; and his Name JESUS.</i>
		<i>How Papists abuse the Name of Jesus.</i>
XII.		<i>Of the Name CHRIST, and of the three Offices</i>
		<i>of Christ.</i>

Lords Dayes.	Heidelb. Catechism.	
	32	Why we are called <b>Christians</b> .
XIII.	33	Of <b>Christ's</b> Godhead and Son-ship.
	34	Of <b>Christ</b> as our Lord.
XIV.	35	Of <b>Christ's</b> Incarnation.
	36	The use of <b>Christ's</b> Incarnation.
XV.	37	Of <b>Christ's</b> Passion.
	38	Why <b>Christ</b> suffered under Pontius Pilate.
	39	Of <b>Christ's</b> Crucifying.
XVI.	40	Of <b>Christ's</b> Death.
	41	Of <b>Christ's</b> Burial.
	42	Of our Death.
	43	Of the fruit of <b>Christ's</b> death.
	44	Of <b>Christ's</b> Descending to Hell.
XVII.	45	Of <b>Christ's</b> Resurrection.
XVIII.	46	Of <b>Christ's</b> Ascension.
	47	Of <b>Christ's</b> Presence with us.
	48	Of the Vnion of the two Natures in <b>Christ</b> .
	49	Of the fruit of <b>Christ's</b> Ascension.
XIX.	50	Of <b>Christ's</b> sitting at the right hand of God.
	51	Of the benefits of <b>Christ's</b> glorification.
	52	Of <b>Christ's</b> coming againe to judge the quick and the dead.
XX.	53	Of the H.Ghost.
XXI.	54	Of the Catholick Church.
		Of Election.
		Of Vocation.
	55	Of Perseverance.
	56	Of the Head of the Church, and of the Markes of the Church.
XXII.	57	Of the Communion of Saints.
	58	Of the Remission of Sinnes.
XXIII.	59	Of the Resurrection of the Bodie.
	60	Of everlasting life.
	61	Of Iustification.
XXIV.	62	Of Iustification by Faith.
	63	How Faith Iustifieth.
	64	Of the meritts of good worker.

That

XXV.

65 That Rewards are no Merits

66 Of the trusts of Faith

67 Of the Sacraments

68 What Sacraments are

XXVI.

69 The worke and end of Sacraments

70 Of the Number of Sacraments

71 Of Baptisme

XXVII.

72 Of spirituall washing

73 The Institution of Baptisme

74 Whether Baptisme taketh away Original Sin?

XXVIII.

75 Why Bapt. doth not take away Original Sin?

76 Of Infant-Baptisme

77 Of the Lords Supper

XXIX.

78 Of eating Christs Bodie and blood

79 Of the Institution of the Lords Supper

XXX.

80 Of the Popish Trans-substantion

81 Of the words: this is my Bodie

82 Of the Popish Masse.

XXXI.

83 Of the Communicants

84 Who are not to be admitted

85 Of the Power of the Keyes

XXXII.

86 Of the Key of Doctrine

87 Of the Key of Discipline

XXXIII.

88 Of the ends of good workes

89 Of the Necessitie of good workes

90 Of Repentance and its parts

91 Of Mortification

XXXIV.

92 Of Vivification or Quickening

93 Of the Nature of good workes

94 Of the Lawe of God

95 Of the Preface of the Commendements; and  
of the first Commandement concern-  
ing the worship of the onely true God

XXXV.

96 Of Idolatrie

97 Of the second Commandement concerning  
the Manner of Gods worship

98 Of Images

Lords Days.	Heidelb. Catechif.	
XXXVI.	99	Objections for Images refuted
	100	Of the third Commandement; concerning the use of Gods Name
XXXVII.	101	Of Blasphemie
	102	Of Swearing
XXXVIII.	103	Of Swearing by Creatures
XXXIX.	104	Of the fourth Com. Concerning the Sabbath
XL.	105	Of the fifth Commandement, concerning ho- nour to Parents,
	106	Of the sixth Comm. concerning Murder
	107	Of Envie, Hatred, Anger, Revenge
XLI.	108	Of Love, Patience, Peace, Meekness, Mercie, Curtesie
	109	Of the seventh Comm. concerning Adulterie
XLII.	110	Of Chastitie, and the Impediments of it
	111	Of the aighth Commandement, concerning Theft and Robbery
XLIII.	112	Of the ninth Commandement concerning Witness-bearing
XLIV.	113	Of the tenth Commandement; concerning Lusting or Concupiscence
	114	Of Perfection
	115	Of the use of the Lawe
XLV.	116	Of Prayer
	117	Of the Requisites of Prayer
	118	Of the Masters of Prayer
	119	The Lords Prayer
XLVI.	120	Why we call God; Our Father
	121	Why we say; Which art in heaven
XLVII.	122	The 1 Petition: Hallowed be thy Name
XLVIII.	123	The 2 Petis. Thy kingdom come
XLIX.	124	The 3 Petis. Thy will be done &c.
L.	125	The 4 Pet. Give us this day our &c.
LI.	126	The 5 Petis. And forgive us our &c.
LII.	127	The 6 Petis. And lead us not &c. but &c.
	128	The Conclus: For thine is the Kingd. &c.
	129	Of the word: Amen.

F I N I S.

# Not to send this leaf emptie

into the world, take the words of

**Dr. Gouge** on the Hebrews chap. 5.

vers 12. §. 64:

**T**O Catechize is to teach the first Principles of Christian Religion. And a Catechisme is a brief form of such Principles. Such formes there were in the beginning of the Primitive Church. These and such like Phrases import as much: A forme of knowledge (Rom. 2. 20.) A forme of Doctrine. (Rom. 6. 27.) The forme of sound words. (1 Tim. 1:3.) The Principles of the Doctrine of Christ (Hebr. 6:1.) and this Phrase in my Text, the first Principles of the Oracles of God (Hebr. 5:12) Thus was Theophilus Catechized (Luk. 1:4.) and Apollos. Act. 18:26, (κατεχθησεν. κατηχημαεν.)

As in the Apostles time, so in succeeding ages sundrie Churches had their distinct Catechismes. &c. They had Ministers set apart for this particular, called Catechistæ [Catechizers,] and all that were admitted to the Church were from time to time Catechized &c. who till they were counted fit to partake of the Sacrament were called; Catechumeni [Catechized.]

Manie of the ancient Councils have made sundrie Decrees for Catechizing, and manie of the ancient Fathers have made Treatises thereabout [Concil Neocæs. Can. 6, 7. &c. Clem. Alex. Pædag. Orig. *πρὸς ἀρχαὺν* &c.]

Waightie reasons may be given for the necessitie of Catechizing. I. By Catechizing a good and sure foundation is laid &c. II. By Catechizing people are by degrees made capable of deeper mysteries &c. III By Catechizing they are enabled to render a reason of the Hope that is in them 1 Pet. 3:15. IV. Thereby Passours may know their peoples Capacitie &c. 1. To know whom to receive to the Lords Supper. 2. To order their preaching. &c. V. The fruits of Catechizing have ever bene observed to be manie and great. Thereby families have bene made seminaries for the Church. &c. Pagans have bene drawn to the Christian Faith &c. Therefore Julian the Apostate put down all places used to that end. In this latter Spring of the Gospel Catechizing hath bene an especiall meanes of draw.

*drawing people from the Darkneſſ of Poperie to the light of the Goſpel*  
&c. -- Thus he.

To this may be added the Glorious Example of theſe Churches of the *Neatherlands* whoſe Miniſters familiar, frequent, diligent and conſtant **Catechizing** (by This *Catechiſme* here preſented and others) is, through Gods bleſſing, the ſtrong Bull-warck againſt that Inundation of Poperie and all manner of Errors, ſwarming here, where no outward compulſion is uſed, but onely ſound Inſtruction from the word of God. And among all the rare things (the ſight of which inviteth travelers hither from all parts of the world) no ſight ſo worthe a Chriſtian ſight as this : *That Gods word is ſharper then anie two-edged ſword,* &c. (Hebr. 4: 12.) in deſpight of Satan and all his Agents. *Bleſſed be the Lord God of Iſrael from everlaſting, and let all the people ſay Amen, praife ye the Lord.* Pſal. 106: 48.

[*The word of the Lord endureth for ever; and this is the word which by the Goſpel is preached unto you.* 1 Pet. 1: vlt.]



C A

CATECHIZING  
OR  
INSTRUCTION  
CONSISTING  
In Questions and Answers,  
upon the Heidelbergish Catechism  
of the Reformed CHRISTIAN  
RELIGION.

*Catechizing upon the Title.*

Question 1.



**I**n the word Catechisme, otherwise called Catechesis, originally English?

*Ans.* No. But Greek, coming of the word *Echo*, signifying a sound, or resounding: whence cometh *Catecheso*, and *Catechizo*.

Quest. 2. What understand you by the word Catechizing?

*Ans.* I. In generall; to make a noise. II. Here in particular; to *instruct* any one in the *principles* of Christian Religion with a lively voyce, so that in questions and answers is heard (as it were) an Echo or a resounding voyce, Luk. 1: 4. Act. 18: 25. 1 Cor. 14: 19. Gal 6: 6. *Let him that is taught in the Word, communicate to him that teacheth in all good things.*

Quest. 3. What understand you properly by the word Catechismus?

A

*Ans.*



## Of Catechizing.

**Ans.** A short & sure instruction and declaration in the foundations and first principles of Christian Religion, carried on by questions and answers, for the simple learners. Improperly the Doctrine of Religion, which was wont to be propounded in such a forme.

**Quest. 4.** Doe you not find in Scripture some equivalent or consonant words with this word Catechisme?

**Ans.** Yes. Hebr. 6: 12. *The first principles of the oracles of God.* Milke. And 6: 1. *The beginning of the Doctrine of Christ.* The foundation. 2 Tim. 1: 13. *The forme of sound words.*

**Quest. 5.** Whom doe you call a Catecheta or a Catechist?

**Ans.** A Teacher of the Church, who instructeth his hearers in the Catechisme, or in the first principles of the word of God.

**Quest. 6.** Whom call you Catechumeni or learners?

**Ans.** Them that learned the Doctrine of the Catechisme, and were instructed of the Catechist. The Apostle calleth them Heb. 5: 13. *Unskillfull in the word of righteousness; babes.* See also Gal. 6: 6.

**Quest. 7.** Of how many sorts were these in ancient times?

**Ans.** Of two sorts. 1. *Some of age.* These turning from *Judaisme or Heathenisme to Christianity* were instructed in the Catechisme, and were onely Hearers. Being instructed they were baptized, and then admitted to the Supper of the Lord. Paul calls them 1 Tim. 3: 6. *Novices.* 2. *Some under age,* or children of Christians, who being baptized in their Infancy and being become of some yeares, were instructed in the Catechisme and afterwards with imposition of hands admitted to the Lords Supper.

**Quest. 8.** Out of what foundations must the Catechetical instruction be fetched?

**Ans.** Onely out of H. Scripture, containing clearly and perfectly within the Canonical bookes all things necessary to Salvation, Luke 16: 29. *They have Moses and the Prophets, let them heare them.* Joh. 5: 39. *Search the Scriptures, for in them ye shall have Evernall life, and they are they which testify of me.* Act. 17: 43. 2 Tim. 3: 15, 17. 1 Pet. 2: 2. See Act. 20: 27. with 26: 22.

**Quest. 9.** But if Gods Word can make us perfectly wise unto Salvation / are then Catechismes and catechizings unnecessary?

**Ans.** By no meanes.

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**Quest. 10.** *What Catechizing or instructing of children and foundation in the Word of God?*

*Ans.* Yes. *Commands in the Old Testament, Exod. 12: 24, 26, and 13: 8, 14. Deut. 4: 9. Teach them thy sonnes and thy sonnes sonnes: and 6: 7, 20, &c. and 11: 19. and 32. 46. Examples. Gen. 18: 19. I know him (namely Abraham) that he shall commend his children and his household after him, and they shall keep the way of the Lord. 2 Reg. 2: 3, 5, 7. and 4: 1, 38. and 6: 1, & seq. 1 Sam: 19: 20. Psal. 78: 3, 4. Prov. 4: 3, 4. The command in the New Testament, Mark 10: 14. Examples. 2 Tim. 3: 15. Hebr. 5: 12, 13, 14. Some pieces and parts of Catechizing see Hebr. 6: 1, 2. See to this end a short compend framed of God himself. I. Of the Lawe, Deut. 6: 5. Lev. 19: 18. II. Of the Gospel, Gen. 3: 15. and 22: 18. The *Catechumens* of the Old Testament were called the sons of the Prophets, 2 Reg. 2: 5. and 5: 22.*

**Quest. 11.** *Was Catechizing also used of the ancient Fathers?*

*Ans.* Yes. As in the Churches of *Carthage, Alexandria, Jerusalem, &c.* as the writings and Catechismes of *Clement, Origen, Dionysius, Cyrill* demonstrat, &c.

**Quest. 12.** *Is such exercise necessary in the Church?*

*Ans.* It is highly necessary: I. Because of Gods command, Deut. 6: 7, &c. II. For his glories sake, Psal. 8: 3. Matt. 21: 15, 16. III. For our comfort and Salvation, Joh 17: 3. Rom. 10: 14, 17. 1 Tim. 4: 16. 2 Tim. 3: 15. John 5: 39. IV. To learne to discern betwixt good and evil, Matt. 7: 15. 1 Thess. 5: 21. 1 Joh. 4: 1. V. To understand Sermons the better. VI To preserve Church and State, Prov. 29: 18. *Where there is no wisdom the people perish*, by reason of the corruption of man through sin, Gen. 6: 5. and 8: 21. Jer. 17: 9. and therefore hold fast the *forme of sound words which thou hast heard of me, in Faith and love, which is in Christ Jesus.* 2 Tim. 1: 13. VII. To traine up children from their first childhood in the knowledge and feare of God, Prov. 22: 6. *Traine up a child in the way he should goe, &c.* See 2 Tim. 3: 15. Eph. 6: 3. See the promise of Gods blessing in young and old, Joel 2: 18. Act. 2: 17.

**Quest. 13.** *Have these writings and out of them the oral instructions done any good in our Churches?*

*Ans.* Yes. They have served, as also they serve still to the preservation of unity in the reformed Church, together with the

propagation of the same, and decrease of *Papery*, and other *Sefts*. So that the *Papists* seeing this, who had not this before, borrowing this practise of our Churches, have now also some *Catechismes*, and such like little bookes, containing the Summe of their Doctrine.

Quest. 14. From whence and from whom is this *Catechisme* come first unto us?

Ans. Out of the Church and Schooles of the *Elektorall Palatinate at Heidelberg*, and from thence called the *Catechisme of the Palatinate* or the *Heidelbergish*, &c. by the command of the *Elektor Frederick 3* called *Pius* or the *Godly*. The principall writers thereof were *Yrasmus* and *Olevianus*. And after that the same was viewed and approved of the chief Divines of the *Palatinate*, called to that end, was it first printed at *Heidelberg*, in the year 1563. in January; and translated out of the *Germane* Copy into the Language of the *Neatherlands*, and printed at *Heidelberg* in the same year; and eight yeares after that received of the Churches in the *Lowe Countries* (sighing then under the cruel *Tyrannies* of that blood thirsty *Duc d'Alba*) by the Authority of the *Nationall Synod at Embden* 1571. and afterwards Anno 1577 in the *Nationall Synod at Dort*, and so generally admitted, and printed oftner all over the same Countries, being first purged of all abuses and un-Dutch words; at *Antwerp*, 1580; at *Delft*, 1582; at *Middelborowe*, 1591; at *Arnhem*, 1608; by the appointment of the *Provinciall Synod of Zeeland*, 1611. Thus at last is the same approved in the *Nationall Synod at Dort* 1618. and especially praised of the Divines of great *Brittaine*. And by reason of its excellency is the same translated into severall Languages, as in the *Latine*, *Neatherlandish*, *Saxon*, *English*, *French*, *Italian*, *Bohemian*, *Polonian*, *Greek*, *Hebrew*, yea also in the *Indian*, *Arabian*, and lately yet in the *moderne Greek*. And severall Editions in severall Languages are published at severall times upon the same.

Quest. 15. What did the *Palsgrave Frederick* intend with this *Catechisme*?

Ans. He would that there should be a forme and pattern of sound words, according to which they that teach and are taught both in Churches and Schooles should regulate themselves, also to prevent all differences and dissensions which might otherwise arise, as the *Remonstrants* here proved, desiring a *Revision* of the

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*Catechisme*, and not being willing to be bound to the same.

Quest. 16. But is it not contrary to the Word of God / to bind our selves to a *Catechisme* / inasmuch as it is but a humane writing?

Ans. We are absolutely bound to the Word of God, but to the *Confession* and *Catechisme*, (as also to *Ministers* that publish Gods Word) with limitation, under God and his Word, and so far as they apprehend and propound the Word, and no further.

Quest. 17. Shall we then hold the *Catechisme* for a little Bible?

Ans. We say not so. We hold not the same for a rule by which the publick teachings must be ordered. For, for that we doe onely acknowledge the holy Scriptures. But it is a *Forme* according to the Scripture, which when we receive and subscribe, we testifie that we are sound in the same judgement, with the *Orthodox*.

Quest. 18. But is it not to be feared that the *Catechisme* may come into such an high esteeme / that it may be counted a Canonick booke?

Ans. The Remonstrants have pretended this before they revealed their *Innovations*, to help the *Catechisme* out of the way; but it is a vaine feare. For we teach otherwise in the Pulpits and in the *Catechisme* itself are we armed against it.

Quest. 19. What doth the *Catechisme* treat of?

Ans. Of the *Christian Religion*.

Quest. 20. What signifieth the word Religion?

Ans. It is derived from the *Latine* word *religere*, to reade over againe; or from *religare*, which signifieth as much as bind together againe, because by Religion our hearts are bound to God againe, or bound together with God; or from *religere* or *reliere*, that is, to chose againe, for that we thereby, as it were, chose God againe whom we had forsaken, that is, we take and embrace him as our chief good. In proper English we say; *Service*. Jam. 1: 27. In Greek *Threskeja*. Act. 26: 5. *Eusebia*. 1 Tim. 3: 16.

Quest. 21. What doe both these words teach us?

Ans. If we looke upon the word *Religion*, therein we observe the union of man with God. If upon the word *Service*, we find that same service which man in that respect or by vertue of his union with God, practiseth. The first is the originall.

The second is the fruit of it.

**Quest. 22. What is Religion in generall?**

*Ans.* A manner whereby a man acknowledgeth, honoureth and serveth as a God that which he holdeth for a God.

**Quest. 23. What Description will you give me of the Christian Religion?**

*Ans.* The Christian Religion is the Uniting and binding of man with God, flowing forth from the grace of God, purchased and procured by Christ the *Mediator*, by virtue of his *Satisfaction*, through the bond of spirit and of true faith; with the due service of Thankfulness, which a believing man sheweth to God out of love and with a sincere heart, in respect of his union with God, and by virtue of the same. With *Paul* we call it: *The acknowledging of the Truth which is according to godliness.* See Tit. 1: 1, 2.

**Quest. 24. How should you say this in another manner, and as with two words?**

*Ans.* It is a knowledge and service of God, that is, a *Vernue*, whereby the true God is rightly known [Jer. 10: 23. *Joh* 17. 3 *And this is life eternall that they may know thee the onely true God and Jesus Christ whom thou hast sent.*] and inwardly served with the heart. [Joh. 4: 24. *God is a spirit, and they that will worship him, must worship him in spirit and in Truth.*] and outwardly in shewing it with words and workes, according to the Lawe.

**Quest. 25. Is there more than one true Religion?**

*Ans.* No. For as there is but one true God. 1 Cor. 8: 4. so there is but one manner to serve the onely true God aright. Eph. 4: 5. *One Lord, one Faith, one Baptisme.*

**Quest. 26. Whence then are so many Religions in the world?**

*Ans.* As men have increased severall Gods; so they have also increased severall Religions.

**Quest. 27. How many sorts of Religions are there in the world?**

*Ans.* Four sorts. The *Pagan*; the *Mahometan*; the present Jewish, and the Christian, among which last, the *Antichristian-Popish* reckoneth itself unjustly as the true one.

**Quest. 28. Why is this called Christian?**

*Ans.* Not onely for that the same is brought unto us, out of the bosome of the Father, and made knowne by Christ. Joh. 1: 18. (for

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(for this was already done in paradise, Gen. 3. *The seed of the woman*, &c. but chiefly for that we therein acknowledge Christ as the onely Saviour held out unto us, Joh. 20: 31. *But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name*, by whom we are reconciled to God and united againe, Eph. 1: 10. Col. 1: 20, 21, 22. Likewise it is therefore *Christian*, because all Christians hold and profess the same, Matt. 28: 19, 20. Act. 11: 26.

Quest. 29. *May not the true Religion be called after some body else?*

Ans. No. For Christ alone is the foundation thereof, Act. 4: 12. John 14: 6. 1 Cor. 3: 11.

Quest 30. *How prove you that the Christian Religion alone is the true Religion?*

Ans. Because it is before all Religions instituted of God in his Word, confirmed by *miracles* of the Old and New Testament; verified by the *accomplishments* of the Prophecies of the Old Testament; spread in a most wonderfull manner; *perfect* in all parts, and consenting in itself, so that the mind of man can find no comfort or rest in any Religion but in this, nor such powerfull directions to the practise of piety.

## The I. Lords day.

### Question I.

**W**hat is thy onely comfort in life and death?

Ans. That both in Soule and body (a), whether I live or die (b), I am not mine owne, but belong (c) wholly unto my most faithfull Lord and Saviour Iesus Christ, who by his precious (d) blood most fully (e) satisfying for my sinnes, hath delivered me (f) from all the power of the Devil, and so preserveth me (g) that without the will of my heavenly Father, not so much as a haire (h) may fall from my head: yea all things must serve (i) for my Salvation. Wherefore by his Spirit also he assureth

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me (k) of everlasting life, and maketh (l) me ready, and willing, that henceforth I may live to him.

(a) 1 Cor. 6: 19, 20. (b) Rom. 14: 7, 8, 9.  
 (c) 1 Cor. 3: 23. (d) 1 Pet. 1: 18, 19. (e) 1 Joh. 1: 7. (f) 1 Joh. 3: 8. Hebr. 2: 14, 15. (g) 1 Joh. 6: 39. and 10: 28, 29. (h) Luk. 21: 18. Matt. 10: 30. (i) Rom. 8: 28. (k) 2 Cor. 1: 22. and 4: 5. (l) Rom. 8: 14. and 7: 22.

## CATECHIZING.

### Of Mans chief Comfort.

**Quest. 1.** What is that which a Christian ought most of all to wish and to desire?

*Ans.* In respect of God, the promoting of his glory as the uttermost end of all things. In respect of himself the enjoyment of the chiefest good, his Salvation, his comfort, both in life and in death.

**Quest. 2.** Wherein consisteth the Salvation of Man?

*Ans.* In the enjoyment of the chiefest good.

**Quest. 3.** What call you the chiefest or highest good?

*Ans.* The most perfect, to which nothing can be added, and consequently being infinite, which is God.

**Quest. 4.** Both then Mans happiness consist onely in the fruition of God?

*Ans.* Yes. Gen. 15: 1. Psal. 16: 5. *The Lord is the portion of mine inheritance and of my cup;* and 17: 1. and 30: 12. *Blessed is the Nation, whose God is the Lord, the people whom he hath chosen for his own Inheritance:* and 40: 5. and 73: 25. and 144: 15.

**Quest. 5.** What conceibe you of the opinions of the Philosophers/ who placed it in fleshly pleasures/ or in riches of the world/ or in honour/ &c?

*Ans.* Those lusts are condemned of God, Tit. 2: 11, 12. and *Warre against the Soule.* 1 Pet. 2: 11. Jam. 4: 1. *Riches are uncertaine.* 1 Tim. 6: 17. *give no comfort after this life.* Luk. 6: 24. *glory is vaine.* Phil. 2: 3. *God alone can satisfie the heart of man.* Psal. 23: 5, 6. and 73: 25. *(after whose Image, and for whom*

man

man is created) not the creatures over whom man is placed as Lord.

**Quest. 6. Doth man know of himself / what is necessary to Salvation?**

*Ans.* No. 1 Pet. 2: 25. We all are like *lost sheep going astray.* Prov. 14: 12. and 16: 25. *There is a way that seemeth right unto a man, but the end thereof are the wayes of death.*

**Quest. 7. Where is the way of Salvation revealed to us?**

*Ans.* In the H. Scriptures.

**Quest. 8. Doth the Scripture teach by what meanes communion with God and fruition of him may be attained?**

*Ans.* Yes. It holdeth forth unto us the Mediatour, by whom we recover communion with God which man had obtained in his first creation, but by willfull disobedience hath broken off. Joh. 6: 40. *And this is the will of him that hath sent me, that every one that seeth the Son and believeth on him may have everlasting life;* and 14: 6. Rom. 5: 1. Hebr. 7: 25.

**Quest. 9. Whence have we Communion with the Mediatour Christ Jesus?**

*Ans.* I. From the grace of the Father, who hath given all his to the Son, that he may redeeme them, and reduce them to himself, Joh. 6: 37. *All that the Father giveth me shall come unto me;* vers 39. *And this is the will of the Father that hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.* Joh. 17: 2, 6, 9, 10. II. But of the merits of the Mediatour who reconcileth us to God. Rom. 3: 24, 25. *But being justified freely by his grace through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood.* 2 Cor. 5: 19. Eph. 1: 7, 10. Col. 1: 19, 20, 21. Hebr 9: 12.

**Quest. 10. How is that Communion obtained?**

*Ans.* On Gods part the believers are drawn of the Father, Son and H. Ghost, and have Faith bestowed upon them, thus to be united with the Mediatour. Of the Father. Joh. 6: 44. Matt. 16: 17. Of the Son himself. Joh 12: 32. Matt. 11: 27. Of the H Ghost. 1 Cor. 12: 3. 2 Cor. 3: 18.

**Quest. 11. How doth the Catechism propound this matter?**

*Ans.* In this manner; asking: **Which is thy onely comfort both in life and death?** And giving such answer: that a Christian being now made *Christ's, his faithfull Saviours own,* he



he can finde herein the highest good.

Quest. 12. What order holdeth the Catechisme?

Ans. The most fitting, holding forth and declaring on the I. Lords day: I. The end of Christian Religion. II. The necessary meanes for to obtaine that end.

Quest. 13. Why is here asked of Comfort?

Ans. Because man is miserable, and hath need of the same.

Quest. 14. What understandeth the Catechisme here by Comfort?

Ans. The thing or that good which bringeth comfort, by the knowledge and sense of which the heart of man is raised and supported in the midst of all difficulties and anguish.

Quest. 15. What is comfort?

Ans. Comfort is nothing else but an inward rest of the mind, arising when we doe set against any evil (which either at the present brings any heaviness of heart or sorrowe upon us, or for the time to come any feare) some good of which we assure ourselves, whereby the former evil is either quite removed or so farre mitigated that the grief or feare ceaseth, and so the mind is set at rest. So then in a word; it is the consideration of the mind, whereby we set some good against some evil, to ease or cheare ourselves thereby.

Quest. 16. What is the Evil that presseth us here?

Ans. I. Our sins, which rob us of our agreement with Gods will, holiness and righteousness, and which separate us from our God and his secret communion, Isa. 59: 2. II. The feare of temporall and eternall death, which we have brought upon our necks, as a punishment of our sinnes, Gen. 2: 17. Rom. 6: 23. *The wages of sin is Death.*

Quest. 17. What is that good which we set against this evil?

Ans. Christ Jesus with all his merits; by which all evil and all feare of evil being done away, there ariseth in us a spirituall heavenly joy, a full rest of mind. And as the evil reacheth the whole man; so againe on the contrary the good helpeth the whole man. And as the evil reacheth in and after this life and in death, so also contrarily the good. And as the evil is the highest, so also the opposite good.

Quest. 18. How many Comforts are here?

Ans. The Catechisme speaketh of one only, that is a firme suffi-

sufficient, and (as in Hebr. 6: 18.) *a strong consolation*, in which the mind is fully at rest and desireth nothing above the same, Joh. 4. 14. *But he that drinketh of the water that I give him, shall never thirst*; and 6. 35. For as there is but one highest good, so there is but one onely comfort.

Quest. 19. *Is this comfort proper to every believer?*

Ans. Yes. For the question is; *What is thy comfort?* For as the just alone shall live by his Faith. Hebr. 2: 4. so he alone also can comfort himself with the highest good that belongeth unto him, and not another, 2 Tim. 1: 12. *I know whom I have believed.*

Quest. 20. *On what occasion shall the same serve us?*

Ans. *In life and death* / sayes the Catechisme, Rom. 14: 7, 8. *For none of us liveth to himself, and none dieth to himself. For whether we live we live unto the Lord, or whether we die we die unto the Lord. Whether therefore we live or die, we are the Lords.* 1 Thess. 5: 10. That is a comfort that alwayes abides with us and never leaveth a man, be it in the miseries of life, Rom. 5: 3. or be it in the pangs of death, Psal. 23: 4. *but comforting us in all our tribulations*, 2 Cor. 1: 4 being consequently an eternall comfort, 2 Thess. 2: 16. See Rom 8. 38, 39.

Quest. 21. *Why is the question made of comfort in life and death?*

Ans. Because a man being subject to misery in both, must also have comfort in both, if he shall be happy.

Quest. 22. *What then is the onely comfort in life and in Death?*

Ans. *That I with Soule and Body/ &c. saith the Catechisme.*

Quest. 23. *Whose are you?*

Ans. *Not mine owne / but I belong to my faithfull Saviour Jesus Christ / as the Catechisme saith.*

Quest. 24. *How prove you that?*

Ans. Rom. 14: 7, 8, 9. 1 Cor. 3: 23. *But ye are Christs.* 1 Cor. 6: 19, 20. Tit. 2: 14.

Quest. 25. *Is it against this comfort for a man to be his own?*

Ans. Yes.

Quest. 26. *What is it to say: To be a mans own?*

Ans. To be left to himself, to walke in the imaginations of his heart,

Quest.

**Quest. 27. Wherewith are you Christs own / and how long?**  
*Ans.* The Catechisme saith: **With Soule and Body**, both in life and Death. See places before quoted, as also Phil. 1: 21. and 3: 21. 1 Theff. 5: 9.

**Quest. 28. Is our Union with Christ not broken in Death?**  
*Ans.* No. For then the Soule cometh into nearer use of the Communion of Christ. See Rom. 7: 24. Phil. 1: 21, 23. *Having a desire to depart, and to be with Christ.* 1 Pet. 1: 9. The Body, although rotten, yet remaineth a member of Christ, and he shall raise it up, 1 Cor. 15. Phil. 3: 21.

**Quest. 29. Why call you Christ a faithfull Saviour?**

*Ans.* By reason of his tender and strong love towards us, Rom. 5: 8. *Who is able to save us to the uttermost.* Hebr. 7: 25. *A faithfull High Priest.* Hebr. 2: 17. and 3: 2 *having all power in Heaven and on Earth.* Matt. 28: 18. *Keeping unto Salvation* 2 Theff. 3: 3. 1 Pet. 1: 5. and finishing the same. Phil. 1: 6.

**Quest 30. Were it not better that we were our own?**

*Ans.* Ono. But the contrary is testified in the H. Scripture, Joh. 8: 36. *If the Son shall make you free, ye shall be free indeed.* Mat. 11: 30. 1 Joh. 1: 3. For being our owne, we should not be able to sublist one moment. See of David in 2 Sam. 11: & 24: and we should be the Devils, and belong to sin and Death, Rom. 6: 20, 21, 22, 23. and 8: 1, 2. Whereas now in this estate under Christ we are more glorious than our First parents in paradise, seeing they being left unto themselves are fallen, but we shall not fall for ever.

**Quest 31. Doe not then childzen belong to their parents / servants to their Masters / subjects to their Magistrates?**

*Ans.* Yes. But alwayes under God, according to whose Word they must obey their superious, and no further, Act. 4: 19. and 5: 29.

**Quest. 32. May we not be under some men?**

*Ans.* Allwayes according to the Word of God and no further, knowing but one Lord over our Soules and Consciences.

**Quest. 33. Doe you then not belong to the Saints / to the Saints and the-Sainis?**

*Ans.* By no meanes, 1 Cor. 3: 4, 21, 22, 23. 1 Cor. 7: vers 23. *Ye are bought with a price. Be not ye the servants of men.*

**Quest. 34. Having heard the Summe of Christian comfort / how cleare you the same further from the efficient causes of this**

this Dominion of Christ ober us/ and from the effects of the same?

*Ans.* Two sorts of the *efficient causes* are in their order rehearsed in the *Catechisme*: I. Our Redemption by Christ. II. Afterwards our Preservation. In the applying of both which, *Christ* is our Saviour by merit and by power. The Effects of this Dominion of Christ are: (1.) The securing of our Redemption and Preservation by the H. Ghost (2.) Willingness, henceforth to live to him.

Quest. 35. What obserbe pou in this Redemption by Christ?

*Ans.* According to the *Catechisme*: I. The perfect satisfaction for all my sinnes by his precious blood. II. Deliberance from all the power of the Devil.

Quest. 36. What hath Christ given for a satisfaction for your sins?

*Ans.* The *Catechisme* saith: His precious blood. Eph. 1: 7. In whom we have Redemption through his blood. Rom. 3: 25. Matt. 26: 28. This is my blood of the New Testament, which is shed for many for the remission of sins. 1 Pet. 1: 18, 19. 1 Joh. 1: 7. Act. 20: 28. Apoc. 5: 9.

Quest. 37. What understand pou by his blood?

*Ans.* Christs whole Obedience, and all his sufferings in Soule and Body, ended with a bloody death.

Quest. 38. Why called precious?

*Ans.* By reason of its worthiness and dignity, being of a man not onely just, 1 Pet. 3: 18. but also an infinite Person, the Son of God. 1 Joh. 1: 7. yea God himself. Act. 20: 28. and also procuring life eternall. 1 Pet. 1: 19. The precious blood of Christ. 1 Cor. 6: 20. Ye are bought with a price, and 7: 23.

Quest. 39. Is the satisfaction not defectibe and onelp in part?

*Ans.* No. The *Catechisme* saith: That he hath fully satisfied for all my sins. (originall, actuall, great, small) 1 Joh. 1: 7. The blood of Jesus Christ his Son cleanseth us from all sin. and vers 9. and 2: 2. Act. 20: 28. 1 Tim. 2: 6. Isa. 53: 4, 5. Col. 2: 14. Hebr. 10: 14. Gal. 3: 13. Matt. 20: 28.

Quest. 40. Wherein consisteth that satisfaction?

*Ans.* Therein, that he as our surety, hath fully satisfied the Justice of God. See the former Texts.

Quest.

Quest. 51. What else hath he done?

„ *Ans.* He hath delivered me / saith the Catechisme, from  
 „ all the power of the Devil: under whom we were captive  
 because of sin, so that now we are free from the guilt of sin and  
 the bondage of it, as also from eternall death, Gen. 3: 15. 1 Joh.  
 3: 8. Hebr. 2: 14, 15. *That through death he might destroy him that  
 had the power of death, that is, the Devil, and deliver them who thro-  
 rough the feare of death were all their life time subject to bondage.*  
 Joh. 8: 34, 35, 36. Luk. 1: 74. 1 Cor. 15: 55, 56, 57. Colos. 2: 15.  
 Matt. 12: 29.

Quest. 42. Was the power of the Devil ober us as of a  
 Sovereaign or Principall Lord?

„ *Ans.* No. But as of an Executioner or Hangman to hold us  
 captive and to torment us.

Quest. 43. But though you be now delivered / shall you not  
 againe fall into the Devils hands?

„ *Ans.* The Catechisme saith; that he preferbeth me / that  
 „ without the will of my heavenly Father / not so much as  
 „ an haire can fall from my head. 1 Cor. 1: 9. 2 Thess. 3: 3.  
*But the Lord is faithfull, who shall also stablish you and keep you from  
 evil.* 1 Pet. 1: 5. Joh. 6: 39. & 10: 28, 29. *And I give unto them eter-  
 nall life, and they shall never perish, and no man shall pluck them out  
 of my hand; and 17: 2. 2 Tim. 1: 12. Luk. 22: 31, 32. Matt. 16:  
 18. and 24: 24.*

Quest. 44. How strait is this keeping?

„ *Ans.* That not a haire can fall from my head without  
 „ the will of my heavenly Father. Matt. 10: 29, 30, 31. *And  
 the haire of your head are all numbered.* Luk. 21: 17, 18. And this  
 is an argument taken from the lesser to the greater. For if the  
 smallest things cannot befall us without his will, much less the  
 greater befall us without his will and hurt us in our Salvation.

Quest. 45. But how can this be such a speciall and strait  
 keeping or preservation / whereas so much evil befalleth the  
 children of God in this life of sicknesses / temptations / exile /  
 famine / etc. and a thousand troubles? Psal. 39: 19. Many are  
 the troubles of the righteous. Matt. 16: 24. 1 Cor. 15: 19. Act.  
 14: 22. 2 Tim. 3: 12. 1 Pet. 4: 17. Joh. 16: 30. Rom. 8: 36?

„ *Ans.* The Catechisme sayes: Yea all things must serve  
 „ for my Salvation. Rom. 8: 28. *We know that all things work  
 together for good to them that love God, so them that are the called  
 accord-*

according to his purpose. 1 Cor. 10: 13. But God is faithfull, who shall not suffer you to be tempted above that you are able. See Psal: 119: 71. Rom. 5: 3, 4, 5. 1 Cor. 11: 31. Phil. 1: 19. Joh. 16: 20. They are but chastizements, 1 Cor. 11: 32. Hebr. 12: 6. and trialls. 1 Pet. 1: 7.

Quest. 46. Is this not too largely spoken?

Ans. No. For so foundeth the Text of Paul. But I say yet more in particular. Sin itself must serve for their good. Of heresies, 1 Cor. 11: 19. There must also be heresies among you, that they which are approved may be made manifest. Of the seducements of false Prophets, Matt. 24. Also the temptations of the Devil. See this in Paul, 2 Cor. 12: yea the sins committed (understand such as may consist with Faith, and as are not unto death) as which help the believers by the speciall grace of God to humiliation, to circumspection, and more zeale in prayer, and exercise of godliness. See this in David, who thereby was so deeply humbled, that although he was a King, he was not ashamed before the whole Congregation to confesse his sin before God. To this use also the example of Peter, who first was so confident, &c. They are made more watchfull over their wayes, pray more fervently for the Spirit of God, &c.

Quest. 47. Well/ but is not this to make himself a Patron and Advocate of sin?

Ans. No. For sin doth not bring this of itself and of its own Nature, but by accident. So are Medicines made of the poyson of Serpents to expell poyson. But yet they that abuse the same, doe even as the wicked, Jud. 4. Who turn the grace of our God into lasciviousness.

Quest. 48. Did not Peter fall of altogether when he denied Christ?

Ans. No. For Christ had prayed for him, Luk. 22: 31, 32. The confession failed or fainted in his mouth, but not Faith in his heart.

Quest. 49. Well; shall they nevertheless persevere/ whether they give themselves over to all manner of crimes or not?

Ans. They are kept by the power of God through Faith unto Salvation. 1 Pet. 1: 5. So that whosoever is borne of God, doth not commit sin. 1 Joh. 3: 9.

Quest. 50. Must they then persevere whether they will or not?

Ans.

*Ans. They are made a willing people, Psal. 110: 3. I shall put my feare in their hearts (sayes the Lord) that they shall not depart from me. Jer. 32: 40. Ezek. 36: 27.*

**Quest. 51. Where is it written that pou in particular shall hold out unto the end?**

*Ans. In particular no where; nor is that necessary, but every true believer hath it written in his heart, being able to say, 2 Tim. 1: 12. I know whom I have believed, and I am perswaded that he is able to keep that which I have committed to him against that day, Phil. 1: 6. being perswaded, that he who hath begun a good work, will also finish it untill the day of Christ. But of the Perseverance of the Saints see Qu. LIV.*

**Quest. 52. But as it doth not comfort a poore man / if he know there are great riches in the world / unless he be assured that he hath part in them or shall have; so likewise what avails all these things / if we cannot be assured of them in our hearts?**

*Ans. The Catechisme saith: Wherefoze he also by his Spirit assureth me of everlasting life?*

**Quest. 53. How prove pou that?**

*Ans. Out of Rom. 8: 16. The Spirit beareth witness with our spirits, that we are the children of God. 2 Cor. 1: 22, Who also hath sealed us, and given us the earnest of the Spirit in our hearts; and 5: 5. Eph. 1: 13, 14. and 4: 30. Therefore he is also called a Comforter, Joh. 14: 16, 26. and 15: 26. and 16: 7.*

**Quest. 54. But need pou no particular revelation for this?**

*Ans. No. Rom. 8: 16. The Spirit itself beareth witness with our spirit, that we are the children of God, 1 Cor. 2: 12. But we have not received the spirit of the world, but the Spirit which is of God, that we may know the things which are freely given us of God, 1 Joh. 4: 13.*

**Quest. 55. Well; have pou then that holy Spirit?**

*Ans. Yes. Christ hath purchased him for me, and bestowed him upon me; and this I feele in my heart, Rom. 8: 9. If any man have not the Spirit of Christ he is none of his. See also vers 14. & seq.*

**Quest. 56. But will not the Papists mocke us with this?**

*Ans. Let them mock. We shall aske them: Whether they be Christs or the Devils? If they be Christs, they have his Spirit, whom he imparteth to his, who then is not idle, but beareth witness with our spirits. Rom. 8: 16.*

Quest,

Quest. 57. But may it not be a spirit of Sathan?

Ans. The same should not leade us to godliness, nor inspire good thoughts.

Quest. 58. May then a Christian be sure of his Salvation?

Ans. Yes. Gal. 2: 20. 2 Tim. 1: 12. *I know whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him against that day;* and 4: 8. Rom. 8: 38, 39. 2 Cor. 13: 5. 1 Joh. 4: 16. and 5: 12, 13.

Quest. 59. But is this not too rashly and too proudly spoken?

Ans. If this were built upon our owne merits and workes, but not if it be groundd upon Gods Grace and Truth. Upon which account, to denye the Assurance of Salvation to the Saints is to accuse God of a lie, 1 Joh 5: 10, 11, 12.

Quest. 60. But when we looke on our weakness / must we not then allwayes doubt of Grace?

Ans. Indeed we must not trust to our worthiness and dignity, but to the Grace of God. And so farre as we mistrust ourselves, so farre must we trust to Grace. Psal. 5: 8. and 13: 3, 4. Matt. 8: 8. Luk. 18: 13. *And the Publicane standing as farre off, would not lift up his Eyes to heaven, but smote upon his breast, saying: Lord be mercifull to me a sinner. For the Lord giveth grace to the humble.* Jam. 4: 6. Isa. 57: 15. Matt. 5: 3, 4. and 11: 29.

Quest. 61. But doth not this bring men to carnall carelessness and security?

Ans. Not at all. For such as are assured of Salvation, hate sin, and love God, are thankfull to him and strive to doe good workes, Psal. 116: 1, 12, 13. *I love the Lord, because he hath heard my voice and supplications.* Rom. 6: 1, 2. and 8: 1, 2. So then this Doctrine is according to Godliness, 1 Tim. 6: 3. Tit. 1: 1.

Quest. 62. How speaketh the Catechisme?

Ans. *That he maketh me ready and willing that henceforth I may live to him.* And these are markes and signes of the Spirit dwelling in us, Tit. 2: 14. *Who hath given himself for us, that he might redeeme us from all unrighteousness, and purifie unto himself a peculiar people zealous of good workes.* Jer. 32: 39, 40. Ezek. 36: 26. Psal. 110: 3. *Thy people shall be willing,* &c. Luk. 1: 69. 1 Joh. 3: 3. Rom. 11: 13, 14. Gal. 5: 6.

Quest. 63. Doe then these benefits necessarily goe both together?

R

Ans.



*Ans.* Yes. For Assurance of Salvation and Practise of Piety cannot be separated. See the Questions XLIII: LXIV: LXX: LXXXVI.

**Quest. 64.** But need you doe good woꝝkes when you are assured of your Salvation?

*Ans.* Yes. For I know that *without Holinesse no man shall see the Lord.* Hebr. 12: 14. and I must shew my self thankfull to God for his benefits.

**Quest. 65.** Cannot a man out / of / and by himself make himself ready and willing to live unto Christ?

*Ans.* No. Of himself is he unwilling and unfit, Rom. 8: 7. 1 Cor. 2: 14. 2 Cor. 3: 5. But the Spirit doth this, Joh. 3: 5. 2 Cor. 3: 5. *Not that we are sufficient of ourselves, to think any thing of ourselves; but our sufficiency is of God.* Phil. 2: 13. *For it is God that worketh in you both to will and to doe of his good pleasure.*

**Quest. 66.** Can this cordiall willingness and readines to live to Christ assure us also that we are and abide Christs owne?

*Ans.* Yes; as one may from the fruites judge and conclude of the tree, Matt. 7: 17, 18, 19. so may we also from hence as out of certaine tokens conclude our Election, Vocation, Justification, Sanctification and Eternall Salvation, 2 Pet. 1: 5, 6, 7, 8, 9, 10, 11. Rom. 8: 14, 17. *For as many as are led by the Spirit of God, they are the sons of God.*

**Quest. 67.** What comfort have the Papists here?

*Ans.* Continuall doubting, an unquiet mind, and the wrack of Conscience. The Papists say: *Three things there are that trouble my mind: The first that I the grave must find; The second troubleth me more yet; That I know not the time of it: The third above all troubleth me; That whither I must, I cannot see.*

**Quest. 68.** What doth a believer set against this?

*Ans.* Three things there are that cheare my mind; First, that in Christ I pardon find: The second cheares me much more yet; That Christ my Lord for me is fit. The third above all cheareth me; That my place in heaven see.

## The II. Question.

**How many things are necessary for thee to know/ that thou enjoying this comfort/ mayest live and die happily?**

*Ans.* Three: The first, what is the greatness of my sinne and misery (a).

The second, How I am delivered (b) from all sinne and misery.

The third, What thanks I owe (c) unto God for this delivery.

(a) Luk.24:47. 1 Cor.6:10,11. Tit.3:3. Joh.9:41. Rom.3:10,19. (b) Ioh.17:3. (c) Eph.5:8,9,10. 1 Pet.2:9,10.

## CATECHIZING.

*The Parts of the Catechisme.*

**Quest. 69. The highest good being held out as the end/ namelp/ The onely comfort in life and death, must we not looke after the meanes for to obtaine that end?**

*Ans.* Yes We must, if we heartily desire the end, which without the meanes cannot be obtained.

„ **Quest. 70. How many points are necessary for thee to know/ that thou enjoying this comfort/ mayest live and die happily?**

„ *Ans.* The Catechisme saith: **Three: The first/ &c.**

**Quest. 71. May not one of these be left out/ or be severed from the other?**

*Ans.* No. For without the knowledge of misery, comfort is neither desired nor sought; without the knowledge of Redemption, it cannot be obtained; and without the knowledge of Thankfullness, it cannot be felt nor established in our hearts.

**Quest. 72. Is it sufficient that this knowledge be in speculation?**

*Ans.* No. But it must be especially in the *praxis*, with a true feeling of sin and of the grace of God, joyned with a

serious purpose to serve God in New Obedience.

**Quest. 73. May these meanes/as serving for the obtaining of that end/be proved out of the Word of God?**

**Ans.** Christ hath shewed the necessity and order of these meanes, commanding that in his name should be preached Repentance and remission of sin, Luk. 24: 47. teaching also that the world must be convinced of sin and of righteousness and of judgement. Joh. 16: 8. and calling to him all that are weary and heavy laden to give rest to them. Mat. 11: 28, & seq. Paul hath taught this also, Rom. 7: 24, 25. O wretched man that I am, who shall deliver me, from the body of this death. I give thanks through Jesus Christ our Lord. Tit. 3: 5, 6, 7, 8. Eph. 2: 1, 10. and 5: 8. See also Isa. 61: 1, 2, 3. Psal. 50: 15. The practise you have in examples: in David, Psal. 51: Psal. 130: 3, 4. If thou O Lord shouldst marke Iniquities, O Lord, who shall stand? But with thee is forgiveness, that thou maist be feared In that woman a great sinner, Luk. 8: In the Jewes, Act. 2: In the prodigall, Luk. 15:

**Quest. 74. Hath not Paul elsewhere excellently declared this?**

**Ans.** Yes. In the Epistle to the Romanes, justly called the Churches Catechisme, after which this division seemes to be taken, as agreeing with the Apostles method.

**Quest. 75. How shew you that?**

**Ans.** First having convinced all men of sin as well Jewes as Heathens as guilty of the eternall maledictions, from ch. 1: 18. to ch. 3: 21. he teacheth then secondly from ch. 3: 21. to ch. 12: that believers are redeemed (through Christ according to Gods purpose) from Damnation, bondage of sin, and all other infirmities. Lastly, he exhorteth them to the practise of godliness and all good workes, for to shew their thankfullness before God, from ch. 12. to the the end of the Epistle. Following this order hath the Catechisme also comprehended the Summe of Christian Doctrine.

**Quest. 76. Why is it necessary that we learne rightly to know our Misery?**

**Ans.** Because without it the Physician is not sought for, nor regarded at all. For he that is not sick desireth not the Physician. Secondly, the Physician of our Soules will take none on to cure but such as know their misery, Matt. 11: 12. They that are whole need not a Physician, but they that are sick Joh. 9: 41.

Quest.

Quest. 77. But doth not this knowledge bring us to despair?

Ans. Yes; as farre as it is considered in itself, but not so farre as the same humbleth us; for so it leadeth after precious humiliation to Christ, Gal. 3: 24. So then the Law hath beene our Schoolemaster to bring us to Christ, that we might be justified by faith, Matt. 11: 28. Isa. 55: 1, and 57: 19. and 66: 2. The feeling of sickness stirreth up the sick to take Physick.

Quest. 78. Is it also necessary to know the Redemption from this misery?

Ans. Yes. For this knowledge effecteth Comfort in our hearts, (Rom. 8: 31, 32. *What shall we say then to these things? If God be for us? Who shall be against us? He that spared not his own Sonne, but hath delivered him up for us all, how shall he not together with him give us all things, &c.* vers 38, 39.) whereas otherwayes the same being unknown, out of the Doctrine of mans Misery, shall arise nothing else but *superstition* or security of life, or *desperation*, as in Cain, Gen. 4: 13. and in Judas, Matt. 27: 3, 4, 5.

Quest. 79. How is the third necessary?

Ans. To strengthen us in Faith by the effects; (*crucifying, as those that are become Christs, the flesh with the affections and lusts.* Gal. 5: 24.) and in that consolation; assuring us that we are Christs, 2 Tim. 2: 19. *Neverthelesse the foundation of God standeth sure, having this seale; The Lord knoweth them that are his, and let every one that nameth the name of Christ depart from Iniquity.* Luk. 7: 47, 50. Joh. 8: 12. and if this Doctrine doe not followe upon the former, there followeth conceitedness of merit and looseness of life. But in true Thankfulness doth God attaine the principall end of our Redemption, Luk. 1: 74, 75. *That we being delivered out of the hand of our enemies, might serve him without feare in holiness and righteousness before him all the dayes of our lives.* Rom. 12: 1, 2. 1 Cor. 6: 20. Tit. 2: 11, 12, 13, 14.

Quest. 80. Can they in Popery and others have comfort according to their principles?

Ans. No. For they teach not men aright to know their misery. They depart from the onely foundation Christ Jesus in the point of Redemption. Their Thankfullness, as being ordered according to mans commandements, cannot be right or pleasing to God.

The first Part.  
Of Mans Misery.

The II. Lords day.

Question III.

**Whence knowest thou thy misery?**

*Ans.* Out of the Law (a).

(a) Rom. 3: 20.

CATECHIZING.

Of Mans Misery.

**Quest. 1.** Why is our chief or highest good placed in Comfort?

*Ans.* Because it is a good placed and set against our misery.

**Quest. 2.** Which are the parts upon which our Religion must worke/ for to feele that comfort?

*Ans.* These three. I. The knowledge of our misery. II. The knowledge of our Redemption out of that misery. III. Thankfullnesse which I owe unto God for such Redemption.

**Quest. 3.** Why hath the Doctrine of Mans Misery the first place among the means by which we enjoy this comfort?

*Ans.* Because we cannot be redeemed nor be thankfull unless we be first miserable; and also because Misery stirreth up in our hearts a desire to be redeemed, and provoketh us to be thankfull, Psal. 34: 19. *The Lord is nigh them that are broken in heart, and saveth such as be of a contrite spirit.* Isa. 57: 15.

**Quest. 4.** What points learne we of Mans Misery?

*Ans.* These three. I. How it may be known? II. From whence it hath proceeded. III. Wherein it doth consist?

**Quest. 5.** What understand you by the Misery of Man?

*Ans.* His highest wretchedness come upon him after the fall, consisting in his separation from God, under whose anger and curse he lyeth, comprehending all sorts of temporall, yea also eternall torments.

**Q. 6.** What understand you moze under the name of misery?

*Ans.*

*Ans.* Yes. No man excepted, but Christ; as shall be shewed hereafter.

**Quest. 18.** When the Catechisme asketh: Whence knowest thou thy misery, what is then meant by the word Misery in the question?

*Ans.* The guilt or the Sinne of man; putting part for the whole, being to speak of the punishment afterwards.

**Quest. 19.** Whence knowest thou thy Misery?

*Ans.* The Catechisme saith: Out of Gods Lawe.

**Quest. 20.** How explaine you this by a similitude?

*Ans.* As a rule or mete-yard sheweth what is straight or crooked, and a glasse the spots in the face: so the Lawe sheweth not onely what agreeth with the Justice of God, but also what departeth from the same. Therefore sin is called, 1 Joh 3: 4. *A transgression of the Lawe or Lawlesnesse, or Unlawfullnesse*, that is, Whatsoever is repugnant to the Lawe, and not agreeable thereunto. As we may know by the booke of accounts, what we owe; so likewise out of the Lawe, which is Gods booke of accounts, how our matters stand with him. It is as a Touch-stone, &c. When then a sinner compareth himself herewith, he shall finde that he hath transgressed in thoughts, words and workes.

**Quest. 21.** How prove you out of Gods Word that by the Lawe we have perfect knowledge of sin?

*Ans.* Rom. 3: 20. *By the Lawe is the knowledge of sin;* and 5: 20. and 7: 7, 8, 9. *I had not knowne sin but by the Lawe. For I had not knowne lust to be sin, except the Lawe had said; Thou shalt not covet.* Gal. 3: 19. See also 1 Cor. 15: 56. Yea also of the punishment, Gal. 3: 10 *For as many as are of the workes of the Lawe, they are under a curse. For it is written; cursed is every one that abideth not in all things that are written, &c.* 2 Cor. 3: 6, 7, 9.

**Quest. 22.** What understand you by the Lawe?

*Ans.* The rule of righteousness revealing the will of God, according to which man must carry himself in his duties, in inward and outward obedience towards God and his neighbour, promising to them that keep it, life and Salvation; but threatening to them that transgress it, death and damnation, Lev. 18: 5 Rom. 10: 5. *For Moses describeth the righteousness which is of the Lawe, saying: The man that doth these things shall live by them.* Deut. 27: 26 *Cursed be he that confirmeth not all the words of this Lawe to doe them.* Gal. 3: 10. Deut. 30: 19. Rom. 12: 2.

Quest.

*Ans.* Sin and the punishment of sin.

**Quest. 7.** How teacheth the Catechisme of these two?

*Ans.* Of the Evil of sin the second and third Lords dayes. Of the Evil of punishment on the IV. Lords day Q. X: XI.

**Quest. 8.** How distinguish you these two?

*Ans.* Sin as the cause of the punishment; the punishment as the effect and consequent of the guilt of sin, Rom. 6: 23. For the wages of sin is death.

**Quest. 9.** Where is Misery in the Scripture taken for guilt, and where for punishment?

*Ans.* For guilt or sinne, Rom. 7: 24. *Wretched man that I am! who shall deliver me from the body of this death.* For punishment in Rom. 3: 16. *Destruction and misery are in their paths.* Jam. 5: 1. *Weep and howle over your miseries which shall come upon you.*

**Quest. 10.** What comprehend you under guilt of sin?

*Ans.* Sin originall and actuall.

**Quest. 11.** What is sin?

*Ans.* 1 Joh. 3: 4. *Sin is the transgression of the Lawe, whatsoever departeth from the divine Lawe.*

**Quest. 12.** What meane you by punishment?

*Ans.* The curse which the Lawe threatneth all transgressors; the first and second death, all sorts of temporall and eternall torments and miseries, in Soule and body; yea, also the latter sins as punishments of the former.

**Quest. 13.** Whence prove you that all sins/even the least deserve temporall and eternall punishments?

*Ans.* Out of Deut 27: 26. Gal. 3: 10 *Cursed be every one that abideth not in all things that are written in the booke of the Lawe to doe them.*

**Quest. 14.** Of whose Misery is here treated?

*Ans.* Of Mans Misery.

**Quest. 15.** Well / but are there not other Creatures miserable besides?

*Ans.* Yes. There are others, but of them is not here properly spoken.

**Quest. 16.** Which are the other Creatures?

*Ans.* The Angels, which have not kept their first estate, but have left their own habitation. Jude v. 6. 2 Pet. 2: 4. and other Creatures subject to vanity. Rom. 8: 20.

**Quest. 17.** Are all men miserable?

B A

*Ans.*

**Quest. 23.** How manifold is the Lawe of God?

*Ans.* To speak properly, there is but one Law of God, an eternal & unchangeable rule of righteousness, called the *moral Law*, or the *Lawe of Manners*, wherein he hath prescribed, what virtues he requireth of us, and what vices he forbids. To which are added the *Ceremoniall Lawes*, and the *Politickall*. They are also named from the manner of revelation, the *Lawe unwritten*, and the *written Lawe*. The unwritten Lawe, which the *Fathers* in the Old Testament have delivered to their children from hand to hand, before the same was written of God in the tables of stone, and delivered by *Moses*; out of which they have sufficiently known their misery in sin and punishment. The Law of Nature, is also called the *unwritten Law*. The written Law being the *Morall Law* or the *Law of Vertues* which was given by *Moses*, and therefore also called the *Lawe of Moses*, contained in *ten Words* or *ten Commandements*. See Exod. 19: & 20. Which nevertheless is not written that man should be justified by the same, Rom. 8. 3. *For what the Lawe could not doe, in that it was weak through the flesh, &c.* Gal. 3: 19. *Wherefore then serveth the Lawe? It was added because of transgressions.*

**Quest. 24.** Where joineth the W. Scripture these three sorts of Lawes together?

*Ans.* Rom. 9: 4. speaking I. of the *Covenants*, that is tables of the Covenant or of the Law. II. Of the *giving of the Law*, that is the *Judicall Law*. III. The *service of God*; that is the Law of Ceremonies.

**Quest. 25.** Have the Heathens out of the Lawe or by the light of Nature been able to know their misery?

*Ans.* Rom. 2: 14, 15. the Apostle teacheth that it sheweth sin, so that their Consciences accuse them. Rom. 1: 32. *That they knew the judgement of God, namely, that those who doe such things are worthy of death.* Yet not clearely nor powerfully nor perfectly or sufficiently. The originall of sin have they not known, nor the inward perfect obedience, nor that the least sin deserveth eternal death.

**Quest. 26.** Whence is that?

*Ans.* Because many parts of the divine Lawe are blotted out by the fall, concerning both tables; others obscured and corrupted; and the Notions and principles of Notions and stings which are yet left, are either in part stifled, or made feeble by carnall

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carnall security and pravity, or darkened with many *fables*.

Quest. 27. *Is then the Law in the sinfull Nature wholly blotted out?*

Ans. No. There are yet some draughts, lines or letters, howbeit very imperfect, remayning, even as one strikes ones hand over a new writing not yet drie, and rubbeth out the writing, yet so that here and there remaineth a letter, or fetch of a letter to be seene.

Quest. 28. *How know you your misery out of the Ceremoniall Lawe?*

Ans. Onely by accident and by consequence, so farre as they have led the Fathers through shadowes to Christ, and through their repetition renewed the memory of their sins, and set them before their eyes, Hebr. 10: 1, 3. The purification taught the Impurity of our sins; the sacrifices slaine, the punishment which we had deserved by our sinnes. Therefore are the Ceremonies called, Col. 2: 14, *an hand-writing that was against us.*

Quest. 29. *How describe you the same?*

Ans. The Ceremoniall Lawe is that which God hath prescribed to his people, shewing the externall service in several Ceremonies and offerings *adumbrating* and shadowing the mystery of our Salvation, spirituall things, and the inward worship of God.

Quest. 30. *How know you your Misery out of the Judiciall Lawe?*

Ans. Thus: Inasmuch as the same holdeth man in outward discipline, by the rules of equity and civil justice, punishing the transgressours even with death sometimes, we learne how that the Judge of the world shall visite sin, seeing Judgement is kept for the Lord, 2 Chron. 19: 6.

Quest. 31. *How describe you that Lawe?*

Ans. The Judiciall Law is that which hath prescribed unto the people of Israel a speciall forme of *politicall* government; whereby they were ruled in outward discipline and justice in conversation and commerce. See also on the Judiciall and Ceremoniall Lawe on Q. XCII.

Quest. 32. *What difference is there betwixt these two and the Morall Lawe?*

Ans. The Morall Lawe commandeth not onely the exte

nall, but also the internall Holiness and Obedience, and shall stand for ever. The other require the externall; may be changed; yea are changed; and therefore also the keeping of them without inward service, could not please God, Psal. 50: 7, 8, 9. Isa. 1: 11, 12, 13. *To what purpose is the multitude of your sacrifices unto me, saith the Lord.* Jer. 7: 4, 5. Therefore both these doe not fit here.

Quest. 33. *Learn we then sufficient ly to know our misery out of the Lawe / when we reade it in a booke / or heare it read / or when we say it sometimes over with the mouth?*

Ans. No. For that begetteth but a *speculative* and *theoreticall* knowledge in the understanding; but there must be an *experimental* knowledge by searching; comparing the life and Conscience with the Lawe, whereby sin doth as it were conceive and becomes big, to bring forth fruit unto death, Rom. 7: 5, 7. *For when we were in the flesh, the motions of sins which are by the Lawe did worke in our members to bring forth fruit unto death, &c.* Yet sin by the Law having conceived in the regenerate, is not allwayes put in practise; forasmuch as he strives against it, and stumbling, he is raised through the spirit: But the contrary is in the unregenerate.

Quest. 34. *But may we not thus / looking into the glass of the Lawe and perceiving our misery / come to despaire?*

Ans. The Apostle saith, Gal. 3: 24. *The Lawe was our Schoolemaster to bring us to Christ, that we might be justified by Faith.*

Quest 35. *Ought not the Lawe to be abolished among Christians / and no more to be taught in the New Testament?*

Ans. No. They that teach so among the Anabaptists erre, seeing out of the Lawe we learn our *Misery*, without the knowledge of which we neither desire Christ, nor shall obtaine him. The Lawe is also used by Christ in the New Testament, Matt. 15: 3, 4. *But he answered and said unto them. Wherefore transgress ye also the commandment of God by your traditions. For God hath commanded, saying: Honour thy Father and Mother: and he that curseth Father or Mother shall die the death.* It is also to us a rule of Thankfullness.

Quest. 36. *May we not here also see the absurdity of them that say / that God requireth nothing but what can doe it?*

Ans.



*Ans.* Yes, very clearly; seeing the Lawe revealeth finnes, Rom. 5: 20. Moreover the Lawe entred that the offence might abound. Gal. 3: 19. The Lawe giveth commands, but no power, Joh. 1: 17. As many as are of the workes of the Lawe, are under a curse. Gal. 3: 10.

### The IV. Question.

**What doth the Lawe of God require of us?**

*Ans.* That doth Christ briefly teach us, Matt. 22.

*Thou shalt love the Lord thy God with all thy heart, with all thy Soule, with all thy minde, and with all thy strength. (a) This is the first and the great Commandement, and the second is like to this: Thou shalt love thy neighbour as thy self. On these two Commandements hang the whole Lawe and the Prophets.*

(a) Luk. 10: 27.

### CATECHIZING.

#### § The Summe of the Lawe.

**Quest. 37. What shall we then doe for to know our misery to purpose?**

*Ans.* On the one side we should, (according to the IV. Question) set the Lawe before us, looking into it, what the same requireth of us. On the other side we should (according to the V. Question) compare all our workes and abilities with the Lawe, examining with speciall application to our Conscience, whether we have done or can doe; all which being done, it will appeare from thence, how great sinners we are, and what punishments we have deserved by our finnes.

**Quest. 38. What requireth the Lawe?**

*Ans.* I. Principally Obedience. II. Punishment when the Lawe is transgressed. Of the first is treated in this IV. Question. Of the second in the X. Qu.

**Quest. 39. What is the Summe of the whole Lawe?**

*Ans.*

*Ans.* In a word, **Love**. Rom. 13: 10. *Love is the fulfilling of the Lawe.*

Quest. 40. **To whom extendeth this Love?**

*Ans.* To **God**, and our **Neighbour**. Deut 6: 5. *And thou shalt love the Lord thy God, with all thine heart, with all thy Soule, with all thy might.* Lev. 19: 18. *Thou shalt love thy neighbour as thy self: I am the Lord.* Which **Christ** teacheth us in one **Summe**. Matt. 22: 37, &c.

Quest. 41. **What doth Christ teach in these words?**

*Ans.* He holdeth forth I. The words of the **Law**; and II. addeth thereto his **judgement** thereof.

Quest. 42. **What call pou Love? or what is it to love?**

*Ans.* It is to be possesst with a great **Inclination** to a thing beloved, to seeke the enjoyment of it, to desire it onely, to be content therewith, and having the same joyfully to enjoy it.

Quest. 43. **Whom must pou love?**

*Ans.* **The Lord thy God**; saith the Lawe.

Quest. 44. **Whereupon is the Equity and Immutabilitie of this command groundd?**

*Ans.* In the relation of Men towards God and his divine Nature, inasmuch as he is their Creatour and Preserver, especially their Redeemer, who through speciall mercy hath erected his Covenant of grace with his people. Therefore it is said: **The Lord thy God.**

Quest. 45. **Must we then love God onely for that he doth good unto us?**

*Ans.* No. But for his own sake; for that he is the most perfect beauty, love and sufficiency, yea **G O D** himself, not for any thing that is out of himself. Yea, if God had not propounded to us any promise, nor reward, nor Eternall life, yet nevertheless knowing God and understanding his will, we should be bound to love, honour and serve him for himself. For he that serveth God for promises and rewards, regardeth more things out of God, than God himself, and so consequently he cannot love God **with all his heart**/ &c. as the **Law** requireth.

Quest. 46. **May we then in our Service of God have no respect to the recompense of the reward, and to the promise of Eternall life?**

*Ans.* Yes. But onely by that meanes to *runne the race that is set before us* the more courageously: so that we observe the promises

mises as accessorie and helpfull meanes which are over and above set before us, to animate us to serve God with more *affection*, when we understand that there is such a reward for those that feare him.

**Quest. 47. How explaine pou that with a Simillie ?**

*Ans.* Even as a son, who oweth his Father all love and honour, onely for that he is his Father, yet is the more stirred up to love his Father when he understandeth that he shall be heire of so rich an Inheritance, which the Father will leave him, not to lose the same.

**Quest. 48. How great must this love be/and how farre must it be extended ?**

*Ans.* The Law saith; **With all thy heart/ &c.**

**Quest. 49. What is herein comprehended ?**

*Ans.* All the higher and lower powers and faculties of the Soule, and the whole Man, that is the whole understanding, the will, affections, purpose, &c. and whatsoever can proceed from Soule or body, externall and internall, whole and all. *Vprightnes.* For it is not with thy Mouth, but with thy Heart; Prov. 23: 26 *My son give me thy heart.* Matt. 15: 8. *This people draweth nigh unto me with their mouth, and honouresth me with their lips, but their heart is farre from me.* Not with a double heart, but with the whole heart, Psal. 12: 3. *With a double heart do they speak.* Jam. 1: 8. and 4: 8. Joh. 2: 1: 15. *Perfection*, comprehending a love in all parts without defect, rightly knowing God, thinking well of him, and respecting him, being then **with the whole Soule** and with the **whole mind**/ yea, and with **all the powers** of Soule and body.

**Quest. 50. What is it now to love God in that manner ?**

*Ans.* It is reverently to conceive him and to hold him for the highest good, with which we seek Union and Communion, out of the knowledge, observation and sense of his infinite, incomprehensible goodnes, so that we are not onely joyfull in him and fully at rest and satisfied, but also thinke, will and desire onely that which we know is well-pleasing and acceptable to him. Sothen here is required, I. An inward good inclination toward God. II. An outward demonstration of it in obedience, Joh. 14: 23. *Jesus answered and said unto him: If a man love me, he will keep my words; and 15: 10. If ye keep my commandments, ye shall abide in my love. 1 Joh. 5: 3. This is the love of God that we keep his Commandments.*

*Quest.*

Quest. 51. Is there nothing precedent to, or above this Commandement?

Ans. No. The Law saith; **This is the first and the great Commandement.** So then this Love must be the highest and the greatest.

Quest. 52. Why the first?

Ans. I. Because God which is the object of this Commandement, is the first and the cause of all. II. Because this Command is the fountaine of all the other Commands, begetting the love of our neighbours, 1 Joh. 3: 17. & 4: 7, &c. vers. 20, 21. *If a Man say: I love God, and hateth his brother, he is a lyar. For he that loveth not his brother, whom he hath seene, how can he love God, whom he hath not seene?* Therefore it must be kept up first above all, Mat. 10. 37. Luk. 14: 26. III. Because it containeth the Summe of the first table.

Quest. 53. But why the greatest?

Ans. I. Because God of whom the first table speaketh, is the Greatest. II. Because this Command is the principall service of God, to which all ceremonies must yield, 1 Sam. 15: 22. *Behold, to obey is better than sacrifice, and to hearken than the fat of Rammes.* Hol. 6: 6. Mark 12: 33. *To love him with all the heart, and with all the understanding, and with all the Soule and with all the strength, and to love his neighbour as himself is more than all whole burnt-offerings and sacrifices.* III. Because the second Table must yield to this, Luk 14: 26. For there may no love be greater than this, Matt. 10: 37. *He that loveth Father and Mother more than me, is not worthy of me.*

Quest. 54. Is here no more commanded?

Ans. Yes. The Lawe speaketh of another or a second Commandement.

Quest. 55. Why is it so called?

Ans. Because it followeth the first, and is belowe it (A&A. 4: 29. *We must obey God rather than men.*) comprehending the second table of the Lawe.

Quest. 56. Why is it said: Is like unto this?

Ans. I. Because it also earnestly commandeth upright and perfect love. II. Because the transgression of it also deserveth eternall death. III. Because it is firmly united with the former. For the one cannot be kept without the other, 1 Joh. 4: 20. IV. Because it likewise comprehendeth the Summe of the second table.

Quest.

**Quest. 57.** Is there for all this no difference betwixt these two?

**Ans.** Yes. I. Here is spoken of our Neighbour; in the former of God. II. God must be loved above all to enjoy him, said *Augustine*; but our neighbour as ourselves to use him. III. Love to our Neighbour springs out of our love to God, but not so the love of God out of our love to our Neighbour. We must love God for his own sake, but our Neighbour for Gods sake.

**Quest. 58.** What is the second Summarie Commandment?

**Ans.** Thou shalt love thy neighbour as thy self.

**Quest. 59.** Understand you by your Neighbour onely your Parents and nextest friends?

**Ans.** No; but all men: *Turkes, Indians, Spaniards, &c.* See that parable, Luk. 10: 29, 36, 37.

**Quest. 60.** Must we also doe good to the Evil that doe wrong us?

**Ans.** Yes. So teacheth our Saviour, Matt. 5: 44. *Love your enemies, bless them that curse you, &c.* But we must not love their evil.

**Quest. 61.** Why must you love evil men more than the beasts?

**Ans.** For that they are of the same Nature with us, *Acts 17: 26. God hath made out of one blood all Nations of men; verily we are also his off-spring. In them shineth the Image of God, which we must love.*

**Quest. 62.** What understand you here by Love?

**Ans.** I. To beare a good affection of heart to him. II. To shew the same to him in very deed, *1 Joh. 3: 18. My little children let us not love in word, nor in tongue, but in deed and in truth.*

**Quest. 63.** Are there then no degrees in love?

**Ans.** Yes. It appeareth in that one is nearer to us than another: so Parents are nearer than Uncles, Uncles than strangers. And so is it with Love. To provide for his owne, especially for the head of his own house. *1 Tim. 5: 8.*

**Quest. 64.** Are ye not nearer united to one of your Religion than to another?

**Ans.** Yes. *Gal 6: 10. Let us doe good to all men, especially to them of the household of faith.*

**Quest. 65.** Must we love our Parents/ even against Gods Commandements?

*Ans.* No. Matt. 10: 37. Luk. 14: 26. If any man come unto me, and hateth not his father and mother, and wife, and children, and brothers, and sisters, yea his own life also, he cannot be my disciple. Deut. 33: 9.

**Quest. 66.** May we not to please our Neighbour become a Papist, Arminian, Mennist or Lutherane, when they desire it of us/ for the love which we owe unto them?

*Ans.* No. Deut. 13: 6. and 33: 9. Who said unto his Father and unto his mother; I have not seene him, neither did he acknowledge his brethren, nor knew his own children. For they have observed thy Word, and kept thy Covenant.

**Quest. 67.** But then how doe you follow Gods Command to love your Neighbour? you seeme to hate him.

*Ans.* Love to our Neighbour goeth not so farre, Aet. 4: 19. Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye; and 5: 29.

**Quest. 68.** How must you love your Neighbour?

*Ans.* The Law saith: as thy self. Whereby we have not a rule, but an example of love set before us, because we ought to be as forward and ready to help our Neighbour as ourselves, Eph. 5: 29. For no man ever hated his own flesh, but nourisheth and cherisheth it. Matt. 7: 12. And then shall love be cordiall, fiery, unwearied, covering saylings, defending fame, &c.

**Quest. 69.** What is it then to love our Neighbour?

*Ans.* It is for and out of the love of God to doe unto him, not onely no Evil, but to wish, to will and to doe all good unto him, the same which we according to Gods Lawe should wish, will or doe unto ourselves, Matt. 7: 12.

**Quest. 70.** What is for a Conclusion added hereunto?

*Ans.* On these two Commandements hangeth the whole Lawe and the Prophets.

**Quest. 71.** What doth he meane by the whole Lawe?

*Ans.* The bookes of Moses in generall, and the Lawe of the Commandements in particular.

**Quest. 72.** What doth he meane by the Prophets?

*Ans.* The bookes of the Prophets left upon record in the Bible.

**Quest. 73.** What meaning have these words?

C

*Ans.*

*Ans.* That all the Commandements in *Moses* and the *Prophets*, concerning the Explication of the morall Lawe are containd herein, 1 Tim. 1: 5. *The end of the Commandement is Love.* And Rom. 13: 10. *Love worketh no ill to his Neighbour; therefore love is the fullfilling of the Lawe.* Gal. 5: 14. *For all the Law is fullfilled in one word, even in this: Thou shalt love thy Neighbour as thy self.* And Matt. 7: 12. *Therefore all things whatsoever ye would, that men should doe to you, doe ye even so to them.* For this is the Lawe and the Prophets.

### Question V.

**Art thou able to keep all these things perfectly?**

*Ans.* No truly (a): for by Nature I am prone to the hatred of God, and of my Neighbour (b).

(a) Rom. 3: 10. 1 Ioh. 1: 8. (b) Rom. 8: 7. Tit. 3: 3.

### CATECHIZING. Of Naturall Corruption.

**Quest. 74.** Since we have the Lawe set before us as a cleare Looking-glass and rule / what must we doe then to learne our misery from it?

*Ans.* We must looke into this glass, and measure our abilities whether they agree with it or not.

**Quest. 75.** Are you able to keep all these things perfectly namelp/ to love God and your Neighbour so as the Law requireth / saying with the young man / *Matt. 19: 20.* All these things have I kept from my youth?

*Ans.* The Catechisme sayes: **No.**

**Quest. 76.** Hath this saying any ground?

*Ans.* Yes. In the Word of God we are taught that this possibility hath place in all men, Gen. 8: 21. *The Imagination of mans heart is evil from his youth.* and 6: 5. Job 15: 16. Psal. 14: 3.

*They are all corrupt, they are altogether become filthy, there is none that doth good, no not one.* Jer. 13: 23. Rom. 2. 14, 15. and 3: 12, &c. and 8: 7. *The carnall mind is Enmity against God.* 1 John 1: 8.

Quest. 77. But what reason rendzeth the Catechisme of this answer?

Ans. For I am prone by Nature to the hatred of God and my Neighbour.

Quest. 78. How doe you now conclude from hence that which was taken before?

Ans. That every one having made this comparing of the Lawe and his abilities, shall find himself convinced in his Conscience of sin, and guilty before the Lord. See hereof a famous and illustrious example held forth by Paul in himself, Rom. 7: 5. and especially vers 14. *For we know that the Lawe is spirituall, but I am carnall sold under sin.*

Quest. 79. Of whom is here spoken in the Catechisme / of a regenerate or of an unregenerate person?

Ans. Of Man, so as he is of himself and by Nature unregenerate, lying in his misery?

Quest. 80. Obj. Nevertheless it is a regenerate person that answereth.

Ans. True; but considering himself so far forth as he is by Nature / in respect of the flesh or of the outward Man, even as Paul speaketh of himself, Rom. 7: 14, 18, 19. otherwise willing the good through regeneration, and to please God, Rom. 7: 22. *For I delight in the Lawe of God after the inward Man.*

Quest. 81. How is this to be understood that you say: By Nature?

Ans. Here Nature is not taken for the Essence, even as Gal. 4: 8. *Who by Nature are no Gods.* Thus taken, Nature is good; For thus farre it is of God. But it is here taken as it is in Eph. 2: 3. *We were by Nature children of wrath,* for naturall and originall corruption, 1 Cor. 2: 14. *The Naturall man, that is the unregenerate.*

Quest. 82. What understandeth the Scripture by the word Hating?

Ans. I. Not to love, Prov. 13: 24. *He that spareth his rod hateth his sonne.* II. To beare an ill will to any person, Matt. 24: vers 10. *And then shall many hate one another.* 1 John



3: 15. *Whoſoever hateth his brother is a murtherer.*

Queſt. 83. *What is here underſtood by hatred?*

Anſw. Not a rooted anger or wrath, but an averſion from God, ſo that men doe not love him, nor obey him; a tranſgreſſion of his Lawe, a reſiſting of his commands: and (as the Apoſtle explaineth it) Rom. 8. 7. *Enmity againſt God. For it is not ſubject to the Lawe of God.* Not to love our Neighbour, is to have he mind of an enemy againſt him, 1 Joh. 3: 15. *Forbidden of God, Lev. 19: 17. Thou ſhalt not hate thy Brother in thy heart.*

Queſt. 84. *Who are they that ſlander our Doctrines?*

Anſw. *Papiſts, Coornheriſts, Remonſtrants, &c.* all Pelagian ſpirits.

Queſt. 85. *By what Texts do you prove that the words of the Catechiſme are agreeable to the Scripture?*

Anſw. Exod. 20: 5, 6. *Thoſe are ſaid to hate God that love him not, that tranſgreſſe his Commandements, oppoſed to thoſe that love him and keep his Commandements.* Num. 10: 35. *Arise O Lord and let thine enemies be ſcattered, and thoſe that hate thee ſtand before thee.* Rom. 1. 30. *Haters of God.* Mart 6: 24. Joh. 15: 18. *If the world hate you, you know it hated me before it hated you;* verſ 23, 24. *He that hateth me, hateth my Father alſo, &c.* Pſal. 83: 3. and 68: 1. Deut. 32: 41. and 7: 10. Joh. 3: 20. with 1 Joh. 1: 5. Gal. 5: 17, 18, 19, 20. Tit. 3: 3. See alſo Rom. 5: 10. and 8: 7. Col. 1: 21. Jam. 4: 4. where he is called an *Enemy of God.* It is certaine that Enemies hate one another. Now the words *Enmity* and *hatred*, *fleſh* and *naturall* or *originall* *concupiſcence*, are Synonyma, or equivalent and conſignificant tearmes. See Rom. 8: 7. John 3: 6.

Queſt. 86. *Doe they hate God ſo farre forth as he is the Supream good?*

Anſw. No. So the very Devils doe not hate him.

Queſt. 87. *How then doe they hate him?*

Anſw. So farre forth as he is a Judge and will have his juſtice in the Lawe ſatiſfied and maintained. So alſo evil perſons hate Judges and Magiſtrates, ſo farre forth as they would have the Lawes kept and puniſh offendours.

Queſt. 88. *How lay you this open in order / as an opinion agreeable to Scripture / that they hate God / howbeit not profeſſing it / but yet indirectly?*

Anſw. I. They perſecute with a deadly hatred the Word of God

God, his Church, and the true Religion, Matt. 24: 9. *Then shall they deliver you up to be afflicted, and shall kill you, and you shall be hated of all Nations for my Names sake.* Joh. 15: 18, 23. II. They hate the Son whom he hath sent, Joh. 15: 18. III. They hate their Neighbour, 1 Joh. 3: 15. IV. They blaspheme the Name of God either with words or with workes, Rom. 2: 24.

**Quest. 89.** Doe they not also doe it directly cursing God to his face as a just Judge and Lawgiver/ yea forswearing and as much as in them is/ trampling under foot both his Name and Service?

**Ans.** Yes. See this in Pharaoh, Exod. 5: 2. *Who is the Lord, that I should obey his voice to let Israel goe. I know not the Lord.* Sennacherib or Sanherib. Isa. 36. So Lucian, Porphyrie, Julian the Apostate, Servetus and others.

**Quest. 90.** How prove you that he hateth his Neighbour?

**Ans.** I. By the Scripture, 1 Joh. 4: 20. bearing no good affection of his heart towards him, Rom. 1: 31. *Without naturall affection, implacable, unmercifull*; but being at enmity with him, Tit. 3: 3. *Hatefull, and hating one another.* II. By experience. In examples betwixt brethren: By the fruits of this hatred, as anger, envy, revenge, murder, warres, strifes, enmities, slanderings and the like. It appeareth in Cain, Genes. 4: 1 Joh. 3: 12, and others.

**Quest. 91.** Are they then all Murderers/ Adulterers/ open blasphemers/ etc?

**Ans.** In all is indeed the roote and evil seed of concupiscence by reason of originall corruption; but in all doth it not burst out equally or at all times unto particular deeds and effects; which otherwise by the inbred wickedness and fit opportunity given, should be done, if there came not hinderance from the generall or particular help or assistance of God.

**Quest. 92.** Have then the Unregenerate exercising any vertues in stead of vices/ had saving grace?

**Ans.** No. Joh. 14: 17. *The world cannot receive the spirit of Truth.* But they have had restraining grace, Gen. 20: 6. *I withheld thee from sinning against me, wherefore I suffered thee not to touch her.* In the Schooles it is called: *Gratia coercitionis.*

**Quest. 93.** But when a regenerate man speaks as here in the Catechisme, doth he not thereby discover/ that he is given up as an evil and wicked Man?

*Ans.* No. For he doth not thereby discover, that he is disposed to put into practise all actuall sinnes and crimes; but only that there is yet remaining in him an inward proneness and corruption, out of which all sins might be brought forth, if they were not held in by Gods spirit and grace.

**Quest. 94.** What difference is there then in this matter betwixt a regenerate and unregenerate person?

*Ans.* The unregenerate hate God indeed; but in the regenerate the remaining proneness, and inward corruption doth not break out nor yet get the upper hand. See also Q. LX.

**Quest. 95.** But of whom is it that this is not done in the regenerate?

*Ans.* Not of themselves, but from the power of the Holy Ghost that is in them. *By the grace of God they are what they are, to wit, the saving grace of God.*

**Quest. 96.** But ought not these words [I am prone to the hatred of God and of my Neighbour] be blotted out/ or be made milder / to take away all offense and scandal from the weake and simple?

*Ans.* By no meanes. For as hath been shewed it is Scripture proof. Secondly, the weake ones must also be convinced of their Corruption and be humbled before God through the sense of it, to the end that they may be the better prepared to be made partakers of the grace of Redemption, Isa. 57: 15. *I dwell with him that is of an humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones;* and 66: 2. *To this man will I looke, even to him that is poore and of a contrite spirit, and trembles;* at my Word, Matt. 11: 28.

The III. Lords day.

Question VI.

**Hath God then made man so wicked and perverse?**

*Ans.* Not so: but rather he made him good (a) & to his own Image (b), that is, endued with righteousness and true holines, that he might rightly know God

his Créatour, and heartily love him, and live with him, blessed for ever, and that to laude and magnifie him (c).

(a) Gen. 1: 31. (b) Gen. 1: 26, 27. Col. 3: 10. Eph. 4: 24. (c) Eph. 1: 6. 1 Cor. 6: 20.

CATECHIZING.

§ Of the Image of God.

Quest. 1. From whence is it that Man is so prone to hate God and his Neighbour?

Ans. From his Naturall corruption.

Quest. 2. Whence cometh that corruption?

Ans. The Catechisme sheweth Q. IV. from whom it is not; and Q. VII. from whom it is; and Q. VIII. How great it is.

Quest. 3. Is it any matter from whom it is?

Ans. Yes. For else we should easily lay the blame upon God. We must also know our fault, unworthiness and nothingness, to humble ourselves the more deeply before God. Misery is by so much the greater, by how much the more just it is; and it is just, when one is come into it, not by another, but by his own fault.

Quest. 4. Have there also been different Opinions, from whence the Evil should have his Originall?

Ans. At all times many have been erring, among the Philosophers without the Church, among Herenicks which were slipt into the Church.

Quest. 5. Is the fault hereof at any time laid upon God?

Ans. O yes, and that many times of many erroneous spirits. Eve laid the fault upon the serpent, but Adam sufficiently upon God. Gen. 3: 12, 13. And the man said: The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the woman said, the serpent beguiled me, and I did eat.

Quest. 6. Well! Hath not God created Man? If so; then he is thus created of God? Is he not?

Ans. This the Catechisme denyeth, saying: No. Also the Scripture, Hos. 13: 9. Eccl. 7: 29. Loe this onely have I found, that God hath made man upright, but they have sought out many Inven-

ions. Jam. 1: 13. *Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man.*

Quest. 7. **Well; but why cannot wickedness come forth from God?**

Ans. Because God is the highest good, and a rule of all righteousness, and hateth not onely the evil, but also forbiddeth it. Psal. 5: 5. Rom. 3. 6. And as little as light can bring forth darkness, and knowledge of itself naturally can bring forth ignorance; so little can the highest good bring forth evil; and the most perfect bring forth imperfection.

Quest. 8. **But might not God have hindzed evil / if he would?**

Ans. God was not bound thereto. And so may one also aske, why hath not God created Man an Ass? and an Ass a Man? His will must be unto us the supream cause.

Quest. 9. **How pzooveth the Catechisme that this corruption is not from God?**

Ans. With two reasons: The I. taken from the Creation of the first man; The II. from the ends to which God had created him. Both are in this answer.

Quest. 10. **How hath God created Man?**

Ans. The Catechisme saith: **He hath created him good.** Gen. 1: 31. *And God sawe all that he had made, and behold it was very good.* Eccl. 7: 29.

Quest. 11. **Is that as the beasts and other things are created good?**

Ans. No. But the Catechisme shewing wherein that goodness principally consisteth, addeth: **And after his Image.** Gen. 1: 26, 27. *And God said: Let us make Man in our Image, and in our likeness, &c. God created man in his own Image, in the Image of God created he him.*

Quest. 12. **Hath then God hands and feet even as Men?**

Ans. No. For God is a spirit. Joh. 4: 24. and hath neither flesh nor bones.

Quest. 13. **What is an Image?**

Ans. That which expresth or representeth a thing. Things which are like by chance or accidentally to one another, are no Image, as that one Egge is like another. But when a Painter painteth a Man in a board, then is it an Image or Expression or Likeness.

Quest.

Quest. 14. Wherein then consisteth the Image of God?

Ans. The Catechisme saith: In true Righteousness and Holiness. Eph. 4: 24. And put on the new Man, which after God is created in Righteousness and true Holiness. Colof. 3: 10.

Quest. 15. Is not Christ the Image of the invisible God. Col. 1: 15. Heb. 1: 3. 2 Cor. 4: 4?

Ans. He is the express Image of his person, for that from Eternity he is begotten of the Father, true God from the true God, being partaker of the same eternall, infinite, immutable essence, having perfectly all that the Father hath. Joh. 14: 9. He that hath seene me, hath seene the Father also; which cannot fall to any ones share out of God.

Quest. 16. Are the Angels also created after Gods Image?

Ans. Yes. Job 1: 6. The sonnes of God. Matt. 22: 30. In the Resurrection they are as the Angels of God in Heaven. But the Image of God is in them not essentially, nor fully, no more than in man, but in part, yet infinitely differing from that which is express.

Quest. 17. Is this also to be understood of the evil Angels?

Ans. Yes. But they abode not in the Truth. Joh. 8: 44. They kept not their first estate, but have left their own habitation. Judg. vers 6.

Quest. 18. Is Adam alone, or Eve also created after Gods Image?

Ans. They both. Gen. 1: 27. and 5: 1. As also the Second Creation after Gods Image hath place in both.

Quest. 19. How is then that to be understood/ 1 Cor. 11: 7. That Man is the Image and glory of God, but the woman the glory of Man?

Ans. This respecteth onely the Power and Dominion which Man hath over the woman.

Quest. 20. Consisteth this Image in actuall participation of Gods Essence or attributes?

Ans. No. But in some things and qualities, which have some resemblance and likeness with the divine attributes.

Quest. 21. Consisteth this Image of God, in which man was created/ in dominion onely?

Ans. No. Dominion was indeed a speciall glory, (Gen. 1: 26. And let them have dominion over the fish of the Sea, and over the fowls

*foule of the aire, and over the cattel, and over all the Earth, and over every creeping thing that creepeth upon the Earth.*) according to Gods ordinance, which man also could not have exercised, if he had not been created in Holiness and Righteousness; but not the most principall in Man.

**Quest. 22.** Did not the Image of God consist also in the figure or form of the Body?

*Ans.* No. For therein he doth not represent God, who is a spirit. Joh. 4: 24 Luk. 24: 39. Yet even in the Body is also a speciall beauty and glory, that he is created with his head lifted up, and hath received such honourable members, through which the Soule worketh. Immortall he was, strong, naked, without shame.

**Quest. 23.** How then is that to be understood Genes. 9: 6. He that sheddeth the blood of Man, of Man shall his blood be shed; for in the Image of God made he Man?

*Ans.* This respecteth the rationall and immortall Soule, the Understanding and Will as essentiall properties of man. Wherefore also the unregenerate are called Gods off-spring. Act. 17: 28. And the Dominion over the beasts, one part of that Image, reacheth also the whole man. Gen. 1: 26. Psal. 8: 7.

**Quest. 24.** In what things more and even principally consisteth the Image of God?

*Ans.* In the essentiall properties of man, and in gifts.

**Quest. 25.** What understand you by the Essentiall properties?

*Ans.* The Immortall, Spirituall, Simple, Rationall Soule endued with Understanding, Will and Power to worke.

**Quest. 26.** How prove you the Immortality of the Soule?

*Ans.* Matt. 10: 28. Feare not them that can kill the Body, and are not able to kill the Soule. It subsisteth without the Body. Ecc. 12: 7. The spirit returneth to God that gave it. Luke 16: 22. It is simple not depending on any matter. The terrours of Conscience teach us also the Immortality of the Soule, and the desire after Eternity and Immortality, and the apprehension of the same things, &c.

**Quest. 27.** Was Man also before the fall created Immortall according to his Body?

*Ans.* Yes. Rom. 5: 12. Therefore as by one Man sin entered into the world, and death by sin, &c. and 6: 23. The wages of sin is death. There

There

Therefore where no sin is there is no death. See the threatning of death upon transgression Gen. 2: 17. *In the day that thou eatest thereof thou shalt die the death.* He is also first condemned to death after sin. Gen. 3: 19. *Dust thou art, and unto dust thou shalt return.*

Quest. 28. *How could that Body be Immortall / seeing it consisted of the Elements / and had dayly need of food?*  
 To argue the Socinians.

Ans. It was not Immortall in its Nature, even as the Soule. But as God delivered the Bodies of *Enoch* and *Elias* from mortality, & at last translated them to heaven, and shall doe so to them that shall remaine alive at the last day. 1 Cor. 15: 51, 52. *We shall not all sleep, but we shall be changed in a moment, in the twinkling of an Eye, at the last trumpe, &c.* So he should have kept and preserved man without sickness and free from death, and translated him at last to heaven, having changed his naturall into a glorified Body. And the inbred or originall righteousness, should have hindred the breaking of the band of Soule and Body; whereas now by the intervention of sin, Soule and Body are parted.

Quest. 29. *Could Man be assured of his Immortality?*

Ans. Yes; upon condition, if he did abide in Obedience. The Image of God diffuseteth this unto him, and the knowledge of Gods goodness toward him. The tree of life also taught him this, as a Sacrament sealing unto Man the promise of life if he did obey. Gen. 2: 9. and 3: 12.

Quest. 30. *What gifts hath Man received?*

Ans. In his will and affections, Holiness and Righteousness. Ephes 4: 24. In the understanding the knowledge of God, and of things that were necessary for him to his Blessedness. Col. 3: 10. 2 Cor. 3: 18.

Quest. 31. *Obj. These Texts speak of a regenerate Man.*

Ans. Yet with respect to the first Creation. For in Christ are we restored to the Image of God, which was received in the first Creation, and hence called *Gods workmanship*. Ephes. 2: 10. *A new Creature*. Gal. 6: 15.

Quest. 32. *Is then Man in regeneration restored / according to that Image of God in which he was created?*

Ans. Yes; as those Texts shew.

Quest 33. *Obj. In regeneration Man hath faith on Christ bestowed upon him. Now this was not a part of Gods Image?*

Ans.



*Ans.* Faith looketh not onely upon *Christ* as *Mediatour*, but also as the *Sonne of God* and the true *God*, as also the *Lawe* requireth, and this is here enough. And also the perfect *Nature* in which *Man* was created, with an enlightned understanding, upright will, regular affections, doth teach, that he had received power to believe all the word of *God*, whether already revealed, or to be revealed (consequently also with faith.)

**Quest. 34.** *Is righteousness and holiness essentially imparted to Man?*

*Ans.* No. For then should all in *Man* be infinite, and he as the true *God*.

**Quest. 35.** *How then is that to be understood? 2 Pet. 1: 4. That by these ye might be partakers of his divine Nature?*

*Ans.* This respecteth the divine attributes, which may be imparted to the *Creatures*, in which consisteth the *Image of God*, as clemency, wisdom, holiness, glory and other. Eph. 4: 23, 24. Coloss 3: 10.

**Quest. 36.** *What meane you by Originall Righteousness?*

*Ans.* The *Holiness* and perfection of all the parts and powers of the *Soule*; as in the understanding light and wisdom; in the will and affections an agreement with the *Lawe of God*, received of *God* at the first *Creation*, set against *Originall sinne*, in which man is born after the fall.

**Quest. 37.** *Should this Righteousness / if man had not sinned / have been propagated upon posterity?*

*Ans.* Without doubt. For as *Sin* is propagated; so *Righteousness* should also have been propagated. For the *Lawe* was given not onely to the first parents, but also to their posterity; so ought also the powers to fullfill it, have been propagated in them. They should have generated their children in *Nature* and *Qualities* like to themselves, by vertue of *Gods blessing*. Gen. 1: 28. And *God blessed them, and God said unto them; be fruitfull and multiply*; even as now contrarily they doe in sin. Gen. 5: 3. And *Adam begat a sonne in his likeness, after his Image*.

**Quest. 38.** *What thinke you of the Opinion of the Jesuites and of some Remonstrants, that Man was created in puris naturalibus, that is / in a Nature neither good nor bad?*

*Ans.* This puts an indifferent *Nature*, as in the beasts, a state meerely animale and beast-like; whereas yet No thing is as a meane betwixt good and evil; and consequently man is created

ted good. For else how should he be willing to goe to his God, and attaine to the end, to serve him as he ought.

Quest. 39. *Obj.* But (they say) God hath either by grace or by vertue of the merit of mans will / given unto man a supernaturall grace!

*Ans.* This is refuted by that which we have shewed concerning the Image of God after which Man was created. It is also repugnant to Rom. 11: 35. *who hath given to him first? and it shall be recompensed to him againe.*

Quest. 40. *Is this Righteousness Naturall to Man / that is / flowing of itself out of the Creation from the first man / as being received with Nature / or is it a supernaturall gift of God / added from above of God / although not bound to it?*

*Ans.* The Papists say, *Supernaturall*, and the Remonstrants borrowing it of them.

Quest. 41. *Why is this their Tenet?*

*Ans.* To maintaine that free will *naturally* is indifferent and unlimited to good and evil in all estates; and also that the combat betwixt flesh and spirit in the regenerate is no Sin. And thus they hold that supernaturall righteousness to be given to man as a bridle against inordinate affections, which by vertue of the created *matter* did arise in man; even as rust comes forth of the iron by vertue of and according to the constitution of the Nature of the *matter*, without the intention and purpose of the Smith.

Quest. 42. *What thinke pou of this opinion?*

*Ans.* It is almost a blasphemy; because it puts some inordinate affections in Man by vertue of Creation, which can be no other than sin, repugnant to the Lawe: *Thou shalt not covet.* 1 Job. 2: 16. *The lust of the flesh, and the lust of the Eyes, and the pride of Life is not of the Father, but is of the world.*

Quest. 43. *How prove pou that this Righteousness was Naturall to Man?*

*Ans.* Thus: That which *Adam* hath received with Nature by Creation, that hath been Naturall to him. For Creation was to *Adam* as his birth. Now this Image consistling in Righteousness and Holiness hath he received in Creation. Gen. 1: 26, 27, 32. *And God created man after his Image, &c.* Eccl. 7: 29. Eph. 4: 24, &c. Therefore it was *Naturall* to him.

Quest.

Quest. 44. But are not these gifts given to Man by a Supernaturall power?

Ans. Yes, by a power going beyond the powers of created Nature, but these gifts are not therefore *supernaturall*. Lazarus was raised by a *supernaturall* power. Joh. 11. but his life is not therefore a *supernaturall* life.

Quest. 45. But is this Righteousness restored by a second Creation/ Supernaturall?

Ans. Yes. But by accident, by occasion of Mans fall and corruption. As the Sight is naturall to Man, but being once lost, it is restored by a *supernaturall* power?

Quest. 46. In what respect may this originall Righteousness also be called *super-naturall*?

Ans. I. In respect of the *objects* or matters about which it is conversant; as God, and divine things. II. In respect of the *end*, which was God and eternall life.

Quest. 47. Hath all this been immutable in Man?

Ans. No; as the event hath taught. For he is fallen. Eccl. 7:29. *They have sought out many Inventions.* Then (namely in the state of Integrity) Man had power *not to sin*; but hereafter he shall not be able to sin. Then he had power *not to die*, but hereafter he shall not be able to die. Then Grace was his *meate*, whereas now it is to us a *Medicine*.

Quest. 48. What is the end of Gods Image? or wherunto hath God created Man after his Image?

Ans. The Catechisme saith: *That he might rightly know God his Creatour/ &c.*

Quest. 49. Which is here the utmost End in respect of God?

Ans. *To praise and to glorifie God/* saith the Catechisme. Prov. 16: 4. *The Lord hath made all things for himself.* Apoc. 4: 2. *Thou, O Lord, art worthy to receive glory and honour and power. For thou hast created all things, and for thy pleasure they are and were created.* For this are the Angels also created. Psal. 103: 20, 21. *Blesse the Lord ye his Angels, &c.* To this also must all our actions be directed. Matt. 5: 16. *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven.* 1 Cor. 10: 31. Isa. 43: 7, 21.

Quest. 50. What is the subalternate End/ subjoynd to the former/ being the highest in respect of Man?

Ans. The Catechisme saith: *That he should live with him*

**In Eternall Happiness**; to wit, if he had remayned in that estate in which he was created. This is set before him as in a type in the possession of *paradise*, and confirmed by the *Sacrament* of the tree of life. Gen. 2: 8, 9. It appeareth also out of the contrary threatening of Death, if he did venture to eate of the tree of knowledge of good and evil. Gen. 2: 17.

**Quest. 51. Which is the meane to attaine to these ends?**

**Ans.** That he must rightly know God his Creatour, and heartily love him. Col 3: 10. And put on the new Man which is renewed in knowledge, after the Image of him that created him. Gen. 2: 16, 17. 1 Joh. 5: 3. For this is the love of God that we keep his Commandements. See what a great deale of good for man lyes in the knowledge of God. Jer. 9: 23. Joh. 17: 3. And this is life eternall, that they may know thee the onely true God, and Jesus Christ whom thou hast sent.

**Quest. 52. How doth it appeare now out of these ends / to which God hath created Man / that he is created good?**

**Ans.** Because they are good, therefore must God have created him so, that he hath had the meanes to obtaine these good ends, which meanes also cannot but be good.

**Quest. 53. Hath the Lord then missed of his intended end?**

**Ans.** By no meanes. For this cannot be. Isa. 14: 27. For the Lord of hosts hath purposed, and who shall disannull it? and 46: 10. My Counsell shall stand, and I will doe all my pleasure.

**Quest. 54. Well; saith not the Catechisme the same? It seemes not obscurely to intimate as much.**

**Ans.** It speaketh not of *Predestination*, but onely holdeth forth the use and end of the Image of God given to Man in the Creation, and what should have followed if he had not departed from his God. God had not an ayme of creating all mankind in Adam to Salvation. For he doth not save them all. But the End & ayme set before Adam was the Salvation of all Mankind. See the threatening. Gen. 2: 17. But of the tree of knowledge of good and evil thou shalt not eate thereof; for in the day that thou eatest thereof, thou shalt die the death. That must he have. But that which God hath set before himself in his eternall counsell, that doth he obtaine by subordinate meanes, after the counsell of his will. The Lord hath ordained the Nature of Angels and of men, that he might in them first shew what free will was able to doe;

doe; afterwards what the benefit of his grace, and the judgement of his Justice. And; Man had received ability if he would, but not the will that he might, said *Augustine*. The fall of man was not done without Gods *Intention* and purpose.

**Quest. 55.** May one say then that God hath created Man to condemnation as they slander us?

*Ans.* All men indeed are now borne damnable. Rom 3: 19. and by *Nature* children of wrath. Eph 2: 3. but in the beginning was not Man created to condemnation. Creation cannot be to condemnation; for it is in Holiness and Righteousness; nor cometh Condemnation out of Creation, but onely out of Sin.

**Quest. 56.** Hath Man still retained those gifts given him in the Creation?

*Ans.* No. Nature is weakned: The Dominion is not so great; the gifts are come to nothing and gone.

**Quest. 57.** What is come in the place?

*Ans.* The Devils Image. Joh. 8: 44. *Ye are of your Father the Devil.* 1 Joh. 3: 8. *He that committeth sin is of the Devil.* Otherwise; *Adams Image.* Gen. 5: 1, 3. *And Adam begat a son in his owne likeness.* 1 Cor. 15: 49. *And as we have borne the Image of the Earthy.* Darkness in the understanding. Eph. 4: 17, 18. *Having the understanding darkned;* and 5: 8. *Ye were sometimes darknesse.* In the will and affections, wickedness and irregularity or unruliness. Gen. 6: 5. and 8: 21. *The Imagination of Mans heart is evil from his youth.* Rom. 8: 7. *The carnall mind is Enmity against God.* Gal. 5: 17. *Temporall and Eternall Death.* Rom. 5: 12. & 6: 23. *The wages of sin is Death.*

**Quest. 58.** Is there then nothing left remaining of this Image?

*Ans.* The Soule still remaineth Rationall, Spirituall and Immortall; in the understanding some knowledge of God, of his Nature, &c. Rom. 1: 19, 20, 21. *That which may be known of God is manifest in them, &c.* In the will the relicks and seedes of morall vertues and outward discipline. Rom. 2: 14, 15. *For whereas the Gentiles, which have not the Lawe, doe by Nature the things contained in the Lawe, these having not the Lawe, are a Lawe unto themselves, shewing the work of the Lawe written in their hearts, &c.*

The VII. Question.

**Whence then ariseth this wickedness of mans Nature?**

*Ans.* From the fall of our first parents Adam and Eve (a): hence is our Nature so corrupt, that we are all conceived and borne in sin (b).

(a) Gen. 3: 6. Rom. 5: 12, 18, 19. (b) Psal. 51: 5. Gen. 5: 3.

CATECHIZING.

§ Of the fall of Man.

**Quest. 59. Having seene from whence this Corruption is not; is it not then fitting to enquire from whence it is?**

*Ans.* Yes. So doth Gods word making such opposition. Eccl. 7: 29. *Loe this have I found, that God hath made man upright, but they have sought out many Inventions.* Jam 1: 13, 14. *Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust and entised.* So doth also the Catechisme putting here I. The true cause of this Corruption. II The evil fruit which is come forth of this cause.

„ **Quest. 60. From whence then cometh such Corrupt Nature of Man?**

„ *Ans.* The Catechisme saith: **Out of the fall and Disobedience/ &c.**

**Quest. 61 Whom doe you meane by Adam and Eve?**

*Ans.* The first Couple, even man and wife whom God had created, out of whom all men are come forth. Therefore saith the Catechisme: **Our first parents.** Rom. 5: 12. *By one Man sin entred into the world.* 2 Cor. 11: 3. *The Serpent beguiled Eve through his subtilty.* 1 Tim 2: 14. *The man was not deceived, but the woman being deceived, was in the transgression.*

**Quest. 62. Where is the Historp of the fall written?**

*Ans.* Gen. chapter 3.

**Quest. 63. What call pou the fall of Adam and Eve?**

D

*Ans.*

*Ans.* Their *Apostasie* or falling off from God through their Disobedience.

Quest. 64. Where happened this fall?

*Ans.* In *Paradise*. [See Gen. 2. what *Paradise* was.]

Quest. 65. Is that *Sinne* aggravated by the consideration of the place?

*Ans.* Yes. For it was a garden of pleasure in which was plentiful abundance of all delights, so that he might easily have abstained from the forbidden fruit. Besides it was a type of the heavenly *Paradise* (Gen. 3: 22 *Now least he put forth his hand, and take of the tree of life, and eat and live for ever.*) Luk. 23: 43. *To day thou shalt be with me in Paradise.* 2 Cor. 12: 4. *He was caught up into Paradise.* The consideration of which ought to have withdrawn him from that transgression.

Quest. 66. At what time or when happened this fall?

*Ans.* Without doubt the same day in which they were created. It is not probable that they have kept a *Sabbath* being in that estate, when the following day after their Creation was already a Type of their rest to be obtained by *Christ*. Satan also hath not rested, but hath assaulted them with the first.

Quest. 67. Who was the Ringleader of that Sin?

*Ans.* The Devil. Gen. 3: 1, 4, 5. 2 Cor. 11: 3. Joh. 8: 44. Apoc. 12: 9. *The Old Serpent.* For betwixt the Devil and the seed of the woman is the Enmity put. Gen. 3: 15.

Quest. 68. What Instrument hath the Devil used for bringing Man to this Sin?

*Ans.* The Serpent. Gen. 3: 1, 4, 5. the *Beast*, so called, by which he spoke; as also appeareth by the punishment, Gen. 3: 14. *Then said the Lord God to the Serpent; Because thou hast done this, cursed shalt thou be above all cattell, and above all the beasts of the field: upon thy belly shalt thou goe, and dust shalt thou eat all the dayes of thy life.*

Quest. 69. Why did the Devil rather use the Serpent than another beast?

*Ans.* Because his subtilty agreed best with Satans witt. Also that under this colour he might not seeme to deceive. For Man knowing his subtilty, should the more hold him suspect, whereas otherwise he had been more excusable, if the Devil had seized upon him by an harmless sheepe or an innocent dove.

Quest. 70. Whom hath the Devil first assaulted?

*Ans.*

## ¶ Of the fall of Man.

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*Ans.* Eve, as being the weaker Vessel, and therefore as the Devil thought, most subject to delusion.

**Quest. 71.** *Whyp hath the Devil perswaded Man to this Sin?*

*Ans.* Out of hatred and envy against God and Man.

**Quest. 72.** *What frauds hath the Devil used to seduce man?*

*Ans.* He made him believe I. That it was an unreasonable command. II. That there was no danger, but great profit in eating of the forbidden fruit. See Gen. 3.

**Quest. 73.** *Are then Adam and Eve not to be excused?*

*Ans.* No, by no meanes. For all these attempts of Satan had been in vaine, if Man had not freely turned himself away from God, and obeyed the Devil.

**Quest. 74.** *Which of the two sinned first?*

*Ans.* Eve. For 1 Tim. 2: 14. *Adam was not deceived (namely first) but the woman being deceived was in the transgression.* See 1 Cor. 11: 3. Gen. 3: 6.

**Quest. 75.** *Whyp then is the originall of this Evil laid upon Adam in Rom. 5: 12. and in 1 Cor. 15: 22?*

*Ans.* Not onely for that he was the head of the woman, but also the beginning of the whole kind of Man. Act. 17: 26. *God hath of one blood made all Nations of men.* Yea, but Eve is also comprehended herein, inasmuch as they two were one flesh, and one common stock of the whole race of mankind.

**Quest. 76.** *Which of them both hath sinned worst? Adam or Eve?*

*Ans.* Although 1 Tim. 2: 14. *the woman was first in the transgression*, yet Adams fault is greater, seeing he was endowed with more wisdom and power, and as head he should have drawn off his wife, and not followed her. Wherefore God also spake so sharply to him, and directly pronounced Death against him, but against the woman indirectly. Wherefore also the Apostle saith Rom. 5. *By one Man, &c.*

**Quest. 77.** *What is that Sin called?*

*Ans.* Rom. 5: 12. *Sinne: vers 14. Transgression.* For that they have transgressed the Lawe, set before them by their Creator; vers 16. *An offence*, or properly a fall, for that they are fallen from their first dignity, and so from God. vers 19. *Properly Disobedience*, for that they have not hearkned to the voyce of God, nor obeyed his command. Gen. 3: 11.

D 2

Quest.



Quest. 78. **Wherein consisted this sin?**

Ans. In the transgressing of Gods Lawe, that they have eaten of the fruit of the forbidden tree. Gen. 2: 16, 17. *And the Lord God commanded the man, and said, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it.*

Quest. 79. **Was then that fruit not good for to eat?**

Ans. Yes indeed. Gen. 3: 6. *And the woman saw that the tree was good for food, and that it was pleasant to the Eyes, and a tree to be desired to make one wise, &c.*

Quest. 80. **Why then did God forbid it?**

Ans. To trie Mans due Obedience.

Quest. 81. **What is the forbidden tree called?**

Ans. Gen. 2: 9. *The tree of knowledge of good and evil.* vers 17. *Of the tree of Knowledge of good and evil thou shalt not eat.*

Quest. 82. **Why is it so called?**

Ans. Not that Man by eating of it should obtaine wisdom and knowledge, which should make him happy and God-like as the Devil would make Eve believe (Gen. 3: 5. *But God knoweth that in the day thou eatest thereof, your Eyes shall be opened; and ye shall be as Gods knowing good and evil.*) But that by eating thereof he should find (or now hath found) what good he should thereby lose, and into what Evil he should thereby fall. It may be also that it was so called to signifie unto Man that, for which he should not strive, namely *the knowledge of good and evil*, as he longing onely to God For knowledge among the Hebrews setteth also an *affection* and inclination.

Quest. 83. **Was the fruit an Apple or a Pear?**

Ans. That is not written. They that ghesse at the tree of fruit, shall misse. Herein we must not be curious, nor wise above what is written. It must suffice us what is written in Gen. 3: 6.

Quest. 84. **Is this so great an Evil to bite a piece of fruit?**

Ans. We must not looke so much upon the externall which seemeth light and of little consequence, as upon the quality of it, that the sin may seeme the greater.

Quest. 85. **What is that?**

Ans. That it is an action of *Disobedience*, going on against Gods Command of not eating. Gen. 3: 17. *And unto Adam he said: Because thou hast hearkned unto the voyce of thy wife, and*

ten of the tree, of which I commanded thee, saying: Thou shalt not eat of it. Rom. 5: 19. By the Disobedience of one many are made sinners.

Quest. 86. **Is the sin of Disobedience accounted so great and heaby?**

Ans. Yes. 1 Sam. 15: 23. *Rebellion is as the sin of Witchcraft, and stubbornness is as Iniquity and Idolatry.*

Quest. 87. **What sinnes meet here together in our first parents?**

Ans. *Infidelity.* They believed more the Devils promises than Gods threatnings. Gen. 3. 4, 5, 6: *Pride.* They were not content with their condition, they would be like unto God. vers 5. and respected the Godhead as robbery. *Concupiscence* after the forbidden fruit. vers 6. *Ingratitude* for all the eminent benefits received of God in the Creation. *Theft,* to have that which was not permitted them. *Contempt* and violation of Gods Command, with an open *Rebellion* and *Apostasie* from God to the Devil.

Quest. 88. **Whereby is this fall yet aggravated?**

Ans. I. By the worthiness of him against whom the sin is committed; namely, the great and bountifull God. II. By the glory of the person that did sin, being adorned with the perfect Image of God, and a power of being able not to sin, and that in such plenty of all things without want of any thing. III. By the easiness and Equity of that which was required of him.

Quest 89. **But inasmuch as they represented their posterity, have they also committed trespass against them?**

Ans. Yes. I. *Great Cruelty* For they have had no love to them, to preserve those glorious gifts for them also. II. *Murder.* For they have thereby brought them into temporall and eternall death, knowing that the same was threatned to them and to their posterity, if they did transgress the Command.

Quest. 90. **How could Man fall/ being created in such perfect Wisdom and Holiness?**

Ans. He was mutable; and not such as now the Elect Believers are, new created, who shall abide and hold out.

Quest. 91. **How looke pou upon Man under the Temptation of Satan?**

Ans. Not carefull & attent enough upon that which was done.

**Quest. 92. What ought he to have done?**

*Ans.* He should have regarded all the benefits which he had received of God, and bethought himself, how to be thankfull to him, and so set this against all Temptations to Evil. Besides he should have cast his Eyes upon God, as the Giver of all good, and called upon him for help, in faith, and humility, for to stand. Now this hath he not done in his Temptation, and therefore sinned therein.

**Quest. 93. What else doe you obserbe?**

*Ans.* He not sufficiently regarding the Commandement of God, and his threatning, began to waver and to speak very doubtfully. Gen. 3: 3. *But of the fruit of the tree, which is in the midst of the garden God hath said; Thou shalt not eate of it, nor touch it, least thou dye:* And to transgression followed.

**Quest. 94. But is not the reason or cause of this fall to be sought and found in the weakness of Man?**

*Ans.* No. For, as hath been proved before, he was created in perfect Holiness, Righteousness and knowledge of God.

**Quest. 95. Is this fall come thus by chance?**

*Ans.* No. For if not an haire can fall to the ground, without the will of our heavenly Father. Matt. 10: 29. much less a whole man into such a terrible accident.

**Quest. 96. Is then the Providence of God the cause of the sin?**

*Ans.* No. For Man is not fallen by vertue of the Providence of God, but according to the same, as the same is an ordering and ruling cause of all things.

**Quest. 97. Hath not God stirred up or provoked Man to sin?**

*Ans.* No. For all withdrawments are punishments of former sinnes. Rom. 1: 24. *Wherefore God also hath given them up to the lusts of their own hearts.* 2 Thess. 2: 11. *Wherefore God shall send them strong delusions.* Else doing this, he should have driven Man to Sin; as an house falls after the taking away of the pillars.

**Quest. 99. Since these things cannot be said of God, what is it then that may yet be said in this high and waighty point to be done on Gods part?**

*Ans.* He hath not added unto him a new speciall, extraordinary power or help that he might persevere and resist the Temptations of Satan. For God did not owe him this; and had

sufficiently instructed him in his Law, and had given him power sufficient.

Quest. 100. What else besides?

Ans. God hath not hindred the Temptation of Satan, nor the fall of Man following thereupon, but permitted it. Had he not permitted it, he had hindred it; as Gen 20: 6. *I have also withheld thee from sinning against me; wherefore I suffered thee not to touch her.* See of Gods permission Act. 14: 16. *Who in times past hath suffered all Nations to walke in their own wayes.* And that according to his Eternall purpose, Act. 15: 18. *Knowne unto God are all his workes from the beginning of the world.* And so then is this permission such, that sin followed upon the same.

Quest. 101. Is this fall come to pass necessarily or freely?

Ans. Both have place here, yet without contradiction; as also appeares in the delivering up of Christ, Act 2: & 4: 8, and in other examples. Necessarily, that is, infallibly in respect of God, as to whom the certainty of it was known from Everlasting, as appeareth by the remedy, which God hath ordained from everlasting. 1 Pet. 1: 20 *Who (namely Christ) verily was fore-ordained before the foundations of the world.* Freely in respect of Man, who hath sinned without compulsion, having in Creation received sufficient power for to keep his standing, if he had willed. He was not forced, neither by famine, nor by ignorance, nor by any thing to sin, but what he did, he did willingly, yea willfully. The Devil might advise him, but could not compell him.

Quest. 102. But seeing this fall is so very miserable / why did not God keep Man standing?

Ans. God was not bound to doe that; neither was man worthy of it.

Quest. 103. But did not this fall extend itself to diminish the Majesty of God himself?

Ans. No. But it hath served to the spreading of the glory of God. Eph. 3: 10 *To the end that unto principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God, according to the Eternall purpose, which he purposed in Christ Jesus our Lord.* 1 Pet. 1: 12.

Quest. 104. How could that be done?

Ans. In the manifestation of his severe justice, wrath and power on the Vessels of wrath prepared for destruction, and in making

known the riches of his glory on the vessels of mercy, which he had before prepared unto glory. Rom. 9: 20, &c. and 11: 32. 2 Tim. 2: 20. Gal. 3: 22. The Almighty good would not have permitted evil, if he could not have drawn good out of evil, said Augustine. And againe: For he knew that it was more proper for his Almighty Goodness, out of evil to make the good, than not to permit the evil to be.

Quest. 105. What End had God besoge him in respect of Man?

Ans. The nearest end was the manifestation of his weakness, to teach him how little he was able to doe without his Creatour. Joh. 15: 5. *Without me ye can doe nothing.* The further End was Mans greater happineis, and more perfect Blessedneis, in the Second Adam; Christ Jesus. Rom. 5: 14, 17, 18. 1 Cor. 15: 22. *For as in Adam all died; so in Christ they shall all be made alive againe.*

Quest. 106. But could not God spread his glorie by no other meanes but by this sad fall?

Ans. The All-mighty and All-wise God cannot want meanes; but his revealed will is sufficient for us. We see also herein, his manifold wisdom. Eph. 3: 13. *to the praise of his glory,* even as the Lord hath made all things for himself, even the wicked for the day of evil. Prov: 16. 4.

Quest. 107. How much good did it doe our first Parents to eate of the forbidden fruit?

Ans. It did them much hurt, as an evil poyson of the Soule.

Quest. 108. What hath it wrought in them?

Ans. They have lost thereby the Image of God. Gen. 5. 1, 3. and are become dead while alive; they felt their nakedness, and the terrours of their Consciences; are made subject to a Necessity of Sin and death. Gen. 3: and what thereupon particularly was said to Adam and Eve is propounded unto us Gen. 3: 16, 17, 18, 19. *To the woman he said: I shall greatly multiply thy sorrowes, namely in child-bearing; In sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said: Because thou hast hearkned unto the voice of thy wife, and eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed shall be the ground for thy sake, and in sorrow shalt thou eate of it all the dayes of thy life, &c.* Hereupon followed the casting out of paradise. vers 23, 24.

Quest. 109. Could they not afterwards have kept Gods Commandements?

Ans.

*Ans.* No: O no. They could not. For they are become altogether weak and corrupt.

**Quest. 110.** What punishment was threatned to our first Parents?

*Ans.* Death. Gen. 2: 17. *In the day thou eatest thereof, thou shalt surely die.* And this comprehendeth all that is called Death.

I. The corporall, with the preparatories of it, as all sorts of sicknesses and miseries. Rom. 6: 23. *The wages of sin is Death.*

II. The spirituall, which is a losse of the Image of God, and a separation from God. Matt. 8: 22. *Let the dead bury their dead.*

Ephes. 2. 1. *Ye were dead in trespasses and in sinnes.* 1 Tim. 5: 6. 6, 14.

**Quest. 111.** Doth Adams Sin also concern us?

*Ans.* Yes. Rom. 5: 12, &c. *By one Man sin entred into the world, and Death by Sin, and so Death passed upon all men, &c.*

III. The Eternall death, called the second Death Rev. 2: 11. and 20: *all have sinned.* 1 Cor. 15: 22. *as in Adam they all die, &c.*

**Quest. 112.** What have we gotten thereby?

*Ans.* The Catechisme saith: *Thereby our Nature is become so corrupt, that we are all conceived and bozn in sin.*

**Quest. 113.** Understand you here by Nature the Substance or Essence of man / consisting of Soule and Body as the Flaccians dreamed?

*Ans.* No. For Christ hath taken our Substance, but not Corruption; and this corruption shall be destroyed, but not the substance.

**Quest. 114.** What then?

*Ans.* The qualities of Mans substance, as of the Soule; so of the Body.

**Quest. 115.** What meane you by Corruption?

*Ans.* A privation or stripping of Originall righteousness, and an actual perversness.

**Quest. 116.** Is Man subject to this Corruption / in his whole Nature?

*Ans.* Yes. According to the Soule in his Understanding; Will; Affections. According to his Body in Mortality; sickness; Deformity; the members of it being weapons of unrighteousness. Rom. 3: 13, &c. and 6: 13. *Neither yield ye your members as instruments of unrighteousness unto Sin.*

**Quest. 117.** But what are we concerned in the Sin of

of Adam, moze than in the sin of Noë and David?

*Ans.* Adam was the Father, stock, roote and originall of the whole Mankind (Gen. 1: 28. *Be fruitfull and multiply, &c.* Act. 17. 26. *Out of one blood hath God made all Nations of men.* Rom. 5: 12, &c.) bearing the person of all his posterity, so that the stock being fallen, the posterity are also fallen together as being the branches.

Quest. 118. *How comes it farther to be ours?*

*Ans.* By Imputation, according to Gods secret but yet just judgement, as if we ourselves had done it in our own persons. Rom. 2: 12. *By one man sin entred into the world, &c. in whom all have sinned.* vers 16. *And not as the offence, so is the free gift. For the judgement was by one, to condemnation, &c.* vers 19. *For as by one Mans disobedience many were made sinners, &c.* Also by propagation.

Quest. 119. *Why hath God been pleased so to reckon us in Adam?*

*Ans.* Therefore, because it pleased him. Further must we not enquire. For there is no cause of the will of God.

Quest. 120. *How prove you that hereby Nature is so corrupted, that we are all conceived and born in sin, as the Catechism saith?*

*Ans.* Gen. 5: 3. *Adam begat a son in his likeness, after his Image.* and 6: 5. and 8: 21. *The Imagination of Mans heart is evil from his youth.* Job 14: 5. Psal. 21: 5. Joh. 3: 6. Rom. 5: 12, &c. Ephel. 2: 3.

Quest. 121. *How is that sin called?*

*Ans.* Originall Sin.

Quest. 122. *Why so?*

*Ans.* For that it cleaveth hereditarily to all the posterity of Adam, from their first originall and birth. Isa. 48: 8. Eph 2: 3. Psal. 51: 5. *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.*

Quest. 123. *What is Originall Sin?*

*Ans.* It is an hereditary Infection of our condemned nature, propagated in us after the fall of our first Parents, which maketh us guilty of the wrath of God, and afterward bringeth forth in us, the workes of the flesh.

Quest. 124. *What other names doth it beare?*

*Ans.* *Flesh.* Joh. 3: Rom. 8. *Lust;* *The Lawe of Sin;* *Sin dwelling*

ling in us. *The Body of Death. Sin easily besetting us.* Rom. 8: Hebr. 12: 1. *Vnrighteousness.* 1 Joh. 3: *The old Man.* Rom. 6: Eph. 4: Col. 3: *Sin, and the Body of Sin.* Rom. 6:

Quest. 125. *Wherein consisteth Originall sin?*

Ans. In the privation of created righteousness, and in the perverseness, or pravity and corruption of all our naturall powers.

Quest. 126. *Are then not onely the inferiour / but also the superiour powers of the Soule / as understanding and will hereby defiled and corrupted?*

Ans. The Superiour also. Of the understanding see Joh 1: 5. *The light shineth in darkness, and the Darkness comprehendeth it not.* Eph. 4: 18. *Having the understanding darkened; and 5: 8. Ye were sometimes darkness.* 1 Cor. 2: 14. *The naturall man receiveth not the things of the spirit of God. For they are foolishness unto him, neither can he know them; for they are spiritually discerned.* Of the will. Gen. 6: 5. and 8: 21. *The imagination of mans heart is evil from his youth.* Jer. 17: 9. *The heart is deceitfull above all things, and desperately wicked, who can know it?* Rom. 8: 7. *The carnall mind is Enmity against God.* Eph. 2: 3. It appeareth also from hence, because the same powers must be renewed and sanctified by the spirit of Christ. Rom. 12: 2. *Be ye transformed by the renewing of your minds.* 2 Cor. 7: 1. Eph. 4: 23. Ezek. 11: 19. and 36: 26. *A new heart also will I give you, and a new spirit will I put within you; and I will take away the heart of stone out of your flesh, and give you an heart of flesh.*

Quest. 127. *Is Originall Sin both a Sin and also a punishment of Sin?*

Ans. Yes, Sin, because the names of sin are ascribed to it, as is scene before, and the properties, and the forme and the effects. Rom. 7: & seq. That it is a punishment is not denied.

Quest. 128. *But how can any thing be both a Sin and a punishment of Sin?*

Ans. That it is so appeareth from Rom. 1: 27, 28. *And even as they did not like to retain God in their knowledge: God gave them over to a reprobate mind, to doe those things, which are not convenient.* 2 Thess. 2: 11. Joh. 12: 39, 40. For else God could not punish any sin with sin.

Quest. 129. *Are all men subject to this originall corruption?*

Ans.



*Ans.* Yes. Rom. 5: 12, &c. *Therefore as by one Man sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned, &c.* 1 Cor. 15: 22, Joh. 3: 6. Job 14: 4. *Who can bring a cleane thing out of an uncleane? not one.*

**Quest. 130.** *Is Christ also herein concluded?*

*Ans.* No. Luk. 1: 35. *That holy thing that shall be borne of thee, &c.* 2 Cor. 5: 21. Hebr. 4: 15. and 7: 26.

**Quest. 131.** *Is Mary also herein concluded?*

*Ans.* Yes. Those Texts, Joh. 3: 6. *That which is borne of the flesh is flesh.* Rom. 5: 12. and others are all common and generall. Secondly; granting that she hath been a holy Vessel, sanctified in her mothers wombe (even as the H. Scripture testifieth of *Jeremy* and *John the Baptist*) yet the Scripture repeateth her miscarriages upbraided of Christ, Luk. 2: 49. *How is it that ye sought me? Wist ye not, that I must be about my Fathers business?* Joh. 2: 4. *Fesus said unto her: Woman what have I to doe with thee? Adde hereunto, that she also continued in prayer, with the Apostles.* Act. 1: 14. *These all continued with one accord in prayer and supplications, and with the women, and Mary the mother of Fesus; and therefore consequently had need daily to pray: Forgive us our trespasses.* Lastly; she is also by Christ redeemed and justified. Luk. 1: 47. *My spirit rejoyceth in God my Saviour; as belonging to the people whom he saveth from their finnes.* Matt. 1: 21.

**Quest. 132.** *Are little Infants also defiled with Sin?*

*Ans.* O yes. For they are all conceived and born in Sin, as *David* Psal 51.

**Quest. 133.** *Whereby appeareth that?*

*Ans.* By their peevishness, envy, and lying, which is found among children, as soone as they begin to doe any thing of themselves.

**Quest. 134.** *What this also place in the little Infants of the most godly and most holy?*

*Ans.* Yes; even in those that have scene no evil examples to imitate. And this appeareth I. Because under the Old and New Testament they had need of the remedies against Sin, and the tokens and scales of the remission of the same, as *Circumcision* and *Baptisme*. II. They are as well as the adult subject to the punishments of Sin, as *Death*; *Sicknesses*, &c. III. They have need also of the Redemption by *Fesus Christ*. IV. It appeareth also from the conception of *Christ* by the power of the holy Ghost,

Ghost, who hath sanctified the seed in *Mary*, that she might bring forth that *holy thing*.

Quest. 135. Obj. 1 *Cor.* 7: 14. Your children are holy?

Ans. The Apostle speaketh of children of believers called holy, because of federall holiness; But else in the same *verse*, he calleth the children of unbelievers *unclean*. And the regenerate and sanctified *parents* doe not beget their children by grace, which is granted them according to the purpose of Election, but by nature, as the circumcised beget uncircumcised, a pure graine with corne other graines with chaffe; inasmuch as the dominion and damnation of sin in them is taken away, but not the seed of sin; Otherwise by nature are the children of believers (as it is in *Eph.* 2: 3.) *children of wrath as well as others*; and *Psal.* 51: 5. *Behold I am borne in iniquity, and in sin did my mother conceive me.*

Quest 136. Obj. *Psal.* 106: 38. the children of the Israelites are called innocent.

Ans. In respect of the sacrificing and idolatrous deed of their fathers, but not in respect of their Nature.

Quest. 137. Obj. *Ezek.* 18: 20. The Soule that sinneth it shall die; the Son shall not beare the iniquity of the Father.

Ans. This Sentence is not of the Lawe, but of the Gospel; not of the first, but of the second Covenant described. *Jer.* 31. Otherwise also the Lawe threatneth the children. *Exod.* 20: 5. *Is the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the children unto the third and fourth generation of them that hate me.* *Deut.* 28: 18. *Cursed shall be the fruit of thy wombe.* It hath also respect to *personall* offenses; but in *Adam* whole Mankind hath sinned.

Quest 138. But is it not strange that posterity partaketh of the sin of Adam, after so many hundreds and thousands of yeares?

Ans. No. Inasmuch as they were in *Adams* loines (*Aet.* 17: 26. *God hath of one blood made all Nations of men*) even as *Levi* in *Adam* payed Tithes, being yet in the loines of his Father. *Hebr.* 7: 9, 10. And so are those also justified through the righteousness of Christ (*2 Cor.* 5: 21.) that have been hundreds or thousands of yeares before Christ, or shall come above a thousand yeares after him.

Quest. 139. Is Originall Sin taken away by Baptisme?

Ans.

*Ans.* No. But the reliicks of it remaine in all the regenerate. Rom. 7: 14, &c. Gal. 5: 17. *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot doe the things that ye would.* We must daily put off the old man. Eph. 5: 22.

*Quest. 140.* But must we not exactly and curiously enquire how this Sin becometh ours; and how the same is propagated to us?

*Ans.* As one that is fallen into a deep pit, must labour to get out of it, but not so much how he is got into it: so here, &c. *Why shall we seeke a subtile cranie, rent or cleft? There is an open doore: By one Man sayes the Apostle. Rom. 5: So said Augustine against Julianus Pelagianus. And againe. Nothing is more notorious than that Originall Sin is propagated, nothing more darke than the manner how.*

*Quest. 141.* But is that not to be understood / by Imitation?

*Ans.* No. For I. When Adam sinned there was no posterity, but they were not born till after his conversion, which they then rather ought to have imitated. II. The aime of the Apostle, Rom. 5: contradiceth this. For he setteth the first Adam against the second, and sheweth that sin passeth over, even as Righteousness: now this is not done by Imitation. III. By sin death is passed upon all, but not by Imitation. IV. Then might one say, that Sin is out of the Devil, and not of Man. For he hath seduced; not Adam. V. The children of the most godly sin not by Imitation. For they have seene nothing but godliness.

*Quest. 142.* But yet notwithstanding how is Originall Sin become ours?

*Ans.* As Christs righteousness and life is imparted; so is sin and Death propagated; But the former is done by imputation, and regeneration; so also here. We have before spoken of the imputation of the Disobedience and Transgression of Adam, Rom. 5: 13, &c. 17, 18, 19. by which the Covenant, which God hath made with him as the roote of Mankind, is violated, because he was not considered as a private and single person, but as the Head and fountaine of all. Hereunto cometh the generation and propagation, even as of a leprous Father a leprous son is propagated. Job 14: 4. *Who shall bring a cleane out of an uncleane? Not one.* Psal. 51: 5. *Behold I am borne in iniquity, and in sin did my mother*

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*they conceive me.* Isa. 48: 8. Joh. 3: 6. *That which is borne of the flesh is flesh.* Joh. 1: 13. *of blood.* 1 Pet. 1: 23. *of corruptible seed.* Thus begat Adam. Gen. 5: 3. *a son in his own likeness, after his Image.*

**Quest. 143.** *To understand this last / concerning Propagation, in sonie measure / what must we yet observe touching the same?*

**Ans.** I. The conception of the Body out of a sinfull seed, out of which, as it were, the dispositions, matters and principles of sin are drawn even as the Gout, Stone, &c. from the Fathers in the children, in disposition, but not yet in act. And out of that principle cometh forth afterward the perfecting of Sin, *that sin raigeth in the mortall body.* Rom. 6: 12. II. The Creation of the Soule, disrobed of originall righteoufness for the punishment of Sin. III. Hereupon followeth now the union of the Soule with the Body in one person, and then Originall Sin is perfected and compleated. The Soule thus stript of righteoufness, being united with the Body so corrupted, is unable to rule the same, yea moreover is infected and deified, as Luk. 21: 34. *The hearts are overcharged with drunkenness, &c.* The manners of the Soule doe also followe the temperature of the Body, and so it is that the Soule subjecting itself to the Lust of the flesh, must be subject to the Enticements and corruptions of the same, according to Gods just ordination. Gen. 2: 17. Rom. 7: 17, &c. *Now then it is no more I that doe it, but Sin that dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing. For to will is present with me, but how to performe that which is good, I know not, &c.* Gal. 5: 16, 17. Let the righteous Ordination of God be added hereunto, according to which he imputeth Adams transgression to man, consisting of Soule and Body, and suffereth for a punishment thereof, the corruption of Nature to come upon him.

**Quest. 144.** *Wheremto must the knowledge of this sad fall serve?*

**Ans.** Continually to lament this fall, and allwayes to hate disobedience.

Quest.

## Question VIII.

**But are we so corrupt / that we are altogether unfit to any good / and prone to all Evil?**

*Ans.* Yes: except we be regenerated by the Spirit of God. Gen.8: 19. Ioh.3: 3,5.

## CATECHIZING.

**Quest. 145. What are the fruits of Originall Sin?**

*Ans.* That we are altogether unfit for any good / and prone to all evil.

**Quest. 146. Hath Man then lost his Understanding / will and affections?**

*Ans.* He hath indeed retained his naturall properties, but they are corrupted.

**Quest. 147. Is the whole Man in Soule and Body subject to the Corruption of Sin?**

*Ans.* It appeareth out of the Texts, in which he is called the *old Man*. Rom.6: 6. Eph.4: 22. and *Flesh* Ioh.3: 6. which carrieth about continually the body of sin and of death. Rom.6: 6. and 7: 24.

**Quest. 148. Are there yet Texts from which you may prove our Impotency to good / and proneness to Evil?**

*Ans.* Yes. Out of the following Texts it appeareth that in us naturally is no good thing. Rom.3: 10, &c. *There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God, &c.* and 5: 6. and 7: 18. *I know that in me, that is, in my flesh dwelleth no good thing;* and out of these; in which is taught that there is nothing but corruption. Gen.6: 5. *The Lord saw that the wickedness of man was great upon Earth, and that every imagination of the thoughts of his heart was only evil continually;* and 8: 21. Ioh.3: 6. Rom 7: 18, 23. and 8: 7. *The carnall mind is Enemy against God, and is not subject to the Lawe of God.* Gal.5: 19. Jer.17: 9. *The heart is deceitfull, yea desperately wicked.* Rom. 1: 29, &c. Job 15: 16. *How much more abominable*

and filthy is Man, who drinketh in Iniquity like water.

Quest. 149. **How** probe you that this Corruption is in the understanding?

Ans. He understandeth not the spirituall good, necessary to his Salvation, without externall revelation and inward illumination. 1 Cor. 2: 14. *The naturall man receiveth not the things of the spirit of God. For they are foolishness unto him, and he cannot know them, because they are spiritually discerned.* 2 Cor. 3: 5. *Now that we are sufficient of ourselves, as of ourselves to think any thing as we ought.* Rom. 8: 7. Ephes. 1: 17. and 4: 17, 18. *Having the understanding darkned; and 5: 8. Ye were sometimes darknes.* Matt. 11: 25. and 13: 11. and 16: 17. Deut. 29: 4. Jer. 24: 7. Act. 16: 14. and 26: 18. Rom. 1: 31 *Without understanding; and 3: 11. There is none that understandeth.*

Quest. 150. **How** probe you that it is in the will?

Ans. Gen. 8: 21. *The Imagination of mans heart is Evil from his youth.* Jer. 17: 9. Eph 2: 1, 2, 3. *Among whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the minde.* Col. 1: 21. Matt. 23: 37.

Quest. 151. **How** concerning the affections and Inclinations?

Ans. Eph. 4: 19. *Who being past feeling, have given themselves over unto all lasciviousness, to worke all uncleanness with greediness.* Gal. 5: 19. Tit. 3: 3. *We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, &c.*

Quest. 152. **Can** he not doe good?

Ans. No. Matt. 7: 17. and 12: 34. *How can ye that are evil speak good things? & 15: 19. Out of the heart proceed evil thoughts, murders, adulteries, &c. Joh. 8: 34, 36. and 15: 5. Rom. 1: 29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, &c. and 3: 11. There is none that understandeth, there is none that seeketh after God; and 6: 20. and 7: 18. Phil. 1: 6, 29.*

Quest. 153. **Is** any Inclination to evil ascribed to the Body and the members thereof?

Ans. Yes. Rom. 3: 13, &c. *Their throat is an open sepulchre, with their tongues they have used deceit, &c. and 6: 12, 13. Let not sinne raigne therefore in your mortall bodies, that ye should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin.*

Quest. 154. **Well; is then man become as a stick or a block without understanding and will?**

*Ans.* No. But through sin he hath lost the good, and power or faculty to understand the same, or to will it and so effect it, yet still remaining a ratiōnall creature, endowed with understanding, will, *memory* and affections, but onely unto Evil: Yet notwithstanding so that he hath to will from Nature; to will the evil, from Sin; to will the good, from grace.

Quest. 155. **But doe not the commandements and threatenings of God teach us that we can doe it?**

*Ans.* No. But only what we ought to do. „ O man; in the presence „ acknowledge that which thou oughtest to doe; in the reproofs „ knowledge what thou hast not by thine own fault; in prayers „ knowledge from whence thou must receive that which thou desirest. When God then requireth of us Conversion, as Joel 2: 12. we must turne the precept into prayer, saying with Ephraim Jer. 3: 18. Turne thou me, and I shall be turned; and with Augustine „ Lord give what thou commandest, and command what thou wilt „ and thou shalt not command in vaine. Compare Joh. 14: 1. Do believe in God, believe also in me; with Joh. 6: 44. No man can come unto me, unless the Father, which hath sent me, draw him. Eph. 2: 8. By grace are ye saved through Faith, and that not of yourselves. It is the gift of God Phil. 2: 12. Works out your own Salvation with feare and trembling; with vers 13. For it is God that worketh in you, both to will and to doe of his good pleasure.

Quest. 156. **Must we obserbe severall estates in Man / in which we find him able and unable?**

*Ans.* Yes. The Man *Adam* in the state of *Innocency* could sin and not sin. In the state of *corruption* man can doe nothing else but sin. In the state of *Regeneration* men can sin and doe daily, yet so that through the gracious operation of the holy Ghost sin doth not raigne in them. In *Eternall* life they shall not be able to sin.

Quest. 157. **How say you that the unregenerate can doe nothing else but sin / whereas Heathens / Jewes and Gentiles doe many good things / as giving of almes / practising eternall discipline / etc?**

*Ans.* We distinguish betwixt good and good; which is foure sorts. I. *Naturall*, as eating, drinking, walking, standing, sitting, &c. Hereunto man is apt by the general operation of God.

whom we live. Yet in eating and drinking he is often excessive.  
II. Civil, as buying, selling, doing justice, teaching good  
arts, &c. This he can doe, but with many failings. Neverthe-  
less this fitness is from God, of whom cometh every good gift.  
Jam. 1: 17. Exod. 31: 2, 3. See I have called by name Bezaleel, the  
son of Uri, the son of Hur, of the tribe of Judah. And I have filled  
him with the Spirit of God in wisdom and understanding and in know-  
ledge, and in all manner of workmanship. III The externall ser-  
vice of God. Herein he can doe something, but is therein lazy  
and slack. And when the naturall man doth any thing, he doth  
it according to reason, not according to the Lawe, and thus he  
committeth Idolatry. IV. The spirituall, internall and super-  
naturall. Herein he findeth himself wholly corrupt, as before  
is shewed, in understanding, will and affections.

Quest. 158. Are not naturall things as speaking/ walking/  
moving his members/ etc. wholly and alltogether in the  
free will of Man?

Ans. No. They depend principally upon Gods directing.  
Prov. 16: 1. The preparations of the heart in man, and the answer of  
the tongue, is from the Lord. vers 9. A Mans heart deviseth his  
way, but the Lord directeth his steps. Jer. 10: 23. O Lord I know that  
the way of man is not in himself; it is not in man that walketh to di-  
rect his steps. Examples. Gen. 19: 11. 1 King. 13: 4. Luk. 24:  
16. But their eyes were held, that they should not know him. vers 31.  
and their eyes were opened, and they knew him.

Quest. 159. Obi. They have knowen God by Nature. Rom.  
1: 19, 20, 21. and so consequently had power to doe some spi-  
rituall good.

Ans. They have not knowen God perfectly, nor as they  
ought; yea they could not, but their knowledge was that they  
ought be without excuse. Rom. 1: 20.

Quest. 160. But how could that manifestation bring this  
to passe / if it was not perfect / and such as that according to  
the same he might serve God duely?

Ans. It is enough that thereby he could be convinced of his  
Idolatry and other crimes, and hereunto was that sufficient.  
And also, They have held the Truth of God in unrighteousness. Rom.  
1: 18.

Quest. 161. Are then the best worshes of the Gentiles  
unlawfull?



*Ans.* They are shining sins. They did indeed some worke also which were good in themselves and commanded of God, but they did them not well, but defiled them, and left one good worke sometime to doe another. Externally they were good, but accidentally evil. Rom. 14: 23. *Whatsoever is not of Faith, is sin.* Hebr. 11: 6. *Without Faith it is impossible to please God.*

**Quest. 162.** But how comes it to passe that he defileth his best actions/ and maketh them evil?

*Ans.* Because his heart, out of which all his operations proceed, is uncleane and corrupt. Act. 15: 9. *Having purified their hearts by Faith.*

**Quest. 163.** Hath not Man then a free will?

*Ans.* Yes. For else he should be no man. He hath not lost the essentiall liberty whereby the will is a will; but that liberty whereby the will being free from sin, is subject onely to God.

**Quest. 164.** Is he then not indifferent to good and evil/ or a ballance can goe over on both sides?

*Ans.* No; no. But contrarily his will is become enslaved to Sin. Joh 8: 34. *Whoever committeth sin, is the servant of Sin.* vers 36. *If the Son shall make you free, ye shall be free indeed.* Rom. 6: 20. *When ye were the servants of sin, ye were free from righteousness.*

**Quest. 165.** But consisteth not the true liberty of the will in this Indifferency and unlimitedness?

*Ans.* By no meanes. This is contrarily an Impotency in the will. None is so free as God, nor no will so perfect, and yet he willeth onely the good. So also the holy Angels, which are confirmed in the state of uprightness. Adams will had been more perfect if God had made the same so, that he could not have sinned, that he necessarily could have done no other but the good, and had been bound fast to it.

**Quest. 166.** But is not this Indifferency or unlimitedness found in none of the states of Man?

*Ans.* No. Scripture hath not shewed us so much. Before the fall, was the will onely good, for it was created after Gods Image, but mutable, as the event hath taught. After the fall onely evil, and could not but by the grace of God be restored. In, or after Regeneration partly good, and that is by the Spirit, and partly evil, and that is out of the remainders of the corruption. In the state of glory onely good, and that immutable.

And hence it is that the state of glory shall be more glorious, than the state of Integrity before the fall.

Question 167. But is not all Necessity contrary to liberty?

Ans. No. But the necessity of *compulsion*, and of *Nature*, as in the dumb beasts.

Quest. 168. What necessity is not repugnant to liberty?

Ans. Not the Necessity of *Dependency*, as in the *Creatures* depending on God; Nor that of *Immutability*, as in God, who is immutably good and just. Not that of *limitation*, as in God and the glorified *Creatures* unto good, in the corrupted, unto evil. Not that of *slavery* to Sin, as in the lapsed.

Quest. 169. Is there no difference betwixt the liberty that is in God / and that which is in the sanctified and glorified creatures?

Ans. Very great. God knoweth all things of himself from everlasting, perfectly, unerringly, infallibly; so not any *Creature*. Matt. 24: 36. *But of that day and houre knoweth no man, not the Angels of heaven, but my Father onely.* Dan. 2: 21. Isa. 40: 13. Hebr. 4: 13. *Neither is there any Creature that is not manifest in his sight, but all things are naked and open unto the eyes of him, with whom we have to doe.* Joh. 1: 9. The will of God dependeth on no man, nor is governed of any, as the will of Man is of God. Psal. 115: 3. *But our God is in the heavens, and he hath done whatsoever he pleased.* Dan. 4: 35 *And he doth according to his will, in the army of Heaven, and among the Inhabitants of the Earth, and none can stay his hand, and say unto him, what dost thou?* Jer 10: 23. *For 21: 1. The Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whithersoever he will.*

Quest. 170. Have we no disposition, aptness or fitness to the spirituall good?

Ans. As little as a dead man to become living. *For we are dead in Sin.* Eph. 2: 1.

Quest 171. Can he not purifie his own heart / nor deliver himself from these spirituall bonds?

Ans. As little as the *Ethiopian* can change his *Skin*, or the *Leopard* his *Spots*. Jer. 13: 23. *or the prey can be taken from the mighty.* Isa. 49: 24. Matt. 12: 29.

Quest 172. How long remaineth man so corrupt / and how can he be delivered from this naturall corruption?

*Ans.* The Catech. saith: **E**xcept we be borne againe by the **H**. Ghost. Joh. 3: 5, 6. *Where the spirit of the Lord is, there is liberty.* 2 Cor. 3: 17. *If the Son make you free, ye shall be free indeed.* Joh. 8: 36.

**Quest. 173. What understand pou by Regeneration?**

*Ans.* Nicodemus understood not this. Joh. 3: 4, 10. *How can a Man be borne, when he is old, can he enter the second time into his mothers wombe, and be borne?* And there are yet many such. But I meane hereby the powerfull change and renovation of man after Gods Image in understanding, will and affections through the H. Ghost. Joh. 1: 12, 13. *borne of God.* Jer. 24: 7. *I will give them an heart to knowe me, that I am the Lord, &c.* and 31: 18. *Turne thou me, and I shall be turned.* Ezek. 36: 26, 27. *And I will give you a new heart, and put a new spirit within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walke in my statutes, &c.* Joh. 3: 5. 1 Pet. 1: 3. Eph. 2: 10. Coloss. 2: 12. 2 Cor. 5: 17. So that thereby he receiveth a new spirituall life, being spiritually dead before, and becometh a new Creature. Ezek. 11: 19, 20. Rom 6: 11. Eph. 2: 1. *And hath quickned you, who were dead in trespasses and sinnes.* and 4: 22 *even as Man by birth receiveth his naturall life.*

**Quest. 174. Is the same necessary?**

*Ans.* Yes. Joh. 3: 5. *Except a man be borne of water and of the spirit, he cannot enter into the Kingdom of God.*

**Quest. 175. What precedeth here, the will of Man, or the grace of God?**

*Ans.* Grace, which maketh the will willing.

**Quest. 176. Why cannot any ability come forth of us, before being for Regeneration?**

*Ans.* Because there is no good ability in us, but from regeneration. Now this ought to precede, because Regeneration should be wrought by the same.

**Quest. 177. But cannot Grace and Free will as two causes concurre together to Regeneration / as a Father and a Son together drawe one Ship forward?**

*Ans.* By no meanes. I. In the son is supposed some weakness before he draweth the Ship. But it is not so with Man. II. The son hath the strength from Nature, and the father doth onely use an outward excitation over and above. But

regeneration is a good deale more. III. As the son should not get the Ship forward without the father, nor the father without the son, so should also God not have finished the regeneration of man, if man through his free will would not have contributed his power, contrary to the Apostle, Rom. 9: 16. *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* IV. The Father can but externally excite, but God more.

Quest. 178. *How then worketh grace / resistibly or irresistibly?*

Ans. Irresistibly, that is, with a sure effect, overcoming all opposition. See upon Quest. LXV.

Quest. 179. *Is it as great a worke to create Man anew / as to create him first out of nothing?*

Ans. Yes. See of this power. Joh. 3: 5, 6. Ezek. 36: 26, 27. Eph. 1: 19, 20. *And what is the exceeding greatness of his power, to usward who believe, according to the working of his mighty power, which he wrought when he raised Christ from the dead. and 2: 1, 10. and elsewhere.*

Quest. 180. *How is regeneration wrought in Man?*

Ans. I. Externally by preaching. 1 Pet. 1: 23. *Who are borne againe not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.* Jam. 1: 18. *By his will beate he us, through the word of Truth* Joh 15: 3. and 17: 17. 1 Cor. 4: 14, 15. To which cometh the use of the Sacraments. Eph. 5: 25, 26. *That he might sanctifie and cleanse it, with the washing of water by the word.* Tit. 3: 5. II. Internally by the H. Ghost, Joh 1: 13. and 3: 5. *Except a Man be borne againe of the water and of the spirit, he cannot enter into the Kingdom of God.* 2 Cor. 3: 18. *We are changed into the same Image from glory to glory, even as by the spirit of the Lord* 1 Pet 1: 3. 1 Joh. 3: 9. *who enlightneth the understanding* (Joh. 16: 14. *The spirit shall shew it unto you.* 1 Cor. 12: 3. *No man can say that Jesus is the Lord, but by the holy Ghost.* 1 Joh 2: 27. *Even as the same anointing teacheth you of all things, and is true, &c.* Rom. 12: 2 ) and reneweth the will, working not onely fitness or aptness to be able to doe good, but even to will itself. Joh. 6: 44. Phil 2: 13.

Quest. 181. *What must this Doctrine serve you for / seeing you know that being so much corrupted by Nature / you cannot be helped against it but by the renobation of the Spirit?*

*Ans.* I. That I must reject the Doctrine of free will, as is now shewed. II. That I must allwayes be upon my watch against all sorts of Sin, because I am prone to all evil. III. That I must above all diligently observe the operation of the H. Ghost to my renovation, because I cannot be cured of my corruption but by it. IV. That I must give no rest unto my Soule, till I feele in me the supernaturall power of the H. Ghost, working in me for my renovation.

**Quest. 182.** What fitness getteth a regenerate man unto good?

*Ans.* He getteth a new delight in righteousness, and is made able to understand, and to will and to doe the true spirituall good; yet imperfectly, by reason of the relicks of originall corruption. See in *Paul*, Rom. 7: Gal. 5: 17. *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot doe the things that ye would.*

### The IV. Lords day.

#### Question IX.

**Doth not then God an injury to Man/ that he in his Lawe requireth of him what he is not able to performe?**

*Ans.* No (a). For God hath made Man such (b) a one, as he might performe it: But Man, by the temptation (c) of the Devil, and his owne stubbornesse, bereaved (d) himself and all his posterity of those divine graces.

(a) Exod. 34: 7. (b) Eph. 4: 24. Coloss. 3: 10.  
(c) Gen. 3: 4, 7. (d) Rom. 5: 12.

### CATECHIZING.

#### The cause of Mans Sin.

**Quest. 1.** What doth the Catechisme on this IV. Lords day?

*Ans.*

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*Ans.* It prosecuteth and finisheth therein the Doctrine of Mans misery. I. Answering an objection against the former Doctrine. II. Propounding the second Part of Mans misery.

Quest. 2. Can Man perforce that which God requireth of him?

*Ans.* No. For he is prone to hate God and his Neighbour / prone to all evil / unfit for any Good.

Quest. 3. Doth not God an injury to Man / that he requireth of him in his Lawe what he cannot perforce?

*Ans.* The Catech. saith : No.

Quest. 4. Obj. But yet no man is bound to that which is impossible.

*Ans.* That is not absolutely true. He that by prodigality and playing at cards and dice is made unable to pay, is yet bound to payment. A servant by drunkenness disenabled to serve his master, is yet bound to it in duty. See Matt. 18: 23, 34. Luke 16: 1, 2.

Quest. 5. Should God then justly require of man to flee to Heaven / to chew hot burning iron / etc. and then punish him if he did not doe it?

*Ans.* A thing is absolutely impossible, the cause of impossibility being out of man, so that the same allwayes hath beene impossible, and shall be, even as it is impossible and shall be to a creature in all things to be like unto the Creator. To require that neither becometh the wisdom of God, nor his goodness, nor his justice. Thus he requireth no almes from a poore man, nor seeing of a blind man, nor going of a lame man, nor the Hebrew tongue of a little child. Something is impossible by accident, not having been so allwayes, but become so, having the cause of impossibility in Man, by his own default. And yet those things, however impossible to be done, may be required. This is seene in a Father with his children, in a Master with his servants, being by drunkenness made unfit to serve him.

Quest. 6. Why doth not God deale unjustly / requiring the fullfilling of the Lawe / whereas man cannot doe it?

*Ans.* Because this is not absolutely impossible to man, not having been so at all times, but onely made by the accident of transgression and sin.

Quest. 7. Was there then ever a time when Man could keep the Lawe?

*Ans.*

*Ans.* Yes. The *Catech.* saith: **God hath so created Man/ that he could doe it:** as is shewed in Qu. VI. Gen. 1: 26. *Let us make man in our Image, after our likeness.* Man had received sufficient power of God perfectly to understand and keep the Law of God, in all parts and in the highest degree of perfection, being endowed with an enlightned understanding, and with Integrity in will and affections.

**Quest. 8. Whereby is it become impossible to him?**

*Ans.* The *Catech.* saith: **Man hath deprived himself and all his posterity of these gifts by the suggestion of the Devil/ and willfull disobedience.**

**Quest. 9. In what place is treated hereof?**

*Ans.* Upon the VII. Quest. and it is proved from Genes. 3: 1, &c. Joh. 8: 44. *The Devil was a murderer from the beginning.* 2 Cor. 11: 3. *The Serpent beguiled Eve through his subtilty.* Rom. 5: 1 Tim 2: 14. and other Texts. For these he had not onely for himself, but (as being the Originall and roote of all mankind, which was in his loynes) for all his posterity, as he also hath lost the same for all his posterity.

**Quest. 10. Can we not accuse God of Injustice/ requiring the same/ and punishing the omission?**

*Ans.* No. Rom. 1: 32. and 3: 5. *Is God unrighteous who taketh vengeance? God forbid.*

**Quest. 11. But is not God to be charged with want of wisdom/ when he requireth of man/ what he cannot doe/ and knoweth befoze that he shall not doe it?**

*Ans.* Farre be it from him. Exod. 7: 2, 3, 4. *Aaron shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaohs heart, &c. But Pharaoh shall not hearken unto you, &c. Ezek. 2: 4, 5, 7. And thou shalt speak my words unto them, whether they will heare, or whether they will forbear. For they are very rebellious.*

**Quest. 12. Well; but yet is not the Lord then frustrated and put by his end and aime/ in requiring Obedience to the Law?**

*Ans.* No. For the end of this demand is not the obedience of all.

**Quest. 13. What end hath God befoze him herein/ in respect of believers?**

*Ans.* 1. That they may confesse and bewaile their impossibility:

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bility: for by the Lawe is the knowledge of Sin. Rom. 3: 20. and 7: 7.  
 II. That they may seek and desire their possibility in *Christ*, and having obtained, be thankfull for it. So then the Lawe was our Schoolemaster to bring us to *Christ*. Gal. 3: 24. III. That new Obedience may be begun in them.

Quest. 14. What aime in respect of unbeliebers?

Ans. I. That the Justice of God may be manifest in them that perish, *that they might be without excuse*. Rom. 1: 20. Ezek. 2: 4, 5, 7. II. That externall morality or discipline be kept up. III. That the unconverted might be converted.

Quest. 15. But doth the Lord get allwayes one of these ends/ when he requireth this in the Lawe?

Ans. In the believers to their Salvation; in the unbelievers to their aggravation.

Quest. 16. Obj. Rom. 7: 10. The Commandment was ordained to life. Now none shall live by these things but the man that doth them. Rom. 10: 5. It seemes then that Man can keep the Lawe/ because it was given to that end.

Ans. The Apostle speaketh of the Law in itself and the use of it about man, being yet innocent and perfect, able to fullfill the same. But it is another matter with Man corrupt. For if it were given him to life, it were to that which is impossible to him. Rom. 8: 3. For the Law could not do it, for that it was weak through the flesh; and it should be brought in, to nullifie the promises of *Christ*. Rom. 4: 13, 14. The promise was not to Abraham, or to his seed, &c. through the Lawe, but through the righteousness of Faith. For if they which are of the Lawe, be made heires, faith is made voyde, and the promise made of none effect. Gal. 3: 17, 21, 22. Is the Lawe then against the promises of God? God forbid, &c.

Quest. 17. But how can this be enough to free God from all Injustice / that the Catech. saith: That man hath deprived himself and all his posterity; whereas the privation of those gifts is a punishment of God laid upon man?

Ans. It is true. It is a punishment of God upon the precedent Disobedience of Adam, but it is together Adams fruit. And so in Scripture frequently one and the same thing is to be observed as a sin and a punishment of Sin, namely when God comes to punish sin with sin. Man hath deprived himself, that is, he hath done it *meritoriously*, namely deserving that God should deprive him of those gifts. He despising those gifts as too small

for



for him (because he stood for likeness with God) hath rejected them, and rejecting them, hath deserved the losse of them

**Quest. 18.** *Is it so hardly spoken in the Catech. Willfull disobedience; as the Remonstrants said heretofore / rather desiring these words; a free-willing-Apostasie?*

**Ans.** No. Not if we consider the sin of *Adam* with all the Circumstances. For I. They had had sufficient knowledge of Gods prohibition. Gen 2: 16, 17. *And the Lord God commanded the Man, saying: Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat thereof. For in the day thou eatest thereof, thou shalt surely die; and 3: 3.* II. They had power sufficient to persevere, if they would. III. They were not forced or preit with hunger. Rom. 5: 19. the Apostle useth the word **Disobedience**.

**Quest. 19.** *But is not God unjust in that he also deppibeth posterity?*

**Ans.** No. Gods Right must not be measured by the Righteousness of men. But even among men it is not unjust, that a Prince, taketh away a Tenement from his Vassall or Tenant and his children, for whom he had also taken it, being forfeited by him. And thus is before shewed, that *Adam* hath lost those gifts for himself and his posterity. Rom. 5: 12. *In whom all have sined, &c.* 1 Cor. 15: 22. *As in Adam all die, &c.* But retaining the same, he should also have propagated the same unto them.

### The X. Question.

**Doth God leave this stubborness and falsing away of Man unpunished?**

**Ans.** No (a): but is angry (b) in most dreadfull manner, as well for the sins wherein we are borne, as also for those which our selves commit, and in most just judgement punisheth them with temporall and eternall punishments, as himself pronounceth: *Curst be he that continueth not in all the words of this Lawe to doe th.m (c).*

(a) Psal.

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(a) Psal. 5: 5. (b) Rom. 1: 18. Deut. 28: 15.  
Hebr. 9: 27. (c) Deut. 27: 26. Gal. 3: 10.

CATECHIZING.

§ Of the Punishment of Sin.

Quest. 20. How many parts doe we observe in the point of Mans Misery?

Ans. Two: (as formerly hath been heard upon the III. Qu.) Sin, and the Punishment of Sin.

Quest. 21. Seeing then we have hitherto spoken of the first/ what remaineth yet to be handled in the first part of the Catechisme?

Ans. That we speak of the heaviest, namely of the Punishment of Sin, which the Catech. treateth of Quest. X. and of an evasion or objection against the certainty of it, answered Qu. XI.

Quest. 22. Whereunto is this Question necessary?

Ans. That Man may the better know his misery, and desire his Redemption the more. For although sin is an horrible thing, yet Man doth not count it so ugly if he be but assured, that no punishment shall followe upon it.

Quest. 23. How is the evil of punishment called in Scripture?

Ans. In respect of Gods purpose, the Wrath of God; in respect of the Sentence or Verdict, the Curse; in respect of Execution: Death.

Quest. 24. Will God also punish Sinners?

Ans. Yes. Psal. 5: 4, 5, 6. Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee, &c. Rom. 1: 18. For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the Truth in unrighteousness, and 2: 8, 9.

Quest. 25. Will God not suffer one sin unpunished?

Ans. No. For every sin being a transgression of the Law stirreth up Gods anger, and cursed is every one that abideth not in all things, &c. Gal 3: 10.

Quest. 26. What doth the Catechisme set downe concerning this?

Ans.

*Ans.* I. The wrath of God, which moveth God as a just Judge to the punishment of Sin. „ *He is angry in a most dreadfull manner / &c.* II. The Execution. *He will in his just judgement / punish it with temporall and eternall punishments.*

**Quest. 27. Is there properly Anger in God?**

*Ans.* No. For this being a vehement passion, alteration, and motion of the mind, whereby one is enflamed and driven to hurt him against whom he is angry and displeased, to revenge himself; can have no place in that spirituall and immutable being. *Mal. 3: 6. For I am the Lord, I change not. Jam. 1: 17. With the Father of Lights is no Variableness, neither shadow of turning.* Yet notwithstanding it is generally in the Scripture ascribed to him, even as also other humane affections, to signifie some such like operations, as men use to doe out of such affections.

**Quest. 28. What signifieth then the Anger of God?**

*Ans.* The just will of God, whereby he being averse from sinners, and incensed against them, prepareth Vengeance for them for their sins, willing and resolving to punish them. *Psal. 5: 5. and 6: 1. O Lord rebuke me not in thine anger. Isa. 5: 25. Therefore the anger of the Lord is kindled against his people, and he hath stretched out his hand against them, and smitten them, &c. 1 King. 11: 9. Joh. 3: 36. The wrath of God abideth on him. Rom. 1: 18. The wrath of God is revealed from Heaven against all ungodliness, &c.* Wherefore by the anger of God oftentimes also the punishment is understood, which God sendeth in anger, *Matt. 3: 7. O generation of vipers, who hath warned you to flee from the wrath to come? Luk. 21: 23. For then shall be great distress upon the land, and wrath upon this people. Rom. 2: 5. Thou treasurest up unto thyself wrath, &c. and 3: 5. Is God unrighteous, who taketh vengeance? Gr. bringeth wrath.*

**Quest. 29. How is God angry?**

„ *Ans.* The Catech. saith: *In most dreadfull manner.*

**Quest. 30. Where is that written?**

*Ans.* *Deut. 4: 24. For the Lord thy God is a consuming fire, even a jealous God; and 9: 3. and 32: 22. Psal. 76: 7. Thou even thou art to be feared, and who may stand in thy sight, when once thou art angry? Hebr. 10: 26, 27, 31. and 12: 29. Isa. 33: 14. Nabum. 1: 5, 6.*

*Quest.*

Quest 31. Can the greatness of Gods anger be exprest?

Ans. No. For it is infinite, but is some wayes painted out when it is in the former *Texts* compared to terrible things, as a consuming fire, and Amos 3. 8. to a roaring Lion. To which also serveth the terrible manner in which God pronounced his Lawe on Sinai. Exod. 19. 16. and other terrible descriptions of the anger of God by the *Prophets*. Psal. 18: 7. *Then the Earth shooke and trembled, the foundations also of the hilles moved and were shaken, because he was wroth.* Isa. 13: 9. Mic. 1: 3. 4.

Quest. 32. But for what is God so terribly angry? What is the cause of the punishment in Man?

Ans. Sinne. Were there no sinnes there were no plagues: The *Catech.* saith: *Both for the sinnes wherein we are bozne/* as also *for those which we ourselvess commit.* See sin as the cause of punishment in the following *Texts*. Rom. 1: 18. *For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men;* and 5: 12. and 6: 23.

Quest. 33. Is Adams Disobedience here excluded?

Ans. No. But of the same mention is made in the Question: *Will God suffer this Apostasie and Disobedience of Man to goe unpunished?* And truly Gods anger is first kindled against Adam for his sin, and so against all Man-kind. Genes. 3: 17, &c. *Because thou hast eaten of the tree, &c. cursed be the ground for thy sake.* Rom. 5: 16, &c. *The judgement was by one to condemnation.*

Quest 34. What understand you by Sinnes wherein we are borne?

Ans. Originall Sin and corruption in which we are conceived and born. Psal. 51: 5. See Qu. VII.

Quest 35. How prove you that God is angry at them?

Ans. Eph. 2: 3. *We were by Nature children of wrath.* Isa. 48: 8.

Quest. 36. Doth this also touch little Infants that die in Originall Sin?

Ans. They are altogether subject to all paines and sicknesses, yea Death itself, the wages of Sin. Rom. 6: 23. Rom. 5: 14. *For Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression.* In Sodom and Gomorrha hath God visited them also with others. Gen. 19: 24, &c. and in the Deluge. Gen. 7: 11, &c. and suffered them to sinke alive.

alive into the Earth with *Kore, Dathan and Abiram*. Numb. 16: 32, 33. *And the Earth opened her mouth, and swallowed them up and their houses, and all the men that appertained unto Korah, and all their goods.* They are also comprehended in generall plagues. Rom 3: 19. *All the world is guilty before God.* Who can separate little Infants from the same?

**Quest. 37.** Shall then little children dying in their Infancy be damned for Originall Sin?

**Ans.** Here must we adore Gods Judgements, and not curiously inquire into them. Of the children of believers it is not to be doubted but that they shall be saved, inasmuch as they belong to the Covenant. Act. 3: 25. *Ye are the children of the Prophets, and of the Covenant.* 1 Cor. 7: 14. *But now are they* (namely your children) *holy.* Matt. 18: 4, 14. Luk 18: 16. *Suffer little children to come unto me, and forbid them not: For of such is the Kingdom of God.* But because we have no promise of the children of unbelievers, we leave them to the judgement of God. 1 Cor. 5: 12. *For what have I to doe to judge them also that are without? Doe not ye judge them that are within?* The rather because in Eph. 2: 12. the Apostle saith of the Gentiles and their seed that they were without Christ, aliens from the Common-wealth of Israel, strangers to the Covenants of promise, having no hope, and without God in the world.

**Quest. 38.** What understand you by actuall Sins / or Sinnes which we ourselves commit?

**Ans.** All working or omitting contrary or repugnant to the Lawe of God, committed either in thoughts, or words, or deeds.

**Quest. 39.** How pzo be you that God is angry at them / that they all together deserbe temporall and eternall punishment?

**Ans.** Gen. 2: 17. Deut. 27. 26. *Cursed be he that confirmeth not all the words of the Lawe to doe them.* Rom. 1: 18. *For the wrath of God is revealed from Heaven upon all ungodliness and unrighteousness of men, &c.* and 2: 5. Isa. 5: 24, 25. Isa. 59: 2. and 64: 5. Psal. 5: 5, 6, 7. Jam. 1: 15. Gal. 5: 21. Colos. 3: 6. *For the which cometh the wrath of God upon the children of Disobedience.*

**Quest. 40.** How is actuall Sin divided?

**Ans.** Into raining, which the sinner doth not resist, namely the unregenerate, in whom is no conflict betwixt the flesh and spirit. Of these Rom. 6: 12, 14. *Let not sin raigne therefore in your mortall Bodies, that ye should obey it in the lusts thereof, &c.* 1 Joh. 3: 8.

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*He that committeth Sin is of the Devil. And Not raising, which the sinner doth resist, by the grace of the H. Ghost, and falling into it, riseth againe out of it in godly sorrowe, not coming under condemnation by it, as the former. Rom. 7: 17. So then it is no more I that doe it, but Sin dwelling in me; and 8: 1.*

**Quest. 41.** *Is there not also a Sin of Omission or forbearing the good / and of Commission, when one simply doth the evil?*

**Ans.** Yes. Of omission. Jam. 4: 17. *He that knoweth to doe good, and doth it not, to him it is sin.* Luk 12: 47. *Matt. 23: 23. Of commission. Psal. 51: 4. Against thee, thee onely have I sinned.* Rom 1: 28.

**Quest. 42.** *What difference is there betwixt these two?*

**Ans.** In the first Sin is an omission of the action which was due to be done, as Matt. 25: 24. *I was an hungry, and ye gave me no meate.* Joh. 15: 2. Although the Omission scarce is without another contrary action, being the cause why the one is omitted. In the other Sin is indeed no omission of the action, but the righteousness and order which according to Gods Lawe ought to be in it, is not found in it. For example: The Lawe commandeth that we shall love God above all things. Against this sinneth not onely, he that loveth not God, but also he that loveth him not above all things, or loveth his pleasures, honours, riches, &c. above God.

**Quest. 43.** *Are all Sinnes mortall Sinnes?*

**Ans.** Yes Taken in their Nature. Rom. 6: 16, 21, 23. *The wages of sin is death.* 1 Cor. 15: 56. *The sting of death is Sin.* Deut. 27: 26. Gal. 3: 10. *Cursed is every one that abideth not in all things, that are written in the booke of the Lawe to doe them.* Matt. 5: 19, 26. Jam. 2: 10.

**Quest. 44.** *Are then no Sinnes in their Nature veniall or pardonable / as the Papists say?*

**Ans.** No. But in this sense we graunt there are, namely the sinnes of believers, which are pardoned for Christs sake. And this then may be said of all Sins, except the Sin against the H. Ghost. Matt. 12: 32. *called a sin unto death* 1 Joh. 5: 16.

**Quest. 45.** *Are all Sinnes alike heaby?*

**Ans.** The sins against the first table of the Lawe are heavier than against the second. Sinnes committed with deliberation heavier than out of ignorance, and so forth. Matt. 5: 22. *But I*

say unto you: *Whoſoever is angry with his Brother without a cauſe, ſhall be in danger of the judgement. And whoſoever ſhall ſay unto his Brother Racha, ſhall be in danger of the Counſell; but whoſoever ſhall ſay thou fool, ſhall be in danger of Hell fire; and 11: 22, 24. But I ſay unto you, it ſhall be more tolerable in the day of judgement for Tyre and Sidon, than for you. But I ſay unto you, it ſhall be more tolerable for Sodom in the day of judgement, than for you. So there is a Sin unto death. 1 Joh. 5: 16. which is the moſt heavy, called the Sin againſt the H. Ghoſt.*

**Queſt. 46. Where reade you of this Sin?**

*Anſw. Matt. 12: 31, 32. Therefore I ſay unto you: all manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy againſt the H. Ghoſt ſhall not be forgiven unto men, &c. Mark 3: 28, 29. Luk. 12: 10. 1 Joh 5: 16. Hebr. 6: 4, &c. and 10: 26, &c. whereby men embitter the Spirit, and vex him. Iſa. 63: 10.*

**Queſt. 47. Why is it called a Sin againſt the H. Ghoſt?**

*Anſw. Because it goeth againſt the proper office of the Holy Ghoſt, which is to illuminate the underſtanding, to impart Faith, and to ſanctifie all the whole man to God. Elſe other ſins are alſo committed againſt the H. Ghoſt, and ſinnes againſt the H. Ghoſt are alſo committed againſt the Father and the Son.*

**Queſt. 48. How deſcribe you the ſame?**

*Anſw. It is a denying and oppoſing of the Truth of the Goſpel, and a ſmall and totall rejection of Chriſt unto the end, not out of weakneſs, but out of hatred, and that with obſtinacy.*

**Queſt. 49. Why is that Sin called unpardonable?**

*Anſw. Not for that it is above the vertue of the merits of Chriſt; but that according to Gods juſt judgement a ſmall blindneſs and hardneſs cometh upon them, ſo that they cannot be renewed againe unto Repentance Hebr. 6: 6. in aſmuch as they alſo reject all remedies againſt ſin; as the word of the Goſpel, the operations of the Holy Ghoſt, and the merit of Chriſt itſelf, ſo that there remaineth no more ſacrifice for their ſinnes. Hebr. 10: 26.*

**Queſt. 50. May this Sin befall the Elect?**

*Anſw. No. Chriſt ſhall keep his own from it. 1 Joh. 3: 9. Whoſoever is borne of God, doth not commit Sin. For his ſeed remaineth in him, and he cannot ſin, becauſe he is borne of God.*

**Queſt. 51. Doth this Sin befall all the Reprobates?**

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*Ans.* No. But onely them that have been enlightned, and convinced of the Truth in their Consciences. *Hebr. 6: 4, 5 Who were once enlightned, and have tasted of the heavenly gift, &c. and 10: 26, 29. after they have received the knowledge of the Truth.*

*Quest. 52. Must we pray for them?*

*Ans.* No. *1 Joh. 5: 16. There is a sin unto death; I say not that he shall pray for it.*

*Quest. 53. May we treat of this Sin in the Congregation/ seeing the weak might take occasion hence to despaire?*

*Ans.* Since the H. Ghost hath willed the same; we must not be wiser than he. But here is prudence necessary, least we deject or cast downe the weak. We must comfort them, and hold forth the difference betweene this and other sinnes.

*Quest. 54. How doth God execute his wꝛath against Sin?*

*Ans.* The Catech. saith: *He will punish them. Rom. 1: 18. For the wꝛath of God is revealed from Heaven, against all ungodliness, &c. Matt. 3: 7. Eph. 5: 6. Because of these things cometh the wꝛath of God upon the children of disobedience.*

*Quest. 55. What understand you by the Punishment?*

*Ans.* Paines laid upon a sinfull creature, thereby to recompence the violation and transgression of the Lawe, according as justice requireth.

*Quest. 56. Doth the Lord doe this justly?*

*Ans.* The Catech. saith: *In most just judgement. Gen. 18: 25. Shall not the Judge of all the Earth doe right? Exod. 34: 7. Who will by no meanes cleare the guilty, &c. Psal. 11: 6 and 96: 13. He shall judge the world with righteousness, and the people with his Truth; and 98: 9. and 119: 137. Isa. 11: 4. Rom. 3: 5. Is God unrighteous, who taketh vengeance? Eccl. 3: 17. Act. 17: 31. With Truth. Rom. 2: 2. And we are sure that the judgement of God is according to Truth against them which commit such things. See vers 12. So that the punishment inflicted, shall have its equality and proportion with the greatness of the offence, according to the demand of justice.*

*Quest 57. Thus then of the justnes of the punishment / now followeth the kind. With what punishments?*

*Ans.* The Catechisme saith: *With Temporall and Eternall punishments; namely, in Soule and Body. Matt. 10: 28. but rather feare him which is able to destroy both soule & body in Hell.*



**Quest. 58. Where is it written of the Temporall?**

*Ans.* A whole Register. Deut 27: and 28: Levit. 26: 39. Mal. 2: 2.

**Quest. 59. Where of the Eternall?**

*Ans.* Isa. 66: 24. *Their worme shall not die, neither shall their fire be quenched* 2 Thess. 1: 9. *Who shall be punished with everlasting destruction, &c.* Matt. 25: 41. *Depart from me ye cursed into everlasting fire.* Jude vers 7. *Suffering the vengeance of Eternall fire.* Reve. 20: 10. *And they shall be tormented day and night for ever and ever;* and 21: 8.

**Quest. 60. But inasmuch as all sins are not equall, how shall they all be punished with eternall punishments?**

*Ans.* The degrees of the punishments shall indeed be different, but the duration of the time shall be equall.

**Quest. 61. Why with Eternall punishments?**

*Ans.* Because sin committed against the Infinite Majesty of God, deserveth also infinite punishments. And likewise, because the wicked to all Eternity shall not cease to sin.

**Quest. 62. From whence know you that God will punish Sin in such a most terrible manner?**

*Ans.* Out of the curse of the Lawe, as the Catech. addeth: „ *As himself pronounceth: Cursed be he that confirmeth not all the words of this Lawe to doe them.* Deut. 27: 26. Dan. 9: 11. *Therefore the curse is powred upon us, and the Oath that is written in the Lawe of Moses the servant of God, because we have sinned against him.* Gal. 3: 12. Thus then for the certainty of the Punishment.

„ *We punisheth them / according to the Threatning of the Law.*

**Quest. 63. Both the Threatning of this Curse respect temporall and eternall punishments?**

*Ans.* Yes. Of temporall. Deut 28: 15, &c. *If thou wilt not hearken unto the voyce of the Lord thy God, to observe to doe, &c. all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the City, &c.* Of Eternall. Matt. 25: 41. *Departs from me ye cursed, into everlasting fire.* Hebr. 6: 8. *But that which bringeth thornes and briars is rejected and nigh unto cursing, whose end is to be burned.*

**Quest. 64. Can this threatning be fitly applied to Originall Sin?**

*Ans.* Yes. For the Law is not onely transgressed by the lawfull deed, but also by the irregular corrupt Nature and

affections, as appeareth out of the Tenth Commandement. And thus are we transgressours from the wombe. Isa. 48: 8. And although this had respect to actuall sinnes, Originall Sin is not therefore excluded, inasmuch as out of that impure fountaine the others doe come forth. Matt. 15: 19. Out of the heart proceed evil thoughts, murders, adulteries, &c.

Quest. 65. Is the punishment generall upon all sinners?

Ans. Yes. Rom. 3: 19, 23. Now we know that what things soever the Lawe saith, it saith to them that are under the Lawe, that every mouth may be stopped, and all the world may become guilty before God. For all have sinned, and come short of the glory of God. Unless it be that their sins be forgiven them for the merits of Christ.

Quest. 66. Obj. Yet notwithstanding the beliebers and penitent / whose sinnes are forgiven / are heavily visited of God.

Ans. They are not unto them punishments of Sin, but fatherly chastisements, for the amendment of their sinfull life. Psal. 89: 33, 34. and 119: 71. It is good for me that I have been afflicted, that I might learne thy Statutes. Hebr. 12: 6, 7. Whom the Lord loveth he chasteneth, &c. 1 Cor. 11: 32. Jer. 10: 24. and 30: 11. Or exercises and blessed trialls of their Faith, Piety and Repentance. Jer 12: 3. Rom. 5: 3, 4, 5. Jam. 1: 2, 3, 4. My brethren count it all ioy, when ye fall into divers temptations, knowing that the triall of your Faith worketh Patience, &c. 1 Pet. 1: 6, 7. Or Martyrdomes, when believers confirme the Truth with their blood. Joh. 11: 19. This spake he signifying by what death he should glorifie God. Phil 1: 20, 29. Act. 5: 41. Reve. 6: 9. I saw under the Altar the Soules of them that were slaine for the word of God, and for the testimony which they held; and 20: 4.

Quest. 67. Obj. Yet we see that Beliebers in Temptations doe confess their Sinnes?

Ans. Right. For then they consider what they have deserved by their Sinnes, if God should enter into judgement with them.

Quest. 68. Obj. Yet they deprecate the wrath of God. Psal. 6: 1. O Lord rebuke me not in thine anger; and 39: 1.

Ans. It is no wonder For they have deserved the same with their sins, but through Faith in their Saviour, they betake themselves to Gods mercy, and pray for the same with steadfast confidence.

fidence. Psal. 38: 21, 22. and 51: 1. and 130: 3, 4. *If thou O Lord shouldest marke Iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.*

*Quest. 69 Wel/ is then the eternall punishment not changed into a temporall / for which we ourselues must satisfie either in this life / or in that which is to come/ as the Papists say?*

*Ans. That is a fiction to increase their Superstitions, and Revenues thereby.*

*Quest. 70. Obj. It fares here often well with the wicked/ and ill with the godly?*

*Ans. God sheweth indeed to the wicked his generall goodnes. Matt. 5: 45. He maketh his Sunne to rise on the evil and on the good, and sendeth raine on the just and on the unjust. Act. 14: 17. but he feedeth them far as sheep for the slaughter. Jer 12: 23. He pulleth them out like sheep for the slaughter, and prepareth them for the day of the slaughter. Psal 92: 2. So then we must observe their end. Psal. 73: 17, 18. Vntill I went into the sanctuary, thou understood I their end, surely thou hast set them in slippery places, thou castedst them down into destruction.*

### Question XI.

**Is not God therefore mercifull?**

*Ans. Yea verily he is mercifull (a), but so that he is also just (b). Wherefore his Justice requireth, that the Sin which is committed against the diuine Majesty of God, should also be recompensed with extreame, that is, everlasting punishments, both of Body and Soule.*

(a) Exod. 34: 6, 7. and 20: 6. (b) Psal. 10: 7. Exod. 20: 5. and 23: 7. and 34: 6. Psal. 5: 5, 6. Nat. 1: 2, 3.

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Quest. 71. What followeth now?

Ans. The answer of an Objection, as also was done treating of the first part of our Misery.

„ Quest. 72. Is not God also mercifull?

„ Ans. The Catech. saith: *Yea verily he is mercifull/ &c.*

Quest. 73. What signifieth Mercy in God?

Ans. Not an affection of the minde toward Mans misery. For he is not subject to any passions; but his will to help them that are in misery.

Quest. 74. Where doe you reade of Gods Mercy?

Ans. Exod. 34: 6. *Lord, Lord God, mercifull and gracious.* Joel 2: 13. *He is gracious and mercifull, slowe to anger, and of great kindness.* Jona 4: 2. Eph. 2: 4. *God who is rich in mercy.*

Quest. 75. Doth the Mercy of God extend itself over all Mankind after one manner?

Ans. No. I. In generall over good and bad, doing good temporally. Psal. 145: 9. *The Lord is good unto all, and his tender mercies are over all his workes.* Matt. 5: 45. Act. 14: 17. II. In speciall over the Elect believers, being vessels of mercy. Rom. 9: 23. *to whom he doth good eternally, forgiving Sin.* Psal. 103: 8, 13. *As a Father pitieth his children; so the Lord pitieth them that feare him.* Rom. 9: 15. Eph. 2: 4, &c. Tit. 3: 4, &c. 2 Cor. 1: 3 *Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.*

Quest. 76. Doth not this Mercy of God take away the foresaid punishment of Sin?

Ans. No.

Quest. 77. How comes that to pass?

„ Ans. The Catechisme saith: *But he is so mercifull/that he is also just.*

Quest. 78. Where reade you this?

Ans. Exod. 34: 7. *He will by no meanes cleave the guilty.* Psal. 5: 4, 5, 6. and 7: 11. *God is a just Judge, and a God that is angry (with the wicked) every day; and 11: 5, 6, 7. and 119: 137. Righteous art thou, O Lord, and upright are thy judgements.* Genes. 18. 25. Lam. 1: 18. Dan. 9: 7, 14.

**Quest. 79.** Because Justice is executed two waies; namely to give every one his owne / and to wrong no man / be it in Commerces or Exchanges / be it in distributing rewards or punishments; of what Justice is here spoken?

**Ans.** Of that Justice which consisteth in distributing of punishments. Otherwise God is also just in his holy Nature. Joh. 17: 25. *Righteous Father.* Also righteous in keeping of his promises. Dan. 9: 16. *O Lord, according to thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Hierusalem.* Righteous in the rewarding of his children. Howbeit here is spoken of the revenging and punishing Justice of God.

**Quest. 80.** Are not these two opposite or repugnant in God?

**Ans.** No: but in Scripture they are frequently put together, and so ascribed to God. Exod. 20: 5, 6 and 34: 6, 7. Plal. 112: 4. *He is gracious and full of compassion, and righteous;* and 116: 5. and 145: 7. Nahum. 1: 3. *The Lord is slow to anger, and great in power, and will not at all acquit the wicked.* He hath exercised his Justice against Christ our Surety, punishing him for our finnes; His mercy towards us in the remission of our Sinnes. Mercy and Justice both have place in the Civil Magistrate, yet imperfectly, as who are faine to remit something either of Mercy or of Justice. But God sheweth both in Man perfectly, and in the highest degree, as well in respect of the reprobate, as in respect of the Elect: for he cannot deny himself. 2 Tim. 2: 13.

**Quest. 81.** How then understand you that Cert. Iam. 2: 13. Mercy rejoyceth against judgement, [or glorieth?]

**Ans.** Some understand this of the Mercy of God, which glorieth against the severe judgement of Justice, as having overcome it and done it away from all believers through Christ. But by that which goeth before it appeareth, that it respecteth Mans mercy to his Neighbour. For by his workes of mercy he assureth himself that he shall not come into condemnation, and therein he rejoyceth. Joh. 5: 24. Rom. 8: 1. 1 Cor. 15: 55. Matt. 25: 35. Gal. 5: 6. *In Christ Jesus neither Circumcision availeth any thing nor uncircumcision: but Faith working by Love.*

**Quest. 82.** What doth Justice require?

**Ans.** That there be proportion betwixt Sin and the punishment, that is, that the punishment according to the demerit of the

the offence, be not too heavy, nor too light.

Quest. 83. What saith the Catechisme?

*Ans.* The Catech. saith: That the Sinne which is committed against the divine Majesty of God / should also be recompensed with extreme / that is / with everlasting punishment both of Body and Soule. That is; it requieth punishment, and proportion betwixt the Sinne and the punishment.

Quest. 84. Whence probe you that?

*Ans.* Exod. 34: 6. Nahum. 1: 3. Rom. 1: 32. Who knowing the judgement of God, that they which commit such things are worthy of Death; and 2: 8. Who will render to every Man according to his deeds. 1 Thess. 1: 5, 6, 7. For he that is the chief good, hateth Sin. Exod. 20: 5. Psal. 5: 5. Habac. 1: 13. Thou art of purer eyes, than to behold Iniquity.

Quest. 85. Is this by reason of the threatnings given in his Lawe?

*Ans.* No; but from his Nature, whereby he cannot leave Sin unpunished.

Quest. 86. But doth not this Justice depend on the will of God, that he might leave and forsake the same?

*Ans.* No. For this punishing Justice is proper, essentiall and naturall to God.

Quest. 87. Doth it not then depend on Gods free disposition, so that he can leave it?

*Ans.* No. For then he should forsake himself. For it is God himself. The Lord God loveth himself in an infinite manner and necessarily: How then should he be able to acquit Sin without punishment?

Quest. 88. But might not God let fall something of his right, even as men?

*Ans.* No. For God is more just than Men, being Justice itself, infinite and perfect.

Quest. 89. But doe we not pray Matt. 6: 12. Forgive us our trespasses, as we forgive them that trespass against us? Now we forgive without requiring punishment; so then God likewise / &c.

*Ans.* The particle (*as*) signifieth not an even likeness, but giveth onely to understand, that our forgiving must agree with Gods herein, that it be done *sincerely* and uprightly.

Quest. 90. *Obj.* Yet God pardoneth Sin to some,

*Ans.* But upon the foregoing satisfaction of Christ Eph. 1:7. *In whom (namely Christ) we have Redemption through his blood, the forgiveness of sinnes, according to the riches of his grace.*

Quest. 91. *Is then Sin such/ as God cannot leave unpunished?*

*Ans.* Yes. For by the same is the order of God, who hath appointed the eternall Lawe, violated.

Quest. 92. *Is then this not repugnant to Gods Order (according to which he willeth that all things in the world be well ordered) that the rationall Creature transgressing the Lawe / and deserting God its highest good / should nevertheless be still happy and without punishment?*

*Ans.* Yes. For by the punishment is that order recovered and restored, which by sin was disturbed and broken. For inasmuch as Sin is a free-willing destruction and defacing of the rationall Creature breaking the divine Ordinance, therefore is the penall destruction justly added of God, that is the punishment whereby the same is brought into Order, and the deformity of sin is recompensed by the justice of the punishment.

Quest. 93. *Is the Notion of this necessary Justice of God also known unto the Naturall man?*

*Ans.* Yes. Rom. 2: 14, 15. *For when the Gentiles, who have not the Lawe, doe by Nature the things contained in the Lawe; they having not the Lawe, are a Lawe unto themselves: which shew the worke of the Lawe written in their heart, their Conscience also bearing witness, and their thoughts the meane while accusing or else excusing one another. It appeareth also by their Offerings, whereby they would appease their Gods.*

Quest. 94. *Whereby is the great horribleness of Sin made known?*

*Ans.* By the Excellency of the Law-giver.

Quest. 95. *Who then is the Law-giver against whose Command sin is committed?*

*Ans.* The great, infinite and terrible God, who is able to save and to destroy. The Catech. saith: *The Most High Majesty of God.* Psal. 51: 4. *Against thee, thee onely have I sinned, &c.*

Quest. 96. *Whereby is the horribleness of Sin further acknowledged?*

*Ans.*

*Ans.* By the Equity of the Command, which is broken by Sin.

Quest. 97. Wherein lieth the Equity of the Command?

*Ans.* That God is our Creatour and Preserver. For there is nothing more equall than that the creature should be obedient to his Creatour.

Quest. 98. Whereby should we best learne to knowe and acknowledge the terrible ness of the Curse / and the punishment of God against Sin?

*Ans.* If we consider what paines and torments the Omnipotent and wrathfull God can invent and bring forth, to revenge himself upon sinners, whom he now taketh for his irreconcilable Enemies.

Quest. 99. But how should a Man be best fortified against the deceitfullness of Sin?

*Ans.* If he allwayes, when he is enticed to any Sin, deeply consider the soone fading pleasure of Sin, with the eternall punishment following thereupon.

Quest. 100. How should Man be best moved to convert himself quickly from Sin?

*Ans.* I. That he remember that he is not sure of to morrow, and that a man being once damned, can never have more time of conversion. II. If we observe Sin allwayes as the Mother begetting all temporall grief and vexation which befalleth us in this world. III. If we consider, that the temporall grief and vexation, is nothing but a smoake going before the eternall fire of Hell, if thereby we are not moved to convert ourselves.

Quest. 101. How will God punish Sin?

*Ans.* The Catechisme saith: With eternall punishments / even as is proved before.

Quest. 102. Might not a Man procure so much as to have some ease or mitigation of punishment?

*Ans.* No. For he sinneth continually, and therefore he shall suffer for a punishment, everlasting destruction, &c. 2 Theff. 1: 9, &c. And Gods Justice alloweth no abatement.

Quest. 103. Both then the suffering of temporall grief and vexation procure no abatement of eternall paines?

*Ans.* This is the error, folly, yea spirituall madness and frantickness of the wicked. But this temporall suffering cannot satisfie the thousandth part of the deserved punishments, which must



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must and shall be suffered in eternall fire. Matt.25:41. Rev.20:  
10. And they shall be tormented day and night for ever and ever.

Quest. 104. In what? In Soule or in Body?

Ans. The Catechisme saith: Punishments both of Bo-  
dy and Soule.

Quest 105. Where is that written?

Ans. Matt.10:28. Rather feare him that is able to destroy  
both Soule and Body in Hell

Quest 106. Why in both?

Ans. For they have both sinned. The Soule indeed prin-  
cipally: but the Body as the instrument of the Soule. Rom. 6:  
12,13. Let not Sinne raigue therefore in your mortall body, that ye  
should obey it in the lusts thereof, &c.

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The second Part.  
*Of Mans Redemption.*

The first Division.  
*Of the Mediatour and his Satisfaction.*

The V. Lords day.

Question XII.

Seeing then by the just Judgement of God  
we are obnoxious both to temporall and eter-  
nall punishments / is there yet any way of  
meanes remaining / whereby we may be deli-  
vered from these punishments, and be reconciled  
to God?

Ans. God will have his justice satisfied (a), where-  
fore it is necessary that we satisfie either by ourselves,  
or by another (b).

(a) Gen.3:17. Exod.20:5. and 23:7. Ezek. 18:  
4. Matt. 5:26. 2 Thess.1:6. Luk.16:2. (b) Rom.  
8:3.

CATECHIZING.

§ Of Mans Redemption.

Quest. 1. What matter hath been treated of hitherto in the former Part?

Ans. Of the Misery of Man, consisting in Sin, through which he is wholly corrupted, and in the Punishment of Sin, whereby he is subject to condemnation, and to the judgement of God.

Quest. 2. How ought now the knowledge of misery to worke upon your heart?

Ans. It must humble me and move me to looke about after some meanes of redemption; as the feeling of sickness maketh a sicke man looke about after a medicine. Matt. 9: 13. *I came not to call the righteous, but sinners to Repentance;* and 11: 28. *Come unto me all ye that labour and are heavy laden, and I will give you rest.* Reve. 3: 17, 18. *Thou knowest not that thou art wretched and miserable, and poore, and blind, and naked, I counsell thee to buy of me gold, &c.* Rom. 7: 24.

Quest. 3. What then respecteth Redemption?

Ans. It hath reference to the fore-going misery and slavery, as it is written Joh. 8: 34, 35, 36. *Whoever committeth sin, is the servant of sin, &c. If the Sonne shall make you free, ye shall be free indeed.* Rom. 7: 24. *O wretched man that I am! who shall deliver me from the Body of this death.*

Quest. 4. From what then doth Redemption make you free?

Ans. From the slavery of Sin, by remission and renovation of Nature, that is, by Justification and Sanctification; and from the Punishment, because the same is inflicted on another, and not on the transgressor.

Quest. 5. On whom is this Redemption bestowed?

Ans. On man.

Quest. 6. But will the just God graunt Redemption to sinfull men/whereas he spared not the Angels that fell. 2 Pet. 2: 4. Jude v. 6?

Ans. Yes. Tit. 3: 4. *His loving kindness and mercy towards man*

man appeared. Hebr. 2: 16 For he tooke not upon him the Nature of Angels, but he tooke on him the seed of Abraham. 1 Tim. 2: 5. There is one Mediatour betwixt God and Man, the Man Christ Jesus.

Quest. 7. How comes it to pass that the Lord God hath sent Redemption to Men/ and not to Angels?

Ans. Because he hath from Eternity, according to his pleasure, chosen some to Salvation out of whole mankind. [Ephes. 1: 4. As he hath chosen us in him before the foundation of the world.] and not out of fallen Angels. 2 Pet. 2: 4 Jude v. 6.

Quest. 8. How describe you now the Redemption of man?

Ans. It is a perfect deliverance of fallen man from all sin and punishment. and a perfect recovery of Holiness, Righteousness and eternall happiness. This is done by Christ.

Quest. 9. What things are handled on this Lords day?

Ans. These two: I. By what meanes Redemption may and must be performed. II. By whom this meanes may be procured.

Quest. 10. Is there yet any meanes left to attaine to that Redemption?

Ans. Yes; but there must goe a condition before.

Quest. 11. Could a man have been able to finde out the possibility of a meanes of his Redemption of himself / without rebellion?

Ans. No. For seeing that by the just judgement of God/ we are obnoxious both to temporall and eternall punishments; he should the sooner come to Despaire.

Quest. 12. What is the condition?

Ans. That the Justice of God be satisfied. The Catechism saith: God will have his Justice satisfied. Rom. 1: 32. The judgement of God is, that they which commit such things are worthy of death. Exod. 34: 7. Who will by no meanes cleare the guilty, visiting the iniquity of the Fathers upon the children, &c. Mat. 23: 26. Verily I say unto thee, thou shalt by no meanes come out thence, till thou hast payed the uttermost farthing.

Quest. 13. Cannot God acquit or remit the punishment/ and part with somewhat of his right?

Ans. By no meanes, as little as to deny himself. 2 Tim. 2: 13.

Quest. 14. Obj. Then hold you the Satisfaction of Justice necessary / whereas the Catech. placeth it in the will of God/ saying: God will, &c. as if he would say; That God can also not will.

Ans.

## § Of Mans Redemption.

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*Ans.* It is true that the *Catechisme* placeth the Necessity of Satisfaction in the will of God, but as being essentially and naturally just and holy, averse from evil, and cursing sin

**Quest. 15.** But doth not this naturall necessity lessen Gods right/ free power and wisdom?

*Ans.* As little as his holiness, which is likewise naturall to him. Yea his punishing Justice and his Holiness are in him the same. *Jos. 24: 19. Then said Joshua to the people; ye cannot serve the Lord. He is an holy God, he is a jealous God, he will not forgive your transgressions, nor your sinnes.*

**Quest. 16.** But why should not God be able to remit something of his right/ either in whole or in part?

*Ans.* Because even as he is infinite in understanding and will, so is he also in love, whereby he infinitely loveth himself. Now man ought to have been subject to his will, and he hath not been so; therefore God loving himself infinitely, must also punish Sin infinitely. For *Rom. 1: 32. It is the judgement of God, that they which commit such things are worthy of death.* *2 Thess. 1: 6. Hab. 1: 13. Nahum, 1: 1, 2, 3, &c. Psal. 5: 4, 5. and 45: 7. Thou lovest righteousness, and hatest wickedness.*

**Quest. 17.** *Obj.* Gods punishing Justice hath had a beginning; therefore it is not naturall to God.

*Ans.* This may be granted of the externall act and exercise, but not so farre forth as the same is considered as being in God inwardly. As in Creation, he manifested his Power, Goodness, &c. which have else been allwayes inwardly in God.

**Quest. 18.** But if the punishing Justice be naturall to God/ shall not then the same be allwayes exercised against all sinners? And then where shall Remission of Sin have place?

*Ans.* That which is naturall to God, doth not act like that which is naturall in beasts, or as the fire burneth when there is wood, &c. But the exercise is of his will, according to his infinite wisdom. As it is naturall to man to *reason*, to *speake*, to *laugh*, &c. and for a father to love his child, but he *moderateth* the exercise of love according to circumstances of time and things. Mercy is Naturall to God, but he exerciseth it according to his good pleasure. And thus in punishing of sin he regardeth his mercy. He punisheth it in *Christ*, and pardoneth it to the sinner.

Quest.

Quest. 19. May not a man remit of his right? If so, then man hath moze power and libertie than God.

Ans. A man not onely may but must forgive even them that are impenitent, but therefore God not so. And although this is done in *private Injuries*, yet the Magistrate may not do this, as keeping judgement for the Lord, and not for man. 2 Chron. 19: 6.

Quest. 20. How farre may we say that God here departs from his right?

Ans. That he punisheth sin in the surety and not in the transgressours themselves; but yet not that he remits of his Justice, or lets it fall. For the same is satisfied.

Quest. 21. Whereby would you prove mozeover / that it was necessary / that Gods Justice should be satisfied?

Ans. You see this necessity in the satisfaction of Christ. Hebr. 2: 10. For it became him for whom are all things, and by whom are all things in bringing many sons unto glory, to make the Captain of their Salvation perfect through sufferings; and 7: 26. For such as High Priest became us; and 9: 22, 23. Mat. 26: 39. My Father, if it be possible, let this cup passe from me: But not as I will, but as thou wilt. For if God could have pardoned sin without satisfaction, why is it punished in his Son?

Quest. 22. Doth not Conscience also teach this?

Ans. Yes. If you take this away from man, what differs he from a beast? Now Conscience is Gods Vice-gerent on Earth, an unextinguishable Expression and Image of the Nature of God; it is a resplendency of right reason: it is a Discerner, Discoverer, and Censurer of the evil deeds of evil men. Remorse followeth the offense, and smiteth the sinner with a continuall and secret inward stroke and sting, &c. Now if Conscience feeleth this internall and self-begotten power in itself, and purtueth the Lawe to punish man, and put him into anguish, what else shall we judge of the Lord God, whose Image and expression Conscience is, but that he must punish Sin. The judgement of God in Heaven agreeth with the judgement of Conscience on Earth. And as Conscience beaveth itself in its proceedings; so also doth the Lord. Rom. 2: 14, 15. For when the Gentiles, who have not the Lawe, doe by nature the things contained in the Lawe, these having not a Lawe, are a Lawe unto themselves, which shew the worke of the Lawe written in their hearts, &c. Isa. 33: 14. The

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*sinners in Zion are afraid, fearefullness hath surprized the hypocrites: Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings? So that the working of Conscience (being so full of comfort, courage and alacrity in good, as appeareth in the Martyrs encompassed with a thousand Accusers; and being so full of trouble, unquiet and cowardize in evil, even when no man knoweth of it, as appeareth in Murderers, &c.) is an unanswerable demonstration, that there is a very just tribunall of God.*

**Quest. 23.** Doth not the Truth of God also require punishment for Sin/ besides the Justice of God?

*Ans.* Yes. For God hath threatned Gen. 2: 17. *In the day thou eatest thereof thou shalt surely die.* And the denouncing of the curse of the Law teacheth the same. Deut. 27: 26. *Cursed be he that confirmeth not all the words of this Lawe, to doe them.*

**Quest. 24.** Could not this word be disannulled?

*Ans.* No. For God is not a Man that he should lie. Num. 23: 19. His Truth standeth as the mountaines. His words are yea and amen. Heaven and Earth should perish sooner than one of his words. Matt 5: 18.

**Quest. 25.** Is this point of the punishing Justice of God a matter of so high consequence?

*Ans.* Of very high consequence. For they that deny it as Socinians, Vorstius, &c. lay therein the foundation of their unsound and unsaving Doctrine, namely the Denying of Christs satisfaction.

**Quest. 26.** What is it to satisfie?

*Ans.* It is to pay what one oweth, or perfectly to doe that which is required of us.

**Quest. 27.** How then is this Satisfaction made to the Justice of God?

*Ans.* I. Concerning Obedience, when one doth all that the Law requireth, forbeareth what it forbiddeth, in all parts, at all times, and in the highest degree of perfection. Levit 18: 5. *It shall therefore keep my statutes and my judgements, which if a man do, he shall live in them.* II. Concerning Punishment, when after the transgression, the threatned and deserved punishment is suffered. Deut. 27: 26. *Cursed be he that shall not confirme all the words of this Lawe, to doe them.* Gal. 3: 13. *For it is written; cursed be every one that hangeth on a tree.*

G

Quest.

Quest. 28. Hath the first manner / namely by Obedience, now no place?

Ans. Not at all after the fall, because the former Obedience is now violated. Now the following Obedience cannot satisfy for the former transgression, because man doth owe the same every moment.

Quest. 29. What then is necessary?

Ans. A sufficient punishment for Sin. Obedience we owe for that we are Creatures; punishment for that we are sinners. These may not be separated asunder, as if the one were sufficient in a sinner without the other.

Quest. 30. Is then Satisfaction a meane whereby man is redeemed from his misery?

Ans. Yes. For so is the debt payed, and consequently man must be discharged. This appeareth from the Nature of all debts, be they civil, be they criminall, to which our sinnes are compared, and therefore also called *debts*. Matt. 6: 12. and 18: 24. When a malefactor hath suffered his punishment and suffered the Lawe, then is he set at liberty.

Quest. 31. By whom must this payment be made?

Ans. The Catech. saith: Wherefore it is necessary that we satisfy either by ourselves / or by another.

Quest. 32. If God would have us to satisfy ourselves / were that according to the severity of the Lawe / or according to the grace of the Gospel?

Ans. According to the Severity of the Lawe. Gen. 2: 17. In the day thou eatest thereof thou shalt surely die. Ezek. 18: 4. The Soule that sinneth, it shall die. For the Lawe knoweth of no other, although it doth not reject this manner, nor judgeth it as unjust.

Quest. 33. May it be done by another?

Ans. Yes. It is also so done. Rom. 8: 3. What the Lawe could not doe, in that it was weak through the flesh, God sending forth his Son in the likeness of sinfull flesh, and for sin condemned sin in the flesh. 2 Cor. 5: 21. For he hath made him to be sin for us, who knew no sin, that we should be made the righteousness of God in him.

Quest. 34. How shall such a one then be called?

Ans. A Surety, Hebr. 7: 22. and Mediator betwixt God and man. 2 Tim. 2: 5.

Quest. 35. Is this according to the Lawe / or according to the Gospel?

**Ans.** According to the Equity and Grace of the Gospel. Rom. 8: 3: Joh. 3: 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. Not according to the Lawe. For now is the Righteousness of God revealed without the Lawe. Rom. 3: 21.

**Quest. 36.** But doth not the Lawe speake against this?

**Ans.** As the Lawe doth not teach this or reveale it, so it doth not exclude the same, nor reject this meane.

**Quest. 37.** But is it not contrary to Gods Justice / that another should pay for us?

**Ans.** No. Rom. 3: 25, 26. Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of Sins that are past, through the forbearance of God, to declare (I say) at this time his righteousness, &c. 2 Cor. 5. 21. So then it is not contrary to Gods Justice, that one Man pay for another.

**Quest. 38.** But should it not be all one / who should offer himself as Mediatour and Surety?

**Ans.** No. As God desired not to admit Moses for a Surety in Exod. 32: 33, &c. so it is not every one that would be fit for this.

**Quest. 39.** What conditions must there be that he may be found fit?

**Ans.** I. Willingness to put himself upon it. II. Ability and power to deliver sinners. III. He must be partaker of their Nature. IV. He must doe it to the glory of God. V. He must be able to deliver himself. VI. He must be without Sin himself. When now in this manner an innocent suffers himself to be punished in stead of one that is guilty, that is not a worke of Injustice or cruelty, but of an extraordinary love. Rom. 5: 7, 8. For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love towards us in that while we were yet sinners, Christ died for us. 1 Joh. 3: 16.

**Quest. 40.** Should one knowe by the light of Nature who is that Surety / by whom this satisfaction is made?

**Ans.** By no meanes; but onely out of the Gospel. Rom. 16: 25, 26. The revelation of the mystery was kept secret since the world began, but now is made manifest.

**Quest. 41.** How farre might one yet be able to know by the



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the light of Nature of a meane/ whereby to be reconciled to  
God?

*Ans.* No further than that there must be a satisfaction.

Quest. 42. But could not Adam befoze the promise of the  
seed of the woman was giben (Gen. 3: 15.) assure himself  
fully of his Redemption?

*Ans.* He might thinke perhaps God will not suffer this ex-  
cellent creature allwayes to lye under misery, as if it were crea-  
ted to condemnation. How should the Lord give a Lawe, which  
should never be accomplished? Yet for all that he could not  
assure himself of it. For the word; Gen. 2: 17. *Thou shalt die the  
death*; and 3: 19. *Dust thou art, and unto dust shalt thou return*,  
did allwayes sound in his eares; wherefore he also *hid himself*.  
Gen. 3: 8, 10. Yea he began even now to die. For because of sin  
was his Soule separated from God. For even as the union with  
God, and the fruition of God is the life of the Soule; so is sepa-  
ration the Death of the Soule. And seeing also that there was  
no remedy for the fallen Angels, what could he hope for himself,  
seeing they were such excellent creatures?

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### The XIII. Question.

**Are we able to satisfie for ourselves?**

*Ans.* Not a whit. Nay rather doe every day en-  
crease our debt (a).

(a) Ioh. 9: 1. and 15: 5. Psal. 130: 3. Matt. 6: 12.  
and 16: 26. and 18: 25.

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### CATECHIZING.

#### § Of Satisfaction for Sin.

Quest. 43. Having heard of Satisfaction according to  
Lawe by ourselves / according to the Gospel by another / the  
Question now is: Are we able to satisfie for ourselves?

*Ans.* The Catech. saith. By no meanes. Psal. 49: 9. *The Re-  
demption of their Soule is precious, and it ceaseth for ever*. Matt. 16.

16. What shall a Man give in exchange for his Soule? Mark 8:

37. Psal. 130: 3. If thou O Lord shouldest mark Iniquities, O Lord, who shall stand? Psal. 143: 2. Enter not into judgement with thy servant. For in thy sight shall no man living be justified. Job 9:

23 Eph. 2: 1, 5.

Quest. 44. Can we not doe it through our Obedience?

Ans. No. See Qu. V. and CXIV. The present obedience cannot serve for the satisfaction of the former disobedience. We are also indebted to God for all that we can doe. Luk 17: 10. When ye shall have done all those things that are commanded you, say; We are but unprofitable servants; we have done that which was our duty to doe. We doe not encrease our debt by our following Obedience, but neither doe we diminish the former disobedience thereby.

Quest. 45. But should we not be able to pay something every day/ and get something remitted us/ by all our prayers and almes?

Ans. By no meanes; inasmuch as we being at present obliged and bound unto God, owe the same unto him. See the former Answer.

Quest. 46. Are we not able to doe it by the punishment?

Ans. No. For the infinite punishment, which is required (according to the XI. Question.) is either eternall, the which consequently is never perfected or finished, and out of which there is no escaping or letting loose; or else Equivalent with an eternall, being valued either by the worthiness of the person suffering, or by the weight of the suffering. None of both is found in us. For I. We are no such worthy persons, that our temporall suffering could be accounted for an eternall. II. Neither can we beare any such punishment, which for the heaviness of it might be compared with an eternall.

Quest. 47. What reason rendreth the Catechisme?

Ans. Nay rather, We doe every day encrease our debt. Therefore we encrease the punishment.

Quest. 48. What understand you by the Debt?

Ans. Sin; as appeareth out of Matt. 6: 12. Forgive us our debts: with Luke 11: vers 4. And forgive us our finnes. Matt. 18: 24, 25.

Quest. 49. How prove you that we doe every day encrease our debt?

*Ans.* Job 15: 16. 1 King. 8: 46. *There is no man that sinneth not.* Psal. 19: 13. Prov. 20: 9. Eccles. 7: 20 *For there is not a just man upon Earth, that doth good and sinneth not.* Jer. 13: 23. 1 Joh. 1: 8, 10. *If we say that we have no sin, we deceive ourselves, and the Truth is not in us, &c.* Rom. 3: 12, 13, &c. James 3: 2. *In many things we offend all.* We pray daily, *Forgive us our trespasses.* Matt. 6: 12. It appeareth also out of the sincere confession of Saints, as of Job, ch. 14: 4. Of Isaiah 64: 6 *We are all as an unclean thing, and all our righteousnesses are as filthy rags.* Of David. Psal. 130: and 143. Of Daniel. Dan. 9: 5. *We have sinned, and have committed Iniquity, &c.* Of Ezra in his booke chap. 9: 6. *Our Iniquities are increased over our head; and our trespasses are grown up unto the Heavens.* Neh 9: 26, 33.

**Quest. 50.** What are you taught when our sins are cryed by the word Debts?

*Ans.* That they make us liable to the punishment; so that we say. Rom. 2: 5. *After thy hardness and impenitent heart, thou treasurest up unto thy self wrath, against the day of wrath, &c.*

**Quest. 51.** Because in the regenerate Corruption is much lessened, should they not pay somewhat for themselves?

*Ans.* O no. For, they are not free from daily stumblings 1 King. 8: 46. Eccles. 7: 20. 1 Joh. 1: 8, 9. and therefore they pray daily Matt. 6: 12. *Forgive us our debts.*

**Quest. 52.** What thinke you then of the works of Supererogation in the Papists?

*Ans.* It is spirituall pride, against Luk. 17: 10. *When you shall have done all those things which are commanded you, say: we are unprofitable servants. We have done that which was our duty to doe.* And against all that which hath been said before. They deceive men thereby, and sacrilegiously nullifie the glory and merits of Christ.

**Quest. 53.** But are we not taught that Believers doe some way pay and satisfie for their sins? 2 Sam. 12: 13, 14. The Lord hath put away thy sin, thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is borne unto thee shall surely die; and 24: 10, 12, 13.

*Ans.* No wayes. Here is onely spoken of fatherly chastenings for Davids amendment, and for an example to others, as himself acknowledgeth. Psal. 119: 71. *It is good for me that*

was afflicted, that I might learne thy Statutes. Psal. 94: 2. Blessed is the Man, O Lord, whom thou chastenest and teachest him out of thy Lawe. Hebr. 12: 10. He chasteneth us for our profit, that we might be partakers of his holiness Medicines are no satisfactions nor payments.

Question XIV.

**Is there any Creature in Heauen or in Earth / which is onely a Creature / able to satisfie for us?**

*Answ.* None. For first God will not punish that sinne in any other creature, which man hath committed (a). And further, neither can that which is nothing but a meere Creature, sustaine the wrath of God against sinne, and deliver others from it (b).

(a) Ezek. 18: 4. Gen. 3: 17. (b) Nahum. 1: 6. Psal. 130: 3.

CATECHIZING.

**Quest. 54. Seeing then we cannot satisfie for ourselues / cannot another satisfie for us?**

*Answ.* Yes. According to the Gospel.

**Quest. 55. Should I be able to satisfie for your sins / or Mary, or any of the Saints?**

*Answ.* No Creature / which is onely a Creature / neither in Heauen nor in Earth.

**Quest. 56. What understand you by a Creature?**

*Answ.* A finite Creature being made of God, be it Angel, or Man or Beast

**Quest. 57. But why speaketh the Catech. of a meere Creature?**

*Answ.* To make a difference betwixt Christ and us. For he is indeed according to his humane Nature a Creature / but not a meere Creature / or Man alone, inasmuch as he is true God-Man in one person.

Quest. 58. But why cannot a meere Creature in Heaven (as an Angel) or upon Earth (as some besides man) satisfie for Man?

Ans. The Catech. saith: God will not punish that sin in any other Creature/ which man hath committed.

Quest. 59. Why not?

Ans. This is by reason of Gods Justice, which recompenseth every one according to his workes, and so consequently sinners with well deserved punishment for their sinnes.

Quest. 60. Whence prove you that God will not punish the sin of Man in any other Creature?

Ans. From Gen 2: 17. Thou shalt surely die. Exod. 32: 33. The Soule that sinneth it shall die. And therefore he desireth elsewhere the satisfaction of a Man for Man. Hebr. 2: 14. Forasmuch then as children are partakers of flesh and blood, he himself likewise took part of the same, that by death he might destroy him, that had the power of death, that is the Devil. 1 Cor. 15: 21. For since by Man came death, by man also came the resurrection of the dead. Rom. 5: 19. For as by one Mans Disobedience many were made sinners, so by the Obedience of one many shall be made righteous. Now as God cannot justly punish the sinne of Apostate Angels in Man, so also he cannot punish the sinnes of men in the Angels.

Quest. 61. Obj. But yet in the Old Testament Oxen/ Sheep/ &c. were offered for sacrifices and propitiations for the sins of the people.

Ans. Those sacrifices were onely types of the onely Sacrifice of Christ, not having any true, but onely a sacramentall and typicall propitiation. Col. 2: 16, 17. Which are indeed a shadow of things to come, but the body is of Christ. Hebr. 9: and ch. 10.

Quest. 62. But granting that God would so punish Sin/ should an Angel or another Creature be able so to satisfie?

Ans. No. The Catech. saith: And further/ neither can that which is nothing but a Creature/ sustaine the wrath of God for sin/ and deliver others from it. Consequently; no man of them shall ever pay a ransom for his brother. Psal. 49: 7, 8, 9.

Quest. 63. Well; but why not?

Ans. The wrath of God is infinite, and all Creatures finite.

Quest. 64. Whereunto is the same compared in Holy Scripture?

Ans.

*Answ.* In Deut. 4: 24. Isa. 33: 14. Hebr. 12: 29. to a consuming fire. Deut. 32: 22. burning unto the lowest Hell. 2 Sam. 22: 18. Psal. 18: 7. making the Earth to shake and tremble. Jer. 4: 4. a fire that none can quench, &c. See Qu. X.

Quest. 65. Could not God have punished the Devil for us?

*Answ.* The Devil could not deliver us, as being sinfull himself, and another creature than Man, also a meere Creature.

Quest. 66. But yet Christ/ who as Man was less than the Angels/ could well beare the punishment / and why not an Angel?

*Answ.* Christ was very God and very Man. The power came from his Godhead.

Quest. 67. But could not God have given such power to a meere Creature as to beare the wrath of God?

*Answ.* No. For that which is infinite, cannot fall on a Creature which is finite.

Quest. 68. Can then no bare Creature redeeme us from that wrath, in remitting of sin/ and in renewing of the corrupt Nature?

*Answ.* No. For no man can forgive sin but God. Luk. 5. 21, &c. nor regenerate or renew. Joh. 3: 6. Eph. 2: 10. We are his workmanship created in Christ Jesus unto good workes.

Quest. 69. What is then to be judged of the doings of Papists, who trust that they may be helped not onely by the prayers/ but also by the merits of Saints?

*Answ.* They deceive themselves miserably. For they are not God, nor Jesus, but onely meere Creatures, that cannot endure the wrath of God. Moreover they themselves have sinned. Cursed be the Man that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord. Jer. 17: 5.

The XV. Question.

**What manner of Mediatour and Deliberer must we seek for then?**

*Answ.* Such a one as is very man (a) and perfectly just (b), and yet in power above all Creatures, that is, who also is very (c) God.

(a) 1 Cor. 15: 21. (b) Hebr. 7: 26. (c) Isa. 7: 14. and 9: 6. Ier. 23: 6. Luk. 11: 22.

## CATECHIZING.

## § Of the Mediatour.

**Quest. 70. What is in this Question treated of?**

*Ans.* Of the *Qualities or conditions*, which are necessarily required in the *Mediatour and Redeemer*, who should perfectly satisfy for us.

**Quest. 71. What understand you by a Mediatour?**

*Ans.* Sometimes a Messenger or Witness, who carrieth or delivereth something from one party to another, and witnesseth or telleth and denounceth, as Moses. Deut. 5: 5. *I stood at that time, to shew you the word of the Lord.* Joh. 1: 17. Act. 7: 38. Gal. 3: 19. Sometimes a person passing between two differing and unpeaceable persons to reconcile them. So here.

**Quest. 72. Where find you that word in the Holy Scripture?**

*Ans.* Gal. 3: 19, 20. *It was ordained by Angels in the hand of a Mediatour. Now a Mediatour is not a Mediatour of one. But God is one.* 1 Tim. 2: 5. *There is one Mediatour between God and man.* Hebr. 8: 6. *being also the Mediatour of a better Covenant;* and 9: 15. and 12. 24. *and to Jesus the Mediatour of the New Testament.* In which Texts we are taught that the Mediatour is betwixt God and Man, to reconcile God with man, and to bring them into favour againe by his Sacrifice and prayers, that they may converse with God in love and peace.

**Quest. 73. Are there not also Mediatours of Union / passing betwixt parties which are not at odds?**

*Ans.* Yes, as in Marriages, Covenants, Friendships, &c. So may Christ also be called a Mediatour of the good Angels, uniting them to God, and confirming and preserving them in their Union.

**Quest. 74. What understand you by a Redeemer?**

*Ans.* One that redeemeth the party which hath offended, from the wrath of him against whom the offense is done, and consequently from all misery.

Quest.

Quest. 75. Where finde you this in Scripture?

Ans. Isa. 59: 20. The Redeemer shall come to Zion. Rom. 11: 26. There shall come out of Zion the Deliverer.

Quest. 76. How many qualities are necessarily required in a Mediatour and Redeemer?

Ans. The Catechisme putteth foure. I. That he must be a very Man. II. A just Man. III. Also true God. IV. In one Person.

Quest. 77. Why saith the Catech. not simply a Man, but just thus: a very Man?

Ans. For to give us to know that a Ghost or a shew of a Man is not enough, or the assuming of a Body as is done of Angels, but that he must be verily like unto men, consisting of Soule and Body, having all essentiall and naturall properties of a man.

Quest. 78. Is it all one what manner of Man he was?

Ans. No.

Quest. 79. What manner of Man must he be then?

Ans. The Catech. saith: Perfectly just.

Quest. 80. What understand you by a just Man?

Ans. Such a one whose Nature is not corrupt by originall Sin; who also hath committed no actuall transgression, but who keepeth the Law perfectly. 1 Joh. 3: 7. He that doeth righteousness, is righteous, even as he is righteous.

Quest. 81. What moze was there required?

Ans. He must be stronger than all Creatures / saith the Catechisme.

Quest. 82. Could he then still be a Creature?

Ans. No, but the Creatour himself. For else should he not have been able to redeeme. Luk. 11: 21, 22. When a strong man armed keepeth his palace, his goods are in peace, but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, &c. Forasmuch as we were to be delivered from the power of Satan. Joh. 12: 31. Now shall the Prince of this world be cast out. 2 Cor. 4: 4. Col. 1: 13. Eph. 6: 12. Who hath delivered us from the power of darkness, and hath translated us into the Kingdome of his deare Son.

Quest. 83. Being stronger than all Creatures, and yet no Creature, what must he be then?

Ans. The Catech. saith: That is, who also is very God?

Quest..



Quest. 84. What understand you by this: Very God?

Ans. Not a God in Name, Office, Power or Glory onely, as there are Gods many. 1 Cor. 8: 5. Psal. 82: 1, 6. but by Nature. Gal. 4: 8. God of himself from everlasting.

Quest. 85. What will the Catech. say in the particle Also?

Ans. It giveth thereby to understand, that he must be true God and true man in one person. Isa. 7: 14. Immanuel. 1 Tim. 3: 16. God manifest in the flesh. Act. 20: 28. God hath purchased his Church with his own blood. 1 Cor. 2: 8. Crucified the Lord of glory. And consequently a Mediatour as in the midst of two parties, which he should reconcile, being partaker of the Natures of both, and thereupon even equally acceptable unto both.

Quest. 86. Must there then not be many Mediatours/ one God/ and another Man?

Ans. No. The Scripture also knoweth but of one. 1 Tim. 2: 5. There is one Mediatour. Matt. 23: 8. One is your Master, namely Christ. Rom. 5: 17, 19. 1 Cor. 8: 6. We have but one Lord Jesus Christ, by whom are all things, and we by him. 2 Cor. 5: 15 and 11: 2. According to his Godhead, he thought it no robbery to be equall with God. Phil. 2: 6. According to his Humanity, being made like unto men, being found in fashion as man; vers 7, 8.

Quest 87. Whence prove you that our Mediatour must be God and Man?

Ans. Hebr. 2: 17.

Quest 88. Out of what words prove you that which speaketh of his Deity?

Ans. That he should be a faithfull High-Priest in things pertaining to God, to make reconciliation for the sinnes of the people

Quest. 89 In which words have we something of his Humanity?

Ans. Wherefore it behoved him to be like unto his brethren in all things, that he might be a mercifull High-Priest. See vers 18. and Hebr. 4: 15. For we have not an High-Priest, who cannot have compassion with our infirmities, but who was tempted in all things like as we are, yet without sinne.

The VI. Lordsday.

The XVI. Question.

**Wherefore is it necessary that he be very Man/ and perfectly just too?**

*Ans.* Because the justice of God requireth that the same humane Nature which hath sinned, doe it- self likewise make recompense for Sinne (a), but he that is himself a sinner, cannot make recompense for others (b).

(a) Ezek. 18: 4, 20. Rom. 3: 18. 1 Cor. 15: 21. Hebr. 2: 14, 15, 16. (b) Hebr. 7: 26, 27. Psal. 49: 7, 8. 1 Pet. 3: 18.

**Quest. 1. How many points are taught on this Lords day?**

*Ans.* Three. I. The conditions which are required in the Mediatour. Quest. XVI: XVII. II. Who this Mediatour is. Qu XVIII. III. Whence we know this. Qu XIX.

**Quest. 2. What is taught in this question?**

*Ans.* The two first properties required in a Mediatour are here declared.

**Quest. 3. How must our Mediatour be qualified?**

*Ans.* A very Man/ and perfectly just/ and also very God.

**Quest. 4. Why must he be a very Man?**

*Ans.* The *Catech.* saith: Because the Justice of God requireth / that the same humane Nature which hath sinned / doe it self likewise make recompense for Sin. The *Catech.* meaneth, That Justice which is kept in the distribution of punishment.

**Quest. 5. Well / might not Mans sin have been amerced in another Creature, namelp an Angel, &c?**

*Ans.* No. For an Angel had not sinned; but it ought to be amerced in that nature which had sinned, and had received the

the threatening. So then that *Nature*, which was to be redeemed, (namely the *Humane*) must be assumed of the Mediatour.

Quest. 6. What proof have you?

Ans. Rom. 5: 19. *As by the Disobedience of one man many were made sinners, so by the Obedience of one shall many be made righteous;* and 8: 2,3. 1 Cor. 15: 21. *For since by Man came death, by Man also came the resurrection of the dead.* Hebr. 2: 14, &c. See Exod. 32: 33. Ezek. 18: 20.

Quest. 7. But had it not been sufficient if the Mediatour had assumed a righteous *Nature* / to wit / of an Angel?

Ans. No. For the Mediatour and Redeemer was to shed his blood, and to die for the remission of our sinnes. Gen: 2: 17. *Thou shalt die the death.* Hebr. 9: 22. *Without shedding of blood there is no remission.* Therefore he ought to be true Man for this end. Hebr. 2: 14, 15. *Partaker of flesh and blood.* The office of a Mediatour did also require the same. Luk. 24: 26. *Ought not Christ so have suffered these things?* Hebr. 2: 10, 11, 17, 18. and 4: 15.

Quest. 8. Was it also foretold in the Old Testament that he should be very Man of Man / and not one that should come out of Heaven?

Ans. Of the first the Scripture speaketh. Gen. 3: 15. *The Seed of the woman.* Gen. 22: 18. Isa. 53: &c.

Quest. 9. What comfort have we in this?

Ans. That we know he is our Brother. Hebr. 2: 11, 14, 17. that should be a mercifull High-Priest. Hebr. 2: 17, 18. and 4: 15.

Quest. 10. Can the Anabaptists comfort themselves with this?

Ans. No. Inasmuch as they make no great matter of the distinct knowledge of the originall of Christs Incarnation. See Qu. XXXVI.

Quest. 11. But was it sufficient that the Mediatour was Man?

Ans. No. There was more necessary.

Quest. 12. What Man then must he be moreover?

Ans. The *Catech.* saith Qu. XV. a just Man; being the second condition required in a Mediatour.

Quest. 13. Why such a one?

Ans. The *Catech.* saith Q. XVI. For that he who is himself a sinner / cannot make recompence for others.

Quest. 14. Are there any that dispute whether the Mediatour

diatour could have assumed a sinfull Nature?

*Ans.* The *Schools-Divinas in Popery* doe that with much boldness; but this is not becoming a Christian.

Quest. 15. *Why could not another sinner satisfie for others?*

*Ans.* Because he was cursed of God. Deut. 17. He also himself could not approach unto God, much less bring others to God that had sinned, forasmuch as *Iniquities separated us and our God.* Isa. 59: 2. He that cannot pay for his own debt, can much less pay for another.

Quest. 16. *What must the Surety pay for us?*

*Ans.* That which we owed; being I. Perfect Obedience. II. Punishment, by reason of transgression.

Quest. 17. *Whence prove you that he must be a just Man?*

*Ans.* Hebr. 7: 26, 27. *Such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens, &c.*

Quest. 18. *Should he then be able to bring us to God?*

*Ans.* Yes. 1 Pet. 3: 18. *For Christ also hath once suffered for sinners, the just for the unjust, that he might bring us to God.*

Quest. 19. *Can we have any comfort from his Righteousness?*

*Ans.* Yes. For it is made ours. 1 Cor. 1: 30. *He is made unto us of God righteousness.* 2 Cor. 5: 21. *He hath made him to be sin for us, who knew no sin, that we should be made the righteousness of God in him.* See also that comfort in Hebr. 9: 14. Isa. 53: 11. *By his knowledge shall my righteous servant justify many.* 1 Pet. 1: 18, 19. and 2: 20, 23, 24. and 3: 18. 1 Joh. 2: 1, 2. *We have an Advocate with the Father, Jesus Christ the Righteous.*

Quest. 20. *Can then any one be your Mediatour but Christ Jesus?*

*Ans.* No. Forasmuch as no man is just but he. For they are *all gone out of the way, &c.* Rom. 3: 12, &c.

## Question XVII.

**Why must he also be very God?**

*Ans.* That he might by the power of his Godhead (a) sustaine in his flesh (b) the burden of Gods wrath (c), and might recover and restore unto us that righteousness and life which was lost (d).

(a) Isa. 9: 6. and 63: 3. (b) Isa. 53: 4, 11.  
(c) Deut. 4: 24. Nahum. 1: 9. Psal. 130: 3. (d) Isa. 53: 5, 10.

## CATECHIZING.

**Quest. 21. Is it sufficient that your Mediatour is a true and just Man?**

*Ans.* No. For there was something to doe with God to expiate the sinnes of the people. But had it been onely on our part to teach us something from God, a Prophet had been sufficient. And this is the difference betwixt a Prophet and a Priest, that a Prophet on Gods behalf revealeth the will of God to man, and a Priest intercedeth with God for man.

**Quest. 22. What more is yet necessary in him?**

*Ans.* He must also be very God; and this is the third condition required.

**Quest. 23. What reasons have you why he must be God?**

*Ans.* The Catech. rendreth three.

**Quest. 24. Which be they?**

„ *Ans.* I. That he might sustaine the burden of Gods  
„ wrath. II. That he might recover righteousness and  
„ life. And III. That he might restore both unto us.

**Quest. 25. Is the wrath of God so heavey?**

*Ans.* Yes. The greatness of Gods wrath appeareth from Deut. 32: 22. For a fire is kindled in mine anger, and shall burne up the lowest Hell, and shall consume the Earth with her increase, and set on fire the foundations of the mountaines. Nahum. 1: 2. God is jealous and the Lord revenger, the Lord revenger and is furious.

The

## § Of the Mediatour.

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*The Lord will take vengeance on his adversaries, and he reserveth wrath for his Enemies, &c.* Out of the terrours of Conscience, so that many shorten their lives. Out of the sufferings of Christ in the garden, &c. See Qu. X: XI: XIV.

**Quest. 26.** Wherein consisteth the bearing of Gods wrath?

*Ans.* In bearing the infinite punishment, from the burning wrath of God, kindled against Sin

**Quest. 27.** Should not a meere creature be able to beare the same?

*Ans.* No. For the same is weak and finire, but the anger of God heavy and infinite, so that it should fall into despaire and into nothing, and perish from the way, when his wrath is kindled never so little, Psal. 2: 12.

**Quest. 28.** But they that lie in Hell/ doe they not beare the wrath of God?

*Ans.* They doe not fully beare it, satisfying, sustaining thorowly, nor paying off, and quitting all, so that no more should be to be demanded, or ever they could be delivered. But the Mediatour was to suffer so, that he might get up and redeeme others.

**Quest. 29.** Should not God be able to fortifie any creature for that?

*Ans.* Infinite power cannot be imparted to any Creature, soasmuch as the same is incommunicably proper to God.

**Quest. 30.** How prove you then now that the strong God alone is the Saviour?

*Ans.* Out of the following Texts. Isa. 41: 14. *I will help thee, saith the Lord, and thy Redeemer the Holy one of Israel;* and 13: 3. *I am the Lord thy God, the Holy one of Israel, thy Saviour.* v. 25. *I, even I am he that blotte out thy transgressions for mine own sake.* Isa 9: 5. *The mighty God.* 2 Cor. 13: 4. *Hof. 1: 7.* Jer. 23: 5, 6. *Behold the dayes come saith the Lord, that I will raise unto David a righteous branch / and a King shall raigne and prosper, and shall execute judgement and Justice in the Earth, &c. and this is his Name whereby he shall be called, the Lord our righteousness;*

**Quest. 31.** Hath he endured the burden of Gods wrath?

*Ans.* Yes. Isa. 43: 5.

**Quest. 32.** Must he then suffer in his Deity / changed into his Humanity/ as the Anabaptists say?

*Ans.* No. For the same cannot suffer.

H

Quest

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Quest. 33. Wherein then?

„ *Ans.* The Catech. saith: **In his Humanity**, which must be personally united with the divine Nature.

Quest. 34. According to what part in the Humane Nature?

„ *Ans.* In Soule and Body. See Qu. XXXVII.

Quest. 35. What then hath the Divinity done here / if he could not suffer in the same / but onely in the Humanity?

„ *Ans.* The Divine Nature was faine to strengthen and uphold the humane Nature. Therefore saith the Catech. **That he by vertue of his Deity** / &c. Hereof the Scriptures speake in these following Texts: Joh. 10: 17, 18. Hebr. 9: 14. *Christ hath by the eternall Spirit offered himself without spot to God.* Isa. 63: 3, 5. *I have trod the Wine-press alone, and of the people there was none with me. For I will tread them in mine anger.*

Quest. 36. Must he then be Mediatour according to both Natures?

„ *Ans.* Yes; as is proved Quest. XXXI.

Quest. 37. From whence hath the price of our reconciliation its worth?

„ *Ans.* From the Dignity of the person. Act. 20: 28. *God hath purchased the Church with his own blood.* 1 Joh. 1: 7. *The blood of Jesus Christ his Sonne.* Joh. 1: 29. *Behold the Lambe of God that taketh away the Sinne of the world.* So then the Mediatour must not onely be partaker of the Humane, but also of the Divine Nature. For no finite Person, nor naked Creature is of such dignity, that the temporall punishment thereof should be esteemed eternall and infinite.

Quest. 38. What moze did yet pertaine to the Office of the Mediatour?

„ *Ans.* The Catech. saith: **He was to recover to us Righteousness and Life.**

Quest. 39. Was here also a Divine power necessary?

„ *Ans.* Yes. For there was to be performed 1. *Satisfaction* for the former Sinnes, that we might be redeemed from Sin and from the punishment, that so we might be righteous before God. 2. *A new Creation* of the corrupt Nature according to Gods Image, and imparting of all gifts and meanes necessary to the obtaining of eternall life.

Quest. 40. How prove you that these two cannot be recovered but onely by a divine power?

„ *Ans.*

*Ans.* For the I. That Sins can onely be expiated by the blood of God. 1 Joh. 1: 7. Act. 20: 28. For the II. That none could new create corrupt Nature, but he that hath created it. Eph. 4: 24. Col. 3: 10. *renewed in knowledge after the Image of him that hath created him.* And therefore is he called in Jer. 23: 6. *The Lord our Righteousness.*

**Quest. 41. Was it now enough that Christ had purchased all this for us?**

*Ans.* No. But he was then to apply this nearer to us, and bestowe it upon us. Therefore saith the Catechisme; **That he might restore unto us.** Rom. 4: 25: *Who was delivered for our offenses, and rose again for our justification.* So then we have Reconciliation & Preservation. Rom. 5: 10. *If when we were enemies we were reconciled to God by the death of his Sonne, much more being reconciled, shall we be saved by his life.* 2 Tim. 1: 10. *Christ hath abolished death, and hath brought life and Immortality to light through the Gospel.* 1 Thess. 1: 10. *Jesus delivered us from the wrath to come.*

**Quest. 42. Is this onely Gods worke?**

*Ans.* Yes. For not one wicked person can be justified, nor any dead can be made alive, although all Creatures did joyne together. This is onely the worke of him that is God. Rom. 8: 33. *It is God that justifieth.* 1 Joh. 4: 7. 1 Joh. 4: 9. Isa. 45: 21, 25. *In the Lord shall all the seed of Israel be justified, and shall glory.* Luk. 5: 21. *Who can forgive sins but God alone?* None can deliver us from the power of the Devil, but he that is stronger than the Devil. Luk. 11: 21. which is onely God. None hath power of life and death, but God onely. Deut. 32: 39. Matt. 10: 28. Rev. 1: 18. *I have the keyes of Hell and Death.*

**Quest. 43. But how can one that is hurt/ wronged and offended/ be himself the Mediatour?**

*Ans.* The H. Scripture enjoineth Reconciliation not onely to him that hath done the wrong, but also unto him that is wronged, that he shall behave himself as Mediatour. Matt. 5: 24. *If thy Brother hath ought against thee, goe thy way and be first reconciled with thy Brother;* and 18: 15. and confirmeth it with examples, and comparisons, that the same is done of both. Judith 21: 2, &c. 2 Sam. 19: 12, &c. 2 Cor. 5: 18, 19, 20 *All things are of God, who hath reconciled us to himself by Jesus Christ, &c.* Matt. 21: 37.



## The XVIII. Question.

**And who is that Mediatour which is together both very God<sup>(a)</sup> and a very perfect<sup>(b)</sup> just Man<sup>(c)</sup>?**

*Ans.* Even our Lord Jesus Christ<sup>(d)</sup>, who is made unto us of God wisdom, righteoulness, sanctification and Redemption<sup>(e)</sup>.

(a) 1 Ioh. 5: 20. Rom. 9: 5. Isa. 9: 6. Ierem. 23: 6. Malach. 3: 1.

(b) Luk. 1: 24. and 2: 6, 7. Rom.

1: 3. and 9: 5. Phil. 2: 7. Hebr. 2: 14, 16, 17. & 4: 15.

(c) Isa. 53: 9, 11. Jer. 23: 5. Luk. 1: 35. Ioh. 8: 46.

(d) 1 Tim. 2: 5. and 3: 16. Matt. 1: 23. Hebr. 2: 9.

Luk. 2: 11. (e) 1 Cor. 1: 30.

## CATECHIZING.

„ Quest. 44. **But who is the same Mediatour, who is together both very God, and a very perfect just Man?**

„ *Ans.* The Catech. answereth: **Our Lord Jesus Christ.**

Quest. 45. **Is it not the Father or the H. Ghost?**

*Ans.* No. For in neither of them both are all the conditions, which are required in the Mediatour.

Quest. 46. **Are they not both also the same God?**

*Ans.* They have the same divine Essence, but are not the same person. The Father is not the Son, &c.

Quest. 47. **Is not Mary our Mediatress, or other Saints our Mediatours, or Mahomet, or David George, &c?**

*Ans.* No; for they are not just, neither the true God.

Quest. 48. **Is it none of the Angels?**

*Ans.* No. For they are no men, nor no Gods.

Quest. 49. **Where is it written that Christ is our Mediatour?**

*Ans.* 1 Tim. 2: 5, 6. *There is one God, and one Mediatour betwene God and men, the man Christ Jesus, &c.*

Quest.

Quest. 50. Is the knowledge of the Mediatour a matter of so great concernment?

Ans. Yes. Isa. 53: 11. *By his knowledge shall my righteous servant justify many.* Joh. 17: 3. *And this is life eternall, that they may know thee the onely true God, and Jesus Christ whom thou hast sent.* For this is the foundation of Christianity, which we must hold fast against the Jewes, and other unbelievers, that the promised Mediatour is come, and that we know who it is, and believe in him. Joh. 20: 31. *These things are written that ye might believe that Jesus is the Christ the Sonne of God, &c.* 1 Joh. 4: 2, 15. and 5: 1. *Every one that believeth that Jesus is the Christ, is borne of God.*

Quest. 51. Are those conditions in Christ, which are required in a Mediatour?

Ans. Yes. He is **very God**. 1 Joh 5: 20. *This is the true God and eternall life.* Act. 20: 28. Rom. 9: 5. See Qu. XXXIII. **Very Man**. 1 Tim. 2: 5. *The Man Christ Jesus.* Matt. 9: 6. *The Son of Man;* and 16: 13. Hebr. 2: 14, 15, 16. Phil. 2: 7, 8. See Q. XXXV. **A perfect just Man**. 1 Joh. 2: 1. and 3: 5. *In him is no sinna.* Isa. 53: 11. *My righteous servant.* 1 Pet. 2: 22. *Who did no sin, neither was guile found in his mouth.*

Quest. 52. But is he also Very God, and very perfect just Man, in one person?

Ans. Yes. This appeareth out of the following Texts. Isa. 7: 14. *She shall call his name Immanuel.* Jer. 23: 5, 6. *I will raise unto David a righteous branch, &c. and he shall be called the Lord our righteousness.* Joh. 1: 14. *The Word was made flesh;* and 3: 13. and 8: 58. Rom. 9: 6. 1 Tim. 3: 16. *God is manifested in the flesh.* Act. 20: 28.

Quest. 53. Wherewith confirmeth the Catechisme the Truth of this saying, that Christ is he?

Ans. With these words; **Who is made to us of God Wisdom, Righteousness, Sanctification and Redemption.**

Quest. 54. Where are those words written in Holy Scripture?

Ans. 1 Cor. 1: 30.

Quest. 55. Is he from the Father by creation of the Divine Nature?

Ans. No. But he is from Eternity hereunto ordained of him. 1 Pet. 1: 19, 20. *Who verily was fore-ordained before the foundation of the world; and sent in the fullness of time.* Gal. 4: 4. *He glorified*

risied not himself to be made an High-Priest, &c. Hebr. 5: 5. God hath sent him. Joh. 3: 16. God so loved the world, that he gave his onely begotten Son. Rom. 8: 32. Isa. 61: 1. So that from hence we may be assured, that the Father will be content with this Mediatour, and with this reconciliation performed by him.

Quest. 56. **To whom is he given?**

Ans. The Catechisme saith out of the Apostle. 1 Cor. 1: 30. **Unto us.** To us that are the party that had wronged and offended God.

Quest. 57. **What manner of men are we / that we have need of such a Mediatour and Redeemer?**

Ans. By Nature foolish, impure, unrighteous, damnable.

Quest. 58. **What are the benefits which Christ procureth / opposed to this?**

Ans. The Catech saith, (out of the Epistle to the Corinthians) *Wisdom, Righteousness, Sanctification and Redemption.*

Quest. 59. **Why is it said Wisdom, and not rather; who maketh us wise / and so forth?**

Ans. To propound the matter with more Emphasis.

Quest. 60. **Is he unto us Wisdom onely by outward preaching / revealing the Heavensly wisdom concerning our Redemption and Soule-saving knowledge?**

Ans. No; but also inwardly enlightning by the H. Ghost. Joh. 1: 18. *No man hath seene God at any time, the onely begotten Son, who is in the bosom of the Father, he hath declared him;* and 6: 45. *They shall be all taught of God.* Eph 1: 17, 18. *That God will give unto you, &c. the eyes of your understanding being enlightened.*

Quest. 61. **How Righteousness?**

Ans. For that he bestoweth upon us that true Righteousness, which may consist before God through Faith. Rom. 4: 24, 25. and 5: 19. *So by the Obedience of one shall many be made righteous.* 2 Cor. 5: 21. *He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him;* having perfectly kept the Law of God, suffered the deserved punishment for us, and reconciled us thereby to God.

Quest. 62. **Why Sanctification?**

Ans. For that he sanctifieth us by his spirit to newness of life. Eph. 5: 26, 27. *That he might sanctifie and cleanse it, &c.* 1 Pet. 1: 24. *That we being dead to Sin, should live unto Righteousness.* See Tit. 2: 14. and 3: 6. Rom. 6: 5. 2 Cor. 5: 17.

Quest.

Quest. 63. **How** Redemption?

*Ans.* For that he redeemeth us by merit and power (A<sup>c</sup>t. 4: 12. *And there is no Salvation in any other. For there is no other name under Heaven given among men whereby we must be saved.* 1 Tim. 2: 5, 6. *There is one Mediatour betweene God and Men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.* Tit. 2: 14. *Who gave himself for us, that he might redeem us from all Iniquity.*) and at last shall redeeme us perfectly. Rom. 8: 23. *Waiting for the Adoption, to wit, the Redemption of our bodies.* Luk. 21: 28.

Quest 64. **Are there no moze Mediatours but this?**

*Ans.* No. The Scripture knowes onely this one. Isa 63: 3. 1 Tim. 2: 5. A<sup>c</sup>t. 4: 12. Joh. 14: 6. *I am the Way, the Truth, and the Life. No Man cometh unto the Father, but by me.* Neither are the conditions required of a Mediatour, in any, but in him.

Quest. 65. **But if there be but one Mediatour/ what aileth the Papists, that they set up so many Mediatours besides Christ?**

*Ans.* They shew themselves to be acted by an *Antichristian* spirit.

Quest. 66. **But what doe they pretend/ to colour it?**

*Ans.* They say that their *Saints* indeed are no Mediatours of Redemption, but onely of Intercession.

Quest. 67. **Is this so with them/ and is it conformable to the Scripture?**

*Ans.* No. But *contrarily* they make them Mediatours of Redemption. It is also contrary to the Scripture.

Quest. 68. **How** prove you that the Papists teach so?

*Ans.* They use in their Prayers these words: *Precibus & meritis*, by prayers and merits; in respect of their *Saints*. that they would help them. They mingle the Sonnes Blood with the Mothers milke.

Quest. 69. **But how would you clearly prove unto a plain man/ that this is the old faith/ To have onely Christ for a Mediatour betwixt God and us?**

*Ans.* Adam and Eve, who are the most ancient, have had no other. Gen 3: 15. *I will put enmity between thee and the woman, and betweene thy seed and her seed, He shall break thy head, and thou shalt bruise his heele.*

Quest. 70. **What thinke you of them who without**

Christ, onely by themselves/ dare rush in upon God?

*Ans.* They are no better than *Papists*; for they make themselves Mediatours.

Quest. 71. What thinke you of them that knowe onely the Name/ and not the person nor office of the Saviour?

*Ans.* They live yet as without a Saviour in the world.

Quest. 72. But is it then so great a Sin/ that men doe not to purpose study to know the quality of our Lord Jesus Christ.

*Ans.* Yes indeed. For this sin onely, that men are negligent in learning the things of *Christ*, is enough to bring them to perdition.

### The XIX. Question.

**Whence knowest thou this?**

*Ans.* Out of the Gospel, which God first made knowne in Paradise (a), and afterward did spread it abroad by the (b) Patriarches and Prophets (c), shadowed it by sacrifices and other Ceremonies of the Lawe (d), and at the last accomplished it by his Onely begotten Son (e).

(a) Gen. 3: 15. (b) Gen. 22: 18. and 12: 3. and 49: 10. (c) Isa. 53: and 42: 1, 2, 3, 4. and 43: 25. and 45: 5, 6, 22, 23. Jer. 23: 5, 6. and 31: 32, 33. and 33: 39, 40, 41. Mic. 7: 18, 19, 20. Act. 10: 34. & 3: 22, 23, 24. Rom. 1: 2. Hebr. 1: 1. (d) Hebr. 10: 7. Col. 2: 17. Joh. 5: 46. (e) Rom. 10: 4 Gal. 4: 4. and 3: 24. Col. 2: 17.

### CATECHIZING.

Quest. 73. Doth the *Catech.* produce yet moze testimonies to prove that Christ is this Mediatour?

*Ans.* Besides the speciall, in the former *Answer* out of 1 Cor. 1. 30. it giveth here in this *Answer* a generall Testimony.

Quest.

Quest. 74. Which is that generall Testimony?

Ans. According to the saying of the *Catechisme*: Out of the Gospel, by which we are taught our Redemption, as by the Lawe our Sinne and Misery.

Quest 75. Should we not knowe the Mediatour out of the Lawe?

Ans. No. For the Lawe revealeth wrath. By it is the knowledge of Sin. See Qu. III.

Quest: 76. Can we not knowe him out of the light of Nature?

Ans. By no meanes. 1 Cor. 2: 9. Matt. 16: 17. *Flesh and blood hath not revealed this unto thee, but my Father which is in Heaven.* Joh. 1: 18. It is a Mystery. Eph. 6: 19. Col. 1: 23, 26.

Quest. 77. Should not the Angels have been able to finde out this?

Ans. No. 1 Pet. 1: 12. *which things the Angels desire to looke into.* Which desire of theirs is painted out by the *Cherubims*. Exod. 25: 20. Their unusuall joy doth also intimate that they could not comprehend it, nor sufficiently admire it. Luk. 2: 14.

Quest. 78. What signifieth the word Gospel?

Ans. *Evangelium* [Gospel] is a Greek word, signifying glad Tidings, taken from good and joyfull newes, as of Deliverance from Enemies, from prison, and other evils. See 2 Sam. 18: 20, 26. 2 King. 7: 9. Jer. 20: 15. Nahum. 1: 15. *Behold upon the mountaines the feet of him that bringeth good tidings, that publisheth peace.* Luk. 2: 10. *I bring unto you good tidings of great joy.* [The English word Gospel may admit the same Notation. For Spell in Ancient times signified speech, so then Gospel is Good Speech]

Quest. 79. What understand you here by the Gospel?

Ans. The glad Tidings by the Grace of God, of the pardon of Sin, and deliverance from all Enemies, and obtayning of righteousness and Eternall life through Christ by Faith received. Luk. 2: 11. *I bring you good tidings of great joy, &c.* namely, That this day is borne unto you the Saviour, which is Christ the Lord. Isa. 52: 7. Rom. 10: 15. *How beautifull are the feet of them that preach the Gospel of peace, that bring glad tidings of good things* Isa. 61: 1. Luk. 4: 18. *He hath sent me to preach the Gospel unto the poore, &c.* There can be no more joyfull nor more acceptable Tidings brought to a poore condemned sinner, than that he is redeemed out of his Misery.

**Quest. 80.** Is not sometimes also the word Lawe made use of/ to expresse this?

*Ans.* Yes. As Isa. 2: 3. *The Lawe shall goe forth out of Zim.* Rom. 3: 27. *Where is boasting then? It is excluded. By what Law? By the Lawe of workes? No. But by the Lawe of Faith.*

**Quest. 81.** But why would Christ and his Apostles rather use the word Gospel or Evangelium?

*Ans.* To shew the more clearly the Difference betwixt the Doctrine of Moses and of Christ. Joh. 1: 17. *The Lawe was given by Moses, but grace and Truth came by Jesus Christ.* Also that the Grecian Jewes might the better understand, that the Apostles did declare no new thing, but onely the joyfull Tidings of Grace, so promised in the Prophets. Rom. 1: 2. *Which (Gospel) he had promised afore by his Prophets in the holy Scripture.* Lastly, that the Doctrine of the Gospel should be the more pleasant, and the better known even among the Greekes and Gentiles themselves, as onely by that name, according to Rom. 10: 15. *How beautifull are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.*

**Quest. 82.** Is the Gospel (that is the Divine saving Doctrine of Grace whereby remission of sin / reconciliation with God / and eternall Salvation is published to penitent and believing sinners / for the sake of the Mediatour) onely written in the New Testament?

*Ans.* No. But also in the Prophets and Psalmes. Isa. 7: and 9: and 53: Psal. 2: and 16: and 22: and 45: and 89: and 90. Luk. 24: 27. *Beginning at Moses and all the Prophets, he expounded in all the Scriptures the things concerning himself.* Gal. 3: 8. *The Scripture fore-seeing that God would justifie the Heathen through Faith, preached before the Gospel unto Abraham; and vers 17. 1 Pet. 4: 6. Rev. 14: 6. Rom. 1: 1, 2. Which (Gospel) he had promised before by his Prophets in the Holy Scripture concerning his Sonne, &c.*

**Quest. 83.** What is the Summe of the Gospel?

*Ans.* It is a gracious Covenant of God in Christ the Mediatour.

**Que 84.** How manifold is the Covenant of God with man?

*Ans.* Twofold. Of the Lawe and of the Gospel. Jer 31: 33, 33. *Not according to the Covenant, that I made with their Fathers, &c. But this is the Covenant that I will make with the house of Israel after those dayes, saith the Lord, &c. Hebr. 8: 8.*

**Quest. 85.** What is the Covenant of the Lawe?

*Ans.*

*Answ.* That which is contained in the Lawe, promising unto Man everlasting communion with God, upon condition of everlasting and perfect obedience. Rom. 10: 5. *Moses describeth the righteousness which is of the Lawe, saying: The Man that doth these things, shall live in them.* But threatening transgressours with an everlasting Curse. Deut. 27: 26. Gal. 3: 10. *Cursed be every Man that abideth not in all things that are written in the booke of the Lawe to doe them.*

Quest. 86. **What is the Covenant of the Gospel?**

*Answ.* That which is revealed in the Gospel, promising to all penitents, and to them that by Faith embrace *Iesus Christ*, remission of sin and Union with God in the Mediatour, as also Righteousness, Holiness and eternall life.

Que 87. **Are these two Covenants contrary to one another?**

*Answ.* No. But they onely differ one from another. For where the Lawe exacteth, giving no power, the Gospel sheweth that it is obtained by the Grace of God the Father, for the merits of the Mediatour *Christ*, in the communion of the Holy Ghost. Rom. 8: 3: 4. *That which the Lawe could not doe, in that it was weak through the flesh, God sending his own Son in the likeness of sinfull flesh, and for sin, condemned sin in the flesh, that the righteousness of the Lawe might be fullfilled in us.*

Quest. 88. **Wherein differ the Lawe and the Gospel?**

*Answ.* In these foure following things.

Quest. 89. **Which is the first?**

*Answ.* The manner of revelation. The Lawe is known to all by Nature. Rom. 2: 14, 15. *The Gentiles shew the worke of the Lawe written in their hearts, &c.* The Gospel is revealed from Heaven to the Church. Matt. 11: 27. *No man knoweth the Son, but the Father, neither knoweth any man the Father but the Son, and he to whom soever the Son will reveale him; and 16: 17. Flesh and blood hath not revealed this unto thee, but my Father, which is in Heaven.* Joh. 1: 18.

Quest. 90. **Which is the second?**

*Answ.* The Lawe teacheth what manner of persons we must be; but sheweth not, by what meanes we must be such. Luk. 10: 28. *Doe this, and thou shalt live.* But the Gospel, how we are made such; to wit, by the Imputation of *Christs* Righteousness and Sanctification of the H. Ghost. Mark 5: 36. Act. 16: 31. *Believe in the Lord Iesus Christ, and thou shalt be saved.* 1 Cor. 1: 30. *By him*  
are



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are ye of Christ Jesus, who is made unto us of God wisdom, righteousness, sanctification and Redemption. 2 Cor. 5: 21.

Quest. 91. Which is the third?

Ans. The Lawe promiseth eternall life to them, that are righteous in themselves, and keep the Commandements perfectly, by their own power. Lev. 18: 5. Matt. 19. 17. *Wilt thou enter into life, keep the Commandements.* The Gospel to them that believe in Christ. Rom. 1: 16, 17. *The Gospel is the Power of God unto Salvation to every one that believeth, &c.* and 3: 22, 24. *The Righteousness of God, which is by Faith of Jesus Christ unto and upon all them that believe, is manifested.* Joh. 3: 16. *Whosoever believeth in Christ, shall not perish, but have everlasting life.* Tit. 3. 5, 6, 7.

Quest. 92. Which is the fourth?

Ans. The Lawe worketh wrath, and is the Ministration of Death. Rom. 3: 20. *By the Lawe is the knowledge of sin;* and 4: 15. *The Lawe worketh wrath;* and 5: 20. *Moreover, the Lawe entered, that the offense might abound.* 2 Cor. 3: 6, 7, 9. *The letter killeth, &c.* It is the Ministration of death. The Gospel is a Ministration of life. Rom. 1: 16. *The Gospel is the power of God unto Salvation, to every one that believeth.* 2 Cor. 3: 6, 8, 9. *The Spirit quickneth.*

Quest. 93. Is the Gospel but one and the same?

Ans. Yes. But is differently considered, in respect of the different manifestations of this Doctrine in the Old and New Testament.

Quest. 94. Where is the Gospel first manifested?

Ans. The Catech. saith: *In Paradise.* Gen. 3: 15. *The seed of the woman shall break the Serpents head, &c.* Pauls words have respect to this. Tit. 1: 2. *In hope of everlasting life (which God who cannot lie) promised before the world began.* Hebr. 10: 7. *In the volume of the booke it is written of me.* [Or; in the beginning of the booke.]

Quest. 95. Who hath first preached it?

Ans. The Catech. saith: *God himself.*

Quest. 96. Was it befoze or after the fall?

Ans. Presently after the fall, before they were driven out.

Quest. 97. To what had the promise respect?

Ans. To that which should be done by the Messias. 1 Joh. 3: 5. *To take away our sins;* and vers 8. *To destroy the workes of the Devil.*

**Devil.** Rom. 5. 10. *That we being reconciled to God by the death of his Son, &c.* Hebr. 2. 11. *That through death he might destroy him, that had the power of death, that is, the Devil.*

**Quest. 98.** *How is it then further propagated?*

**Ans.** The Catech. saith: *By the help Patriarchs and Prophets.*

**Quest. 99.** *Whom doe you meane by the Patriarches?*

**Ans.** Them that have been, and taught before and after the Deluge, before Moses.

**Quest. 100.** *How probe you this in the Patriarches?*

**Ans.** From Adam in the family of Seth. Gen. 4. 26. From Enoch; Gen. 5. 24. From Noah, Sem. Gen. 9. 26. From these to Abraham. Gen. 12. 3. and 22. 18. to Isaac. Genes. 26. 4. to Jacob. Gen. 28. 14. and 49. 10. and so to their posterity till Moses. With these God hath made his Covenant, of which Christ was the foundation. Gal. 3. 16. *Now to Abraham and his seed were the promises made. He saith not, and to seedes, as of many, but as of one, and to thy seed, which is Christ.*

**Quest. 101.** *How through the Prophets?*

**Ans.** By Moses. Deut. 18. *I will raise them up a Prophet from among their Brethren, like unto thee.* Joh. 5. 46 *David.* 2 Sam 7. 13, 14. Psal. 132. 11. *The Lord hath sworne in Truth unto David, he will not turn from it: Of the fruit of thy Body will I set upon thy throne.* Isaia. ch. 7. 14. *Behold; a Virgin shall conceive, and beare a Son, and call his name Immanuel;* and 9. 5. *Vnto us a childe is borne, &c.* and 53. *Jeremy* ch. 23. 5. *Daniel* ch. 9. 24, 26. *Micha* ch. 5. 2. and others. See Gen. 3. 24 and 10. 43. *To him give all the Prophets witness;* and 26. 22, 23. 1 Pet. 1. 10, 11. Rom. 1. 2. and 3. 21. Luk. 24. 27.

**Quest. 102.** *How is that further propagated?*

**Ans.** The Catech. saith: *By Sacrifices and other Ceremonies of the Lawe that shadowed it.*

**Quest. 103.** *What understand you by the Ceremonies of the Lawe?*

**Ans.** Those externall and solemne actions in the old Church in offerings, washings, &c.

**Quest. 104.** *How probe you that they pointed at Christ?*

**Ans.** See Hebr. 7. 8. 9. 10. Col. 2. 11, 17. *Which were a shadow of things to come, but the Body is of Christ.* 1 Cor. 5. 7. *For even Christ, our paschever, is sacrificed for us.* For else, what should they have differed

differed from the offerings of the Gentiles? Isa. 1: 11, 19. and 66: 3. Mic. 6: 7.

Quest. 105. *Is the Messiah also prefigured in the Old Testament by Persons?*

Ans. Yes. As Prophets, Priests, Judges, Kings, and others.

Quest. 106. *Is then the Doctrine in the Old and New Testament concerning the manner of Reconciliation, and the way of Salvation and Faith/ all one?*

Ans. Yes. Joh 8: 56. *Your Father Abraham rejoiced to see my day, and he saw it, and was glad;* and 14: 6. Act. 10: 43. and 13: 38. and 15: 11. *But we believe, that through the grace of our Lord Jesus Christ, we shall be saved even as they.* Hebr. 13: 8. Rev. 13: 8. *The Lambe slaine from the foundation of the world.* Luk. 10: 24. So that here is true the saying of the ancients: *What is the Law? The Gospel foretold. What is the Gospel? The Lawe fulfilled*

Quest. 107. *Is not this contrary to that in 1 Cor. 3: 6, 7, 8. The letter killeth, etc. Gal. 4: 24, 25, &c. Hebr. 8: 8, 9. & seq?*

Ans. No. For the Apostle there speaketh of the Covenant of workes, not of the Covenant of Grace.

Quest. 108. *Obj. Yet notwithstanding / these following Texts seeme to declare that the Gospel hath not been known to them. Rom. 1: 1, 2. Which (Gospel) he had promised before by his Prophets; and 16: 25, 26. According to the revelation of the mystery, which was kept secret since the world began; but now is made manifest, &c. Eph. 3: 5. Col. 1: 26, 27.*

Ans. These Texts declare onely that it was not so clearly revealed to the Fathers of the Old Testament, as now. So saith Paul. Eph. 3: 5.

Quest. 109. *How prove you against the Socinians and others/ that the Fathers of the Old Testament have had the knowledge of everlasting life and Salvation?*

Ans. Habak. 2: 4. with Rom. 1: 17. *The just shall live by his Faith.* Dan. 12: 2. *Many of them that sleep in the dust of the Earth shall awake, some to everlasting life, &c.* with Joh. 5: 29. Psal. 32: 1, 2. *Blessed is he whose transgression is forgiven, whose sin is covered, &c.* and 16: 11. Job 19: 25, 26, 27. Psal. 17: 15. Heb. 11: 5. *By Faith Enoch was translated, &c.* It is also proved out of the Covenant with Abraham. Gen. 15: 1. and 17: 1, 7. Rom. 4: 3. *Abraham believed God, and it was counted to him for Righteousness.* Gal. 3: 14. *That the blessing of Abraham might come upon the Gentiles*

*Gentiles through Jesus Christ; and elsew here. Or else the Prophets should onely have spoken of Christ and his benefits, even as Paul saies, not knowing what they spake of.*

**Quest. 110.** *Is there yet no difference betwixt the Old and New Testament?*

*Ans.* Yes, but not in the Substance or Essence.

**Quest. 111.** *Wherein then?*

*Ans.* I. In promises, which in the Old Testament were speciall and glorious of the land of Canaan. Gen. 15: 18. *To thy seed have I given this land, &c.* Hebr. 11: 13. But in the New Testament are they more generall. Matt. 6: 33. *Seek ye first the Kingdom of God, and his righteousness, and all these things shall be added to you.* And II. the fore-tellings of the crosse are clearer. Matt. 16: 24, 25. *If any man will come after me, let him deny himself, and take up his crosse, and followe me, &c.*

**Quest. 112.** *Wherein further?*

*Ans.* In the circumstance of the promise: In the Old Testament about the *Messias* that was to come, in the New Testament about him that is come. Matt. 13: 17. *Many Prophets and righteous men have desired to see those things which ye see, and have not seene them, &c.*

**Quest. 113.** *Wherein else?*

*Ans.* In the Signes. In the Old Testament the Sacraments were many and very troublesome. In the New Testament few and plaine. Act. 15: 10. *Why tempt ye God, to lay a yoke upon the neck of the Disciples, which neither our Fathers, nor we were able to beare.*

**Quest. 114.** *What moze yet?*

*Ans.* In the cleareness. In the Old Testament was the shadowe; in the New the Body. Coloss. 2: 17. *Which are a shadowe of things to come, but the Body is of Christ.* Hebr. 10: 1. *The Lawe having a shadowe of good things to come, &c.*

**Quest. 115.** *Wherein doe they differ yet?*

*Ans.* In gifts. In the Old Testament the effusion of the gifts of the H. Ghost was more scarce, but in the New Testament more plentiful. Jer. 31: 31, &c. Joel 2: 28, &c. Act. 2: 17, &c. seq. *It shall be in the last dayes (saith the Lord) I will powre out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, &c.* Joh. 7: 38, 39. *He that believeth in me, as the Scripture speaketh, out of his belly shall flowe rivers of living water. And this*  
spake

*spake he of the Spirit, which they that believe on him, should receive. For the H. Ghost was not yet given, for that Jesus was not yet glorified.*

**Quest. 116. Is there yet something more?**

**Ans.** The Duration. The Old Testament lasted to the dayes of the Messias. The other unto the glory of Heaven.

**Quest. 117. Have you yet more?**

**Ans.** The obligation and binding of it. In the Old Testament the people was not onely bound to the morall Lawe, but also to the Ceremoniall and Judiciall Lawe in all points. But in the New Testament onely to the morall Lawe and the Sacraments. Gal. 5: 1, 2, 3. *Stand fast therefore in the liberty, wherewith Christ hath made you free, and be not intangled with the yoke of bondage, &c. Every man that is circumcised, is a debtor to doe the whole Lawe.* Col. 2: 16, 17.

**Quest. 118. What is the last?**

**Ans.** The Extent. In the Old Testament it was concluded within the people of Israel. In the New Testament it is spread among the Gentiles. Psal. 147: 19, 20. *He made known his word unto Jacob; his Statutes and his Judgements to Israel. He hath not dealt so with any Nation.* Act. 14: 16. Matt. 10: 5, 6. and 15: 24. Rom. 9: 4. and 15: 8, &c. Matt. 28: 19. *Go ye, and teach all Nations.* Eph. 2: 12, 13. *That at that time ye were without Christ, strangers to the common-wealth of Israel, &c. But now in Christ Jesus, ye that were sometimes as farre off, are made nigh by the blood of Christ.*

**Quest. 119. When was it accomplished?**

**Ans.** The Catech. saith: *At the last: that is, In the fullness of time.* Gal. 4: 4. *In these last dayes.* Hebr. 1: 1.

**Quest. 120. By whom?**

**Ans.** The Catech. saith: *By his onely begotten Son; being our Perfect Mediatour, both God and Man.*

**Quest. 121. Whence prove you that?**

**Ans.** Hebr. 1: 1. *God hath in these last dayes spoken unto us by his Son; and 10: 1. Luk. 24: 44. Col. 2: 17. Which are a shadow of things to come, but the Body is of Christ.* 2 Cor. 1: 20. *In him all the promises of God are yea and Amen.* Joh. 1: 17, 19. and 19: 48, 30. Act. 3: 22, &c. and 10: 43. and 13: 32.

**Quest. 122. How prove you out of the Old Testament that he must be a very Man?**

*Ans.*

## § Of the Mediatour.

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*Ans.* Out of Gen. 3: 17. *The seed of the woman*; and 22: 18. Deut. 18: 18. *A Prophet from among your Brethren.* 2 Sam 7: 12. Psal. 132: 11. *Of the fruit of thy body will I set upon thy throne.* Isa 7: 14. and 11: 1.

**Quest. 123.** *How from the New Testament, that he is so?*

*Ans.* Rom. 5: 19. 1 Cor. 15: 21. Hebr. 2: 14. *He is made partaker of flesh and blood.* 1 Tim. 2: 5. *The Man Christ Jesus.*

**Quest. 124.** *How prove you out of the Old Testament, that he must be a just Man?*

*Ans.* From Isa. 53: 9, 11. *My righteous servant.* Jer. 23: 5. *The Lord our Righteousness.* Zach. 9: 9. *Thy King cometh unto thee; he is just.*

**Quest. 125.** *Is he such?*

*Ans.* Yes. Hebr. 7: 26, 27. *Such an High Priest became us, who is holy, harmless, &c.* See Quest. XVI.

**Quest. 126.** *How prove you out of the Old Testament, that he must be very God?*

*Ans.* From Psal. 45: 8. *Therefore thy God (O God) hath anointed thee;* and 110: 1. Prov. 8: 21. Isa. 9: 5. *His Name is the Mighty God.* Jer. 23: 6 Mic. 5: 1. Mala. 3: 1.

**Quest. 127.** *How out of the New Testament?*

*Ans.* See Quest. XXXIII.

**Quest. 128.** *How prove you out of the Old Testament, that he must be God and Man?*

*Ans.* Isa 7: 14. *Immanuel.* See in the New Testament. Joh. 1: 14. *The Word was made flesh.* Act. 20: 28. 1 Cor. 2: 8. *Crucified the Lord of glory.* 1 Tim. 3: 16. *God is manifested in the flesh.* 1 Joh. 4: 2. *Every spirit that confesseth, that Christ is come in the flesh, is of God.*

The second Division of the  
second Part;  
*Of FAITH:*  
In the Articles of the Creed.

The VII. Lords day.

The XX. Question.

**Is there Salvation restored by Christ to all men / as many as perished in Adam?**

*Ans.* Not to all men (a), but onely to those, who by a true Faith (b) are engrafted into Christ, and receive his benefits.

(a) Matt. 1: 21. Isa. 53: 11. (b) Joh. 1: 12, 13. Rom. 11: 20. Hebr. 10: 39.

CATECHIZING.

§ *Of the extent of Salvation.*

Quest. 1. **What hath been taught the last Lords day?**

*Ans.* That there is a meane and a Mediatour whereby we may be delivered from the punishment.

Quest. 2. **Is this enough for the perfect comfort of a sinner?**

*Ans.* No. But he must know, who are these redeemed one, or by what meanes we are partakers of Redemption, which is taught this Lords day. And on the same I. Who are redeemed by this Mediatour. Namely onely Believers. Quest. XI. II. What a true Faith is, as being the meanes, whereby we are partakers of Redemption. Qu. XXI. III. The Summe of the which is necessary for a Christian to believe. Qu. XXII: XXIII.

Quest. 3. Are all men fallen in Adam?

Ans. Yes. This is shewed from Rom. 5: in the VII. Quest.

Quest. 4. Are they all got into a damnable state by Adam?

Ans. All; except Christ. Rom. 3: 19. *That all the world might be guilty before God; and 5: 12, &c. So death passed upon all men, for that all have sinned. Eph. 2: 13. We were by Nature children of wrath, even as others.*

Quest. 5. But as the Lawe convinceth all men of that miserable estate / doth the Gospel also likewise reveale Grace to all?

Ans. No. But onely to the Elect, Penitent, and Believers. Mark 1: 15. *The Kingdom of God is at hand: Repent ye and believe the Gospel. Luk. 24: 47. Act. 26: 18. Mark 16: 16. Joh 3: 18.*

Quest. 6. Doth not then the Gospel extend itself as farre as the Lawe?

Ans. In no wise. And it is no marvel. For the Lawe accuseth Nature, which is common to all. But the Gospel revealeth Grace, which is given according to Gods good pleasure. Rom. 9: 18. *Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardneth. Matt. 11: 25, 26, 27. I thanke thee (O Father) Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, &c. Rom. 11: 7.*

Quest. 7. How doth the Catechisme aske the Question?

Ans. *Is there Salvation restored by Christ to all men / as many as perished in Adam?*

Quest. 8. Have there been any that have held this?

Ans. Formerly Huberus, Puccius, but without consequence, and it destroyes itself by its absurdities. Others taught heretofore that after a punishment of a thousand yeares, not onely all men, but also the Devils themselves should be saved, contrary to Matt. 25: 41. *Then shall he say also unto them on the left hand: Depart from me ye cursed into everlasting fire. Mark 9: 43. 2 Pet. 2: 4. Jude v. 4.*

Quest. 9. What answer is made in the Catechisme?

Ans. Plainely; Not to all men.

Quest. 10. How prove you that?

Ans. From Matt. 7: 15. *Because strait is the gate, and narrowe is the way, which leadeth to life, and few there be that find it; veris 21. and 20: 16. Many are called, but few are chosen; and 22: 14.*



and 25: 12, 30, 41. Mark 16: 16. Joh. 3: 26. and 5: 29. Rom. 8, 9. 1 Cor. 6: 9, 10. Gal. 5: 21. and from the description of the last Judgement: Matt. 25: 34, &c. See also Luk. 12: 32. 2 Pet. 2: 5, 6. Jude vers 7. From the examples of Cain, Saul, Judas, Dives, the impenitent thief.

Quest. 11. **Hold the Remonstrants, maintaining universall Grace / that all men are actually restored and saved by Christ?**

Ans. No. But they distinguish in this matter betwixt the procuring and application, holding the procuring or obtaining common for all mankind, but the application onely for believers; whereas yet the procuring is not without the application. And a reconcileableness onely being held, this Universall grace is comfortless and weak, and cometh at last to nothing.

Quest. 12. **Hath this distinction place in Gods Word?**

Ans. No. But contrarily the Scripture joyneth these two inseparably together, and that about thesame persons, to wit, the elect and believers. Isa. 53: 11. *By his knowledge shall my righteous servant justify many. For he shall beare their iniquities.* Joh. 10: 15. *I lay down my life for the sheep;* vers 28. *And I give unto them eternall life.* Rom. 4: 25 *Who was delivered for our offences, and was raised againe for our justification;* and 8: 34. *Who is he that condemneth? It is Christ that died; yea rather that is risen againe, who is also at the right hand of God, who also maketh intercession for us.* 1 Joh. 2. 1, 2. Rom. 5: 10. and 8: 32.

Quest. 13. **But doth not the Catechisme also say: But onely those, who by a true Faith are engrafted into Christ, and receive his benefits?**

Ans. Yes. And it is consonant to Scripture. Joh. 3: 16. *Who soever believeth in him, should not perish, but have everlasting life;* vers 18. *He that believeth in him, is not condemned;* vers 36. *He that believeth on the Son, hath everlasting life;* and 5: 24. *Who so believeth on the Son, shall not come into condemnation, but the life everlasting shall be in him.* 1 Cor. 1: 21. Mark 16: 16. *He that believeth shall be saved.*

Quest. 14. **Wel/doe not the Remonstrants speak so of believers?**

Ans. With faire words in shew. But they hold not Faith as the fruit of Election, but as of their own free will.

Quest. 15. **But who Believers onely?**

Ans. Because they by a true Faith are ingrafted into Christ.

Quest. 16. Is then no Man Christ's own but by Faith?

Ans. None else. For thereby he is received, and dwelleth in our hearts. Gal. 3: 26, 27. For ye are all the children of God by Faith in Christ Jesus, &c. Eph. 3: 27. That Christ may dwell in your hearts by Faith.

Quest. 17. Shall then the Jewes/ Turkes/ Heathens/ not be saved/ if they believe not?

Ans. No. For Joh. 3: 36. He that believeth not the Son, shall not see life. Mark 16: 16. He that believeth not, shall be damned.

Que. 18. How prove you that we are engrafted into Christ?

Ans. Joh. 15: 4, 5, 6. Abide in me, and I in you, &c. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit, &c. Rom. 6: 5. If we be planted together with him. [Belg. If we become one plant with him,] &c. and 11: 10, 17, 20, 23, 24. Grafted contrary to Nature, into a good Olive tree, &c. Eph. 4: 15, 16. Growing up in him, that is the head, namely Christ; and 5: 23, &c.

Quest. 19. What is yet more necessary for those that are to be saved?

Ans. The Catech. saith: That they receive his benefits. Joh. 1: 12. As many as received him, &c. Rom. 5: 17. Which received abundance of grace, and of the gift of righteousness.

Quest. 20. Which are the benefits?

Ans. Remission of Sin. Act. 26: 18. Rom. 4: 5. Adoption of Children. Joh. 1: 12. Purification of hearts. Act. 15: 19. and eternall life. 1 Tim. 6: 12, 19.

Quest. 21. But whence have these it/ that they are even by Faith ingrafted into Christ, and receive all his benefits?

Ans. For that God having chosen them alone, according to his good pleasure. Eph. 1: 4. hath also given them to Christ his Son, for to be redeemed by him. And therefore All men have no Faith. 2 Thess. 3: 2. but it is the gift of God. Eph. 2: 8. And thus it is in Act 13: 48. As many as were ordained unto eternall life, believed.

Quest. 22. How prove you that some are thus given to Christ?

Ans. Joh. 17: 2. That he should give eternall life, to as many as thou hast given him. vers 6. Thine they were, and thou gavest them me. vers 9. I pray for them which thou hast given me.

vers 19. But he prayeth not for the world; for the same is not given him.

Quest. 23. *Is then Adams offence stronger to condemne/ than Christs righteousness to save?*

Ans. No. For it is easier to poyson ten thousand till they die, then to make one alive. *Christs* merit also, in itself considered, is sufficient. But they are not all given to him of the Father.

Quest. 24. *Obj. Rom. 5: 18, 19.* As by the offense of one judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life. 1 Cor. 15: 22. As in Adam all die, even so in Christ shall all be made alive.

Ans. If *All* must be taken by the pole, then shall they be indeed *All* justified in *Christ*, and live through him, no less than they all in *Adam* and for his sake are indeed made unrighteous and children of wrath. The Apostle should also contradict himself, having in vers 18, 19. set forth the *Universality*, and then againe vers 16, 17, 20. a *disparity*, so that more are damned, than saved. Therefore the *Apostle* onely meaneth those *All* that belong to *Christ*, and believe in him. See vers 17, 19. *Mary.*

Quest. 25. *Obj. 1 Tim. 2. 4.* Who will have all men to be saved, and to come to the knowledge of the Truth.

Ans. This is spoken here of all sorts of men, Subjects, Magistrates, &c. Revel. 5: 9. *Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* Otherwise, that God will not save all men, appeareth in that he will not bring them all to the knowledge of the Truth, forasmuch as he causeth not the Gospel to be preached unto all.

Quest. 26. *Is this a cleare and strong reason?*

Ans. Yes. For where the Gospel is not, there it cannot be believed, as appeareth from Rom. 10: 14. *How shall they believe in him, of whom they have not heard?* Now without Faith can we not attaine to Salvation, although some Remonstrants have maintained the same.

Quest. 27. *Doth God then will the Salvation of all to whom the Gospel is preached/ upon condition of Faith and Repentance?*

Ans. He sheweth onely that the conditions of Faith and Repentance, are necessary to Salvation, good, holy and just in them.

themselves, and pleasing to him, which man also ought to performe. But these are wrought of God onely in some, according to his good pleasure. Nevertheless he may justly require them of men, shewing them, what is their bounden duty, and what is pleasing to him.

Quest. 28. *Obj.* They all/to whom the Gospel is preached/ are commanded to believe in Christ, or that Christ died for them. Therefore it must be so/ that he died for them/ or else they should be bound to believe a falshood.

*Ans.* They are not commanded to believe in Christ, but after knowledge of their Sinnes going before, and deep Humiliation before God for the same. Neither are they commanded to believe that Christ died for them, unless they acknowledge him as necessary for themselves, and as one with whom is Sufficiency to be saved, which must first precede, and thereupon confusion of heart, and Sense of Sin must followe.

Quest. 29. What need we then to endeavour to preach to all men/ seeing they shall not all be saved?

*Ans.* We answer, because we know not whom God will convert, and that concerns us not, therefore must we with meekness instruct those, that oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth. 2 Tim. 2: 25.

Quest. 30. *Obj.* Joh. 3: 16. God so loved the world.

*Ans.* Here are meant the Elect by the world; as also Joh. 1: 29. Behold the Lambe of God, which taketh away the sin of the world. 2 Cor. 5: 19. God was in Christ, reconciling the world unto himself. 1 Joh. 2: 2.

Quest. 31. How comes it to passe that this phrase is used in the New Testament?

*Ans.* To shew that the difference which was betwixt the Jewes and the Gentiles in the Old Testament, is taken away by the Death of Christ (Eph. 2: 14. He is our peace, who hath made both one, and hath broken down the middle wall of partition betweene us, &c. Matt. 28: 19.) and that the promise made to Abraham is true (Gen. 22: 18. In thy seed shall all the Nations of the Earth be blessed. Rom. 4: 11, 12, 16, 17. I have made thee a Father of many Nations.) so that there is a world of the Elect given out of the world. Joh. 17: 6. Rom. 11: 12. Their fall is the riches of the world. vers 15. The casting away of them, is the reconciling of the world.

Quest. 32. *Obj.* Matt. 11: 22. Come unto me, all ye that are weary, and heavy laden.

*Answ.* He meaneth all that *hunger and thirst after Righteousness.* Matt. 5: 6. that feeble their sins with David. Psal. 38: 5. Sick ones. Matt. 9: 12, 13. *The whole need not a Physician, but they that are sick, &c.* Such are not all, but they that are given him of the Father. Joh. 6: 37. *All that the Father giveth me, cometh unto me.*

Quest. 33. But if the Lord hath loved them from Eternity, what need then was there of Christs satisfaction?

*Answ.* Without Christs satisfaction, or any respect to the same, the Elect have no Reconciliation with God. Rom. 8: 33, 34. *Who will condemne? It is Christ that died;* and 5: 10. *We are reconciled to God by the death of his Sonne.* They have indeed been in favour with God from Eternity. Eph. 1 4, 5. *He hath chosen us in him before the foundation of the world, &c.* 2 Tim. 1: 9. Yet nevertheless so, that Christ was to satisfy the Justice of God for their sins. Rom. 3: 24, 25.

Quest. 34. Where is it written that Christ died for the Elect believers?

*Answ.* Rom. 8: 33, 34. *Who shall lay any thing to the charge of Gods Elect? &c. It is Christ that died.* Rev. 5: 9. Matt. 1: 21. *His people.* Tit. 2: 14. *a peculiar people.* Hebr. 2: 17. Act 20: 28. Eph. 5: 25. *his Church.* Joh. 10: 12, 15. *his sheep.* Hebr. 13: 20. Joh. 3: 15, 16.

Quest. 35. But are the other here expressly excluded?

*Answ.* Although not in express words, yet the words *People, Church, Sheep, &c.* doe sufficiently give it to understand.

Quest. 36. Is God then not Unmercifull and unjust?

*Answ.* No. For he oweth not his grace to the others. He may doe with his own what he will. Rom. 9: 18, 20, &c. So then he hath mercy, on whom he will have mercy, and whom he will be hard-  
 35. neth, &c. Augustines words are remarkable: *If they were all  
 36. redeemed, it would be concealed what is to be given and rewarded  
 37. to sin for the sake of Gods Justice; but if none were redeemed, it  
 38. should not appeare what is bestowed by grace.*

Quest. 37. Is God then the cause of the condemnation of those that are lost?

*Answ.* No; but their sinnes. Joh 3: 36. *He that believeth not the Son, shall not see life.* [Belg. He that *disobeyeth* the Sonne, &c.] Matt. 25: 41, &c.

Quest

**Quest. 38.** *Well, must we not trouble ourselves at this / that so many shall perish?*

*Ans.* No. But *strive to enter, &c.* See Luk. 13: 23, 24. and Apocrypha: the 4. booke of Ezr. 9: 13. *We are bound to give God thanks alway for you (brethren) because God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit and belief of the Truth.* 2 Thes. 2: 13.

**Quest. 39.** *If Believers onely are saved / must not then the little childzen of those that are in Covenant / not having yet actuall faith / be excluded?*

*Ans.* No. But by Gods promise, and by vertue of the Covenant are they saved. Gen. 17: 7. *And I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.* Matt. 19: 14. *Suffer little children and forbid them not to come unto me; for of such is the Kingdom of Heaven.* 1 Cor. 7: 14. *Now are your children holy.*

The XXI. Question.

**What is true Faith?**

*Ans.* It is not onely a certaine knowledge, whereby I surely assent to all things, which God hath revealed unto us in his Word (a), but also an assured trust (b) kindled, in my heart by the holy Ghost (c), through the Gospel (d), whereby I repose myself upon God, being assuredly perswaded, that remission of sinnes, everlasting Righteousness and life, is given not to others onely, but to me also (e), and that freely, through the mercy of God, for the merit of Christ alone (f).

(a) Iam. 2: 19. (b) Hebr. 11: 1, 7. Rom. 4:

18, 19, 20, 21. and 10: 10. Eph. 3: 12. Hebr. 4: 16.

Iam. 1: 6. (c) Gal. 5: 22. Matt. 16: 17. 2 Cor. 4:

13. Joh. 6: 29. Ephes. 2: 8. Phil. 1: 19. Act. 16: 14.

(d) Rom. 1: 16. and 10: 17. 1 Cor. 1: 21. Act. 10:

44: and 16: 14. (e) Rom. 1: 17. and 5: 1. Gal.

3: 1. and 2: 16. (f) Eph. 2: 8. Rom. 3: 14. and

5: 19. Luk. 1: 77, 78. CATE-

CATECHIZING.

§ Of Faith.

Quest. 40. *Wherefoze is here treated of Faith?*

*Ans.* For that it is a meanes whereby we are made partakers of the Saviour. Also because without Faith, the Reconciliation spoken of in the Gospel, brings no profit.

Quest. 41. *What signifieth the word Faith?*

*Ans.* Sometimes fidelity and constancy in performing promises made, and is ascribed to God. Rom. 3: 3. *Shall their unbelief make the Faith of God of none effect?* To men; 1 Tim. 5: 12. *Having damnation, because they have cast off their first Faith.* Sometimes the belief whereby one assenteth and holdeth for true any ones words and promises, being a *Credulity*, even as it is also here taken thus, comprehending the *vertue* of Faith (Rom. 10: 17. *So then Faith cometh by hearing.* Eph. 2: 8. *Faith is the gift of God.* 1 Pet. 1: 7 *The triall of your Faith.*) and the act of the same, whereby a Man receiveth the Word of God, with a firme assent and confidence. Rom. 4: 20, 21. *He staggered not at the promise of God through unbelief, but was strong in Faith, giving glory to God.*

Quest. 42. *What difference is there betwixt Knowledge, Conjecture and Faith?*

*Ans.* Knowledge is to know something from principles, from precedent causes. *Conjecture* is to imagine to ones self something from uncertain causes, almost as it were sure, which may be true as soone as false, and false as soone as true. *Faith* is to know a thing good and true, and to have knowledge of certaine propositions and conclusions, yielding to them for the testimony of him that tells us something.

Quest. 43. *What is sometimes also improperly meant by Faith?*

*Ans.* The Christian Doctrine which must be believed. Act. 6: 7. *A great company of the Priests were obedient to the Faith.* Gal. 1: 23. *He which persecuted us in times past, now preacheth the Faith which once he destroyed.* 1 Tim. 1: 19. *Some have suffered shipwrack of Faith;* and 4: 1. *Some shall depart from the Faith.* Tit. 1: 13. *That they may be found in the Faith.* Any principall point of Doctrine. Rom. 14: 22. *Hast thou Faith? Have it to thyself before*

*before God.* Especially the Doctrine of the Gospel, opposed to the Lawe. Rom. 3: 31. *Doe we then make voyd the Lawe through Faith? God forbid.* Gal. 3: 23. *Before Faith came, we were kept under the Lawe.*

Quest. 44. *Of which kind of Faith asketh the Catechisme?*

Ans. Not of all kind of Faith; but onely what is a true Faith.

Quest. 45. *What is this Faith called in Scripture?*

Ans. 1 Tim. 1: 5. *Faith unfained.* Gal. 5: 6. *working by love.* 1 Theff. 1: 3. *The worke of Faith.* Tit. 1: 1. *The Faith of Gods Elect.* Tit. 1: 3. *The common Faith, that was once delivered to the Saints.* Jude vers 3.

Quest. 46. *Is there then also a not saving Faith?*

Ans. Yes. It is called an *Historicall*, a *Temporary*, and a *Faith of Miracles.*

Quest. 47. *What call pou an Historicall Faith?*

Ans. Not that which believeth onely the *History*, but which holdeth for true all that God revealeth in his word in generall, with a bare knowledge. As all hypocrites believe thus, and also the Devils. See Rom. 14: 22. Act. 8: 13. *Simon himself believed also;* and 26: 27. *King Agrippa believest thou the Prophets? I know that thou believest.* Jam. 2: 14, 19. *Thou believest that there is one God; thou dost well; the Devils also believe, and tremble.* Which is in Jam. 2: 20. called a *dead Faith.*

Quest. 48. *What is the Faith of Miracles?*

Ans. It is 2 Conviction and assurance by Gods revelation or promise of some miraculous effect, which God will worke by us. Matt. 17: 20. *If you have Faith as a graine of mustard seed, you shall say unto this mountaine, Remove hence to yonder place, &c.* and 21: 21. Mark 11: 21. 1 Cor. 13: 2. *Though I have all Faith, so that I could remove mountains, and have not Charity, I am nothing.* But this affords nothing to Salvation. See Luk. 10: 17, 20. with 1 Cor. 13: 2. and Matt. 7: 22.

Quest. 49. *What is a Temporary Faith?*

Ans. A knowledge of, and consent to the Doctrine of the Gospel, being accompanied with confession, and some gladness, yet but lasting for a time. Matt. 13: 21. Mark 4: 16, 17. Luk. 8: 13. *They on the rock are they, which when they heare, receive the word with joy, and these have no roote, which for a time believe, and in time of temptation fall away.* Which joy ariseth not out of a sense of



of Gods grace, but out of the Novelty, profite or pleasantness of the Doctrine.

Quest. 50. *How many members hath saving Faith?*

Ans. Three: Knowledge, Assent, and Confidence, or Assurance.

Quest. 51. *By what phrases are these three members commonly distinctly propounded?*

Ans. By these: *To believe a God; To believe God; and to believe in God.* The first is to believe that God is, as we believe a Holy Catholick Christian Church, that is, That there is such a one. The second is to grant and believe that which God hath revealed, as True. The third is to confide in God.

Quest. 52. *Is this Difference allwayes to be found?*

Ans. No. For to believe in God is also sometimes not to trust in him, but onely to assent. Joh. 2: 23. *Many believed in his Name when they saw the miracles which he did. But Jesus did not commit himself unto them; and 12: 42. Nevertheless among the chief Rulers also many believed on him, but because of the Pharises, they did not confess him.* And againe to believe a God, and to believe God is to trust in him, not onely to assent. Gen. 15: 6. Rom. 4: 3. *Abraham believed God, and it was counted to him for righteousness.* Hebr. 11: 6. *He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seeke him.*

Quest. 53. *By what is Faith first described?*

Ans. That it is a knowledge/ saith the Catechisme.

Quest. 54. *Whence prove you this?*

Ans. From Isa. 53: 11. *By his knowledge shall my righteous servant justify many.* Joh. 6: 69. and 17: 3. *This is life eternall, that they may know thee the onely true God, and Jesus Christ whom thou hast sent.* Col. 1: 9, 10. and 2: 2. and 3: 10. 1 Joh. 4: 16. *And we have knowen and believed the love that God hath to us.* 2 Tim. 1: 12. *I know whom I have believed.* For without knowledge we can neither have Love, nor Confidence.

Quest. 55. *Is this knowledge uncertaine/ deccitfull/ and doubtfull?*

Ans. No. The Catech. saith: *It is a certaine knowledge.* For it respecteth Gods word. *Faith cometh by hearing, and hearing by the Word of God.* Rom. 10: 17. *who cannot lye.* 1 Sam. 15: 29. Tit. 1: 2. and is distinguished from Conjectures and Sciences, and demonstrations from the Nature & properties of

of things, not relying upon naturall reasons, nor sayings of men.

Quest. 56. *Is knowledge here perfect and equally great in all?*

Ans. No. 1 Cor. 13: 9. *We know in part, and we prophecy in part.* Rom. 12: 3.

Quest. 57. *What say the Papists?*

Ans. That Faith is better defined by Ignorance.

Quest. 58. *What doe they call that Faith?*

Ans. *Implicite Faith* (being as a Mappe or Sea-card rowled up, with which one cannot doe any good upon a journey) or the Smiths Faith, who being asked: what he believed? answered; *That which the Church believeth*: and againe being asked what the Church believed? he answered; *That which I believe*, without knowing what either he or the Church believed; contrary to 1 Pet. 3: 15. *Be alwayes ready to give an answer to every man that asketh you a reason of the hope that is in you.* Col. 3: 16 *Let the word of Christ dwell richly in you, and in all wisdom.* Habak. 2: 4: Rom. 1: 17. *The just shall live by Faith.* Which yet among the Papists is propounded to Laicks and simple women for an example and Imitation.

Quest. 59. *Is it not good to trust in a Teacher that will pawne his own Soule for you?*

Ans. No. Isa. 9: 19. *No man shall spare his Brother.* Ezek. 3: 20. *When a righteous man doth turn from his righteousness, &c. he shall die, &c. but his blood will I require at thy hand.* Luk. 6: 39.

Quest. 60. *Obj. Of him that knoweth much/ shall be much required/ therefore it is better not to knowe?*

Ans. 2 Thess. 1: 8. *He shall in flaming fire render Vengeance on them that know not God.* 2 Pet. 3: 5.

Quest. 61. *Obj. Ignorance is the Mother of Devotion.*

Ans. It is the Mother of Errour. Matt. 22: 29. *Ye erre not knowing the Scriptures.* Gal. 4: 8. *Then when ye knew not God, ye did service unto them which by Nature are no Gods.* Joh. 16: 3. *These things shall they doe unto you, because they have not known the Father, nor me.*

Quest. 62. *Must it then be here/ as the Remonstrants will have it/ that we must receive nothing but what sound reason approveth/ rejecting what it judgeth to be strange or farre from Divine Wisdom and Justice?*

Ans.

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*Ans.* No. For reason is no rule of Gods word, forasmuch as it is fallible. Reason not being able to comprehend *the wherefore* of that which God revealeth, must renounce its judgement, or else it should master the Faith; and in this sense we might graunt an *Implicite Faith*.

Quest. 63. What must be added to this knowledge?

*Ans.* An assent; saith the *Catechisme*: Whereby I surely assent to all things which God hath revealed unto us in his word.

Quest. 64. What understand you here by an Assent?

*Ans.* The judgement of reason, holding all propositions as true, and approving all promises as good, which are made of God. Hebr. 11: 1. *Faith is the substance of things hoped for, and the evidence of things not seene.* Rom. 4: 18, 19, 20, 21. *Who believed in hope against hope, &c. and he staggered not at the promise by unbelief, &c.* Joh. 3: 33. *He that receiveth his testimony, hath set to his seale that God is true.* 1 Tim. 1: 15.

Quest. 65. Is this Assent/ following after knowledge/ so necessary?

*Ans.* Yes. For else knowledge is vaine and hurtfull, as appeareth in scoffers, contemning the divine Truth acknowledged.

Quest. 66. What doth this Faith assent unto?

*Ans.* To all that God hath revealed in his word/ saith the *Catech.* Col. 1: 5. The word of Truth. Act. 24: 14. *Believing all that is written in the Lawe, and in the Prophets.* Joh. 20: 31. *These things are written, that ye may believe that Jesus is the Christ.* Else we make God, who cannot lie (Tit. 1: 2.) a Liar. Joh. 3: 32, 33. Nothing besides that word, (Deut. 4: 2. *Ye shall not add unto this word, which I command you, neither shall you diminish ought from it.* 1 Cor. 4: 6. *That ye might learne in us, not to think of men above that which is written*) as the *Papists* deale with their Traditions. Mens Authority affords here no certainty. Psal. 116: 11. *All men are Liars.*

Quest. 67. What else is yet needfull in the true saving Faith/ to distinguish it from the Temporary/ Historicall/ and Faith of Miracles?

*Ans.* The *Catech.* saith: An assured trust kindled in our heart by the H. Ghost/ &c. that remission of sinnes/ ever-  
lasting righteousness and life is given not to others onely/  
but

„ but to me also/ and that freely through the mercy of God/  
 „ for the merit of Christ alone.

Quest. 68. Is it then not sufficient/ that I believe Christ  
 is the true Saviour?

Ans. No. For the Devils believe that also. Jam. 2: 19.

Quest. 69. How prove you/ that such a certaine assurance,  
 trust and confidence may have place in Faith?

Ans. From Rom. 4: 21. Abraham being fully perswaded, &c.  
 and 5: 2. and 8: 38. Eph. 3: 12. In whom we have boldness and ac-  
 cess with confidence by the Faith of him. Col. 2: 2. Hebr. 3: 6. and  
 4: 11, 16. Let us therefore come boldly unto the throne of Grace; and  
 10: 22. with a true heart, in full assurance of Faith; and 11: 1.  
 1 Joh. 2: 28. and 3: 19, 21. Joh. 16: 33. Matt. 9: 2. And thus a  
 little Faith, Doubtings, and Fears are opposed to Faith, &c. Matt.  
 14: 31. O thou of little Faith, wherefore didst thou doubt? and 21:  
 21. Mark 11: 23. Rom. 4: 20. He staggered not at the promise of  
 God through Unbelief. Jam. 1: 6. That he pray in Faith, nothing wave-  
 ring.

Quest. 70. What is it that this Assurance begetteth?

Ans. The Catech. saith: That not to others onely/ but  
 „ also to me/ &c.

Quest. 71. But may one have such a speciall knowledge  
 and assurance / namely that Christ with his benefits is be-  
 stowed upon us?

Ans. Yes. Gal. 2: 20 Christ liveth in me, and the life which I  
 now live in the flesh, I live by the Faith of the Sonne of God, who loved  
 me and gave himself for me. 1 Tim. 1: 15, 16. I obtained Mercy, &c.  
 3 Tim. 4: 8. There is laid up for me a Crowne of righteousness, &c.

Quest. 72. Yea/ but seeing this is said of Paul, may other  
 Believers have this speciall assurance and Self-appling  
 knowledge?

Ans. Yes. Rom. 4: 18, 23, 24. Now it was not written for his  
 sake alone, that it was imputed to him, but for us also, to whom it shall  
 be imputed; and 8: 35, 38. Phil. 3: 9, 10, 11, 15. 2 Tim. 1: 12.  
 Psal. 103: 3, 4, &c. 1 Tim. 1: 15, 16. Act. 26: 28. Joh. 1: 12. Rom.  
 5: 17. For they have like precious Faith with them. 2 Pet. 1: 1. The  
 Apostles also comfort them with the same comfort, wherewith they  
 themselves were comforted of God. 2 Cor. 1: 4. They must say:  
 I believe.

Quest. 73. But because the same is not written of any one  
 in

in particular, for example: *Thou John, Peter, etc. hast remission/ etc. may you then be assured yourself?*

*Ans.* We must from the generall, concerning all believers, fetch for ourselves a firm conclusion. 1 Tim. 1: 15, 16. *This is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world, to save sinners, of whom I am chief.*

Quest. 74. Which is the principall object/ to which Faith hath respect?

*Ans.* The promise of the Gospel concerning the remission, of sin/ everlasting Righteousness and Salvation/ saith the Catechisme.

Quest. 75. How prove you that there are such promises in the Old and New Testament?

*Ans.* In the Old Testament. Psal. 32: 1, 2, 5. *Blessed is he whose transgression is forgiven, whose sin is covered, &c. and 51: 3, &c. Blot out my transgressions, &c. and Psal. 103: 3, &c. and 130: 3, 4. There is forgiveness with thee, that thou mayest be feared. 114: 1: 18. and 53: 11. Dan. 9: 17, 24. Hof. 2: 19. In the New Testament. Mark 16: 16. *He that believeth, and is baptized shall be saved. Luk. 24: 47 Joh. 3: 15, 16, 18. and 5: 24. He that heareth my word, and believeth in him that sent me, hath everlasting life, &c. Act. 10: 43. To him beare all the Prophets witness, that every one that believeth in him, shall receive remission of sinnes; and 13: 38. and 15: 11. and 26: 18. Rom. 3: 24, 25. and 4: 24, 25. and 10: 8, 9, 10. 1 Cor. 1: 29, 30. Gal. 2: 16, 20. and 3: 8, 9, 13, 14. Phil. 3: 9, &c. 1 Joh. 1: 9. and 5: 11, 12.**

Quest. 76. May we also receive the promises of temporall blessings?

*Ans.* Yes. 1 Tim. 4: 8. *Godliness is profitable unto all things, having the promises of the life that now is, and of that which is to come.* But we must assure ourselves, that the same shall be made good upon this condition, namely when, how farre, and as much as they are good for us.

Quest. 77. But when this Confidence and Assurance of Faith is not so found in Gods childzen / is there then no saving Faith in them?

*Ans.* God Forbid. For Faith hath its degrees. It is sometimes weak. Matt. 6: 30. *O ye of little Faith;* and 14: 31. Mark 9: 24. *I believe, Lord, help mine unbelief.* And sometimes strong. Rom. 4: 20. *He staggered not at the promise of God through Unbelief, but was strong*

*strong in Faith.* Sometimes in *Temptations* the operations of Faith are not so well felt. Psal. 42:3,4. and 77:8,9,10. *Will then the Lord cast off for ever, and will he be favourable no more? &c.* Also in sins against *Conscience*. Psal. 51:13,14. *Cast me not away from thy presence, and take not away thy H. Spirit from me, &c.* But a weake and imperfect faith is yet a true Faith; no less than a sick and weake man, is a true man. And these weak-believers comforteth the Lord in Isa. 42:3. *He shall not breake the bruised reede, &c.* Matt. 5:6. But the *Catech.* here describeth Faith in its perfection.

Quest. 78. **What teach those of Popery in this point?**

*Ans.* That Faith is rather an uncertain Hope, than a sure and strong Confidence. That believers may well hope the best, but not be confident: According to their common lesson: *Three things there are that trouble my minde: The first that I the grave must finde; The second troubleth me more yet, That I know not the time of it; The third above all troubleth me, That I know not where I must be.* See the contrary 2 Cor. 5:1. *For we know that if the earthly house of this tabernacle be dissolved, we have a building of God, &c.* 1 Joh. 3:2. *Beloved now are we the Sonnes of God, &c. We know that when he shall appeare, we shall be like unto him.* See Qu. I. Our Doctrine is accursed by the Council of Trent.

Quest. 79. **But when a devout Papist lyeth upon his Death-bed, must they not much trouble him with Christ and confidence in his Death and passion?**

*Ans.* No. They speake of him indeed, but most of making a Confession to the Priest, of taking in God, of being anointed, and then presently of having a Wax-candle by him, with a Crucifix in his hand, of building a Chappel or Cloisters, of ordaining many Masses for his Soule, of commanding Vigilies and other superstitious fopperies.

Quest. 80. **But is not this particular application a boldness and meere presumption?**

*Ans.* No. Matt. 9:2. *Sonne be of good cheere. Thy sinnes are forgiven thee.* Luk. 18:14. *This man went down to his house justified rather than the other.* 1 Tim. 1:15,16. *I obtained Mercy.* Gal. 2:20. *Christ loved me, and gave himself for me.* It is onely an humble Obedience, for that we doe only believe, but trust not in ourselves. 1 Cor. 15:57. *Thanks be to God, which giveth us the Victory through our Lord Jesus Christ.*

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Quest.

Quest.81. May every one applie this to himself / and assure himself of it?

Ans. No impenitent stout and willfull sinners, but the weary and heavy laden. Matt.11:28. See Psal.42:2,3. Isa.55:1. He every one that is athirst, come ye to the waters. Joh.7:37. Luk.18:13. But the Publicane, standing as farre off, would not so much as lift up his eyes unto Heaven, but smote upon his breast, saying: God be mercifull to me a sinner. And these may assure themselves, and apply those generall promises made unto the penitent, particularly to themselves, as being such.

Quest.82. Is this certaintie of Assurance, that God will forgive us our sins / built upon our workes and merits?

Ans. No. Tit.3:4,5. Not by workes of righteousness which we have done, but according to his mercy he saved us, &c. but as the Catech. saith: Is given to me freely through the mercy of God / for the merit of Christ alone. Rom.3:23,24 We are justified freely [Belg. for nothing] by his grace, by the Redemption which is in Christ Jesus. Eph.1:7. In whom we have Redemption through his blood, the forgiveness of sinnes according to the riches of his grace. See Qu.LX.

Quest.83. From whence cometh this Faith?

Ans. The Catech. saith: The H. Ghost worketh it.

Quest.84. Have we it then not of ourselves / as a fruit of our free will?

Ans. God forbid. It is Gods worke. Joh.6:29,44,65. and gift. Eph.2:8. See Matt.16:17. Act.16:14. The Lord opened the heart of Lydia, that she attended to the things that were spoken of Paul. Phil.1:29. To you it is given [Belg. given of grace] for the sake of Christ, not onely to believe in him, but also to suffer for him. Heb.12:2. Jesus the author and finisher of our Faith.

Quest.85. Where is this especially written of the Holy Ghost?

Ans. 1 Cor.12:9. To another Faith is given by the same spirit. 2 Cor.4:13. We having the same spirit of Faith. Gal. 5:22. The fruit of the spirit is Faith, &c. 1 Joh.4:13. By the H. Ghost is the understanding enlightened with knowledge, inclined to consent, and a strong confidence is excited and sealed in the will and upon the heart. Ephes.1:13,18. We are sealed with that holy spirit of promise.

Quest.

**Quest. 86.** Why is this peculiarly ascribed to the Holy Ghost?

*Ans.* Hereby the other persons are not excluded, as hath been heard. But this is peculiarly spoken of the H. Ghost, for that he effecteth this Faith *immediately*, and feedeth and strengtheneth it in the hearts of the faithfull. 1 Joh. 3: 24. *Hereby we know, that he abideth in us, by the spirit which he hath given us.* See Quest. LXV.

**Quest. 87.** What meanes useth the H. Ghost?

*Ans.* The Catech. saith: **The Gospel.**

**Quest. 88.** How prove you that?

*Ans.* Rom. 1: 16. *The Gospel is the power of God unto Salvation unto every one that believeth;* and 10: 8, 14, 15, 17. *So then Faith cometh by hearing, and hearing by the word of God.* 2 Cor. 3: 8. Gal. 3: 2, 5. See Qu. LXV. By the Lawe the H. Ghost worketh knowledge of sin. See Qu. III. *By the Gospel the word of Salvation* (Act. 13: 26.) knowledge of Redemption, and an assurance that sins shall be forgiven us. See Qu. XIX.

**Quest. 89.** Where is Faith placed / or which is the Seat of it?

*Ans.* The Catech. saith: *In the heart.* Rom. 10: 9, 10. *With the heart man believes unto Righteousness.* Act. 8: 37. *If thou believest with all thine heart.* So farre forth as it is a Knowledge and consent, it is in the understanding; but so farre forth as it is a Confidence, it is in the heart.

**Quest. 90.** What thinke you of the opinion of the Socinians and Remonstrants, who new-coin Faith into a woꝝk of Evangelicall Obedience?

*Ans.* It is false and absurd. Faith looketh onely upon Evangelicall promises. Mark 1: 15. *Repent ye, and believe the Gospel.* Rom. 10: 8, 9, 10. But the obedience of life upon the commands. Matt 23: 37, 38. *Thou shalt love the Lord thy God, &c. This is the first and great Commandement.* Rom. 13: 8, 9, 10. Faith upon Christs merits. Obedience upon our own workes. Faith looketh or seeketh life out of itself. Phil. 3: 9. *That I may be found in him, not having mine own Righteousness which is of the Lawe, but that which is through the Faith of Christ.* Obedience in itself. Workes are from Faith, not faith from workes. 1 Tim. 1: 5. *The end of the Commandement is Love, &c. Out of Faith unfained.* Gal. 5: 6. *Faith which worketh by Love.* The promises of eternall life are



ordinarily propounded upon condition of Faith, not of the Obedience of workes. Mark 16: 15, 16. *He that believeth shall be saved.* Joh. 3: 16. Rom. 10: 9, 10. The faithfull also have certaine hope of eternall life, not from the Obedience of workes, but from Faith. Rom. 5: 1, 2, 3. *Therefore being justified by Faith, we have peace with God through our Lord Jesus Christ.* Heb. 11: 1. Although workes as fruits and demonstrations of Faith are not excluded. Matt. 5: 16. Jam. 2: 18, &c. *Shew me thy Faith by thy workes, &c.*

### The XXII. Question.

**What then is necessary for a Christian to believe?**

*Ans.* All that is promised in the Gospel (a), which the Articles of the Apostles Creed, being the Catholick and undoubted Christian Belief, teach us in one Summe.

(a) Joh. 20: 31. Matt. 18: 20. Mark 1: 15.

### CATECHIZING.

#### § Of the Articles of the Faith.

„ Quest. 91. **What then is necessary for a Christian to believe?**

„ *Ans.* All that is promised us in the Gospel / saith the Catech.

Quest. 92. **Where is this written?**

*Ans.* Mark 16: 15, 16. *Preach the Gospel to all Creatures. He that believeth shall be saved.*

Quest. 93. **Is there no more to be believed than that which is promised in the Gospel?**

*Ans.* The generall object of Faith is the whole word of God. 1 Cor. 4. 6. *Not to thinke above that which is written.* But the proper and speciall thing which justifying Faith looketh upon, are those things which are promised in the Gospel Mark 1: 15. To speake properly the precepts of Repentance and new Obedience

dience are not propounded to us in the Gospel for to be believed, but to be performed. Faith as a knowledge and assent looketh upon the whole word of God; as a Confidence upon the Gospel.

Quest. 94. Is not thus a cloake given to Hereticks; for they believe what is promised in the Gospel?

Ans. We deny that all Hereticks, departing from Truth in the foundation, believe all that in the Gospel is commanded to be believed or promised. So then the Arians, Socinians, &c. cannot be called right believers, for that they believe in a lessened and diminished Christ, depriving him of his Godhead. So they that will be justified by the workes of the Lawe, cannot believe the remission of Sin; and they that deny the Resurrection of the Body, receive not all the Articles of the Faith, &c.

Quest. 95. Where is the Summe of all that which is promised in the Gospel?

Ans. The Catechisme giveth us the Articles of our Catholick and undoubted Christian Faith.

Quest. 96. How is all contained in these Articles, seeing those things which we ought to doe / are not therein contained?

Ans. The XII. Articles doe onely comprehend the Summe of that which we must believe, but the X. Commandements comprehend that which we ought to doe.

Quest. 97. How doth Faith looke upon these Articles?

Ans. Faith assenteth and holdeth all for true that is comprehended in the Articles. And every Believer applyeth to himself particularly the promises of the Gospel herein contained. And at last he putteth his trust with full rest upon the Father, Son and Holy Ghost, the benefits of all which three persons, especially towards Believers, are recited in these XII. Articles.

Quest. 98. For whom are the promises of grace held forth for consolation / in the Gospel?

Ans. For all those that turne from their Evil wayes.

Quest. 99. Is it not enough to knowe the aforesaid promises / for to be accepted as a true Believer?

Ans. No indeed; but it is necessary that we receive the same with confidence of heart.

Quest. 100. Who are they that can receive the promises of the pardon of Sin / and applye them to their Soules?

*Ans.* The penitent sinners, that goe out of themselves, and seek their Salvation in *Christ*.

**Quest. 101.** *How is the apprehension of Christ / and the application of the promises of grace to the Soule of man managed or carried on?*

*Ans.* This is done by these Conclusions, relying upon Gods promises: *Christ* is promised a *Saviour* to all those that are truly converted from their finnes, and he is also their Saviour But I, by the grace of God, am converted from my finnes, to serve my God. Therefore *Christ* is promised to me for a *Saviour*; therefore he is also my Saviour.

**Quest. 102.** *What thinke you then of them that boast that they have received Christ, and yet impenitentlly continue in Sinne?*

*Ans.* They deceive themselves, and doe not receive the Lord *Iesus* but *Sathan*, and so they make their condition worse than it was in itself.

**Quest. 103.** *What then is necessary well to settle your confidence of the pardon of your finnes upon the word of God?*

*Ans.* That I diligently endeavour to feele in myself the conditions annexed to the promises of the remission of Sin.

### The XXIII. Question.

**Which are the Articles of the Apostolick Creed?**

*Ans.* I. I believe in God, the Father Almighty, Maker of Heaven and Earth.

II And in *Iesus Christ*, his only begotten Son, our Lord.

III. Which was conceived by the H. Ghost, borne of the Virgin *Mary*.

IV. Suffered under *Pontius Pilate*, was crucified, dead and buried, he descended into Hell.

V. The third day he rose againe from the dead.

VI. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty.

§ Of the Articles of the Creed.

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VII. From thence he shall come to judge the quick and the dead.

VIII. I believe in the holy Ghost.

IX. I believe the holy Catholick Church, the Communion of Saints.

X. The forgiveness of sinnes.

XI. The Resurrection of the body.

XII. And the life everlasting. Amen.

CATECHIZING.

§ Of the Articles of the Creed.

Quest. 104. Which is the Summe of that which God hath commanded us to believe?

Ans. It is contained in the XII. Articles of the Creed.

Quest. 105. Which are those Articles of the Apostolick Creed, As the Catechisme asketh?

Ans. I believe in God the Father / &c.

Quest. 106. Why are the speciall points of the Belief of our Christian Religion called Articles?

Ans. For that the same points of Doctrine are divided into certaine Articles, or little members, in the Summe of our Faith, to fit the simple.

Quest. 107. Are there just twelve, for that they were put together by the Apostles, being twelve in number?

Ans. This is not sure.

Quest. 108. Well! Are they not therefore called a Symbolum of the Apostles, for that every one hath brought an Article, and so made up the XII. before Paul was converted / and they were departed asunder?

Ans. No. But that it is a Summe and short compend of the Apostolicall Doctrine, drawn out of their writings by Apostolicall men. And if any yet will believe the contrary, what will they say to this; that in some Symbolums the Article of Christs buriall is not found, in others the Article of his Descending into Hell, which, they say, was added by Thomas? But also the phrase: He descended into Hell, and the Name of Catholick Church, as being

not usuall in the writings of the Apostles, give us sufficiently to understand, that it is not composed of the Apostles. Hereunto may be added that the *Apostles* have propounded other short *compendiums* of Faith, of which mention is made 2 Tim. 1: 13. *Hold fast the forme of sound words.* Hebr. 6: 1, 2. *The principles of the Doctrine of Christ, &c. The foundation of Repentance from dead workes, and of Faith towards God, &c.*

Quest. 109. **Why are they exprest by the word Symbolum?**

Ans. This word signifieth a badge or Cognizance. Now as Souldiers in Warre by a Marke are discerned from others, so is this also brought into use here, that the *Confessours of Evangelicall Truth* might by these *Articles* of the Faith be discerned from enemies and other *Sefts*.

Quest. 110. **Why are they called Articles of the Christian Faith?**

Ans. For that they altogether agree with the *Doctrine*, and the things of *Christ*.

Quest. 111. **Why are they called Articles of the Catholick or generall Faith?**

Ans. For that there is but one true Faith of all Believers, although they be scattered all over the whole world, or of whatsoever state, *condition* or age they might be. So there is *one Lord, one Faith, one Baptisme.* Eph. 4: 5. And so is it *Catholick or generall*, as that which is believed *over all, alwayes, and of all.*

Quest. 112. **Why is this Faith called undoubted?**

Ans. For that it comprehendeth a short compend of the *Doctrine*, which is given of God 2 Tim. 3: 16 *who cannot lye, being a faithfull saying, and worthy of all acceptation.* 1 Tim. 1: 15. *a sure word.* 2 Pet. 1: 19. So that the Believers also receive it *with full assurance of Faith.* Hebr. 10: 22. *as being of things which are most surely believed among them.* Luk. 1: 1.

Quest. 113. **Are these XII. Articles thus formally witten in the Old or New Testament?**

Ans. No. For they are no *part* of H. Scripture, they were never found therein in this same forme.

Quest. 114. **Are they not as well a part of it, as the Lords Prayer and the X. Commandements?**

Ans. No. For they are not so *dictated* and inspired by the Spirit of God.

Quest.

Quest. 115. How then must we consider them?

Ans. Not as infallible *Canons* or rules and principles of our Faith, but as *Extracts* and *Conclusions*, which borrow all their Certainty from the *Principles* or beginnings.

Quest. 116. May we then say that it is a humane writing?

Ans. Yes. For it is not written of the *Apostles* by the Spirit, having consequently no divine authority.

Quest. 117. Is it then no more to be esteemed than the writings which are now printed every day?

Ans. Yes. Much more, as coming nearest unto the divine, out of which it is taken almost word for word, owned, approved and confessed by the true Church in all times, and without doubt composed of *Apostolicall* men.

Quest. 118. May we have such Formes after the times of the Apostles?

Ans. Yes. 2 Tim. 1: 13. *Hold fast the forme of sound wordes, which thou hast heard of me, in Faith and Love which is in Christ Jesus.* And so we bind ourselves in the formes of *Unity*, that all things may be done decently, and in order. 1 Cor. 14: 40. Whereas otherwise it goeth even as when there was no King in Israel, every one did what was right in his own eyes. Judic. 17: 6. And so can erroneous spirits doe likewise.

Quest. 119. May we then propound these XII Articles unto men?

Ans. Yes. To be thereby confirmed, that we stand with them in the Unity of the Faith.

Quest. 120. From whence thinke you that these Articles are taken and at first composed?

Ans. From the forme of Baptisme. Matt. 28. *In the Name of the Father, and of the Son, and of the H. Ghost;* the which of the Ancients is called the first *Symbolum*, the rule of Faith and Truth; and is adorned and honoured with many other glorious appellations.

Quest. 121. What moveth you to receive this Creed?

Ans. It is credible that this is thus framed for a learner, as sheweth the singular number of the first person confessing. For they that desired Baptisme, were asked every one for himself: *What believest thou?* Whereupon then every one answered for himself: *I believe in God.* See of such Catechizing a famous

example in the history of Philip and the *Æthiopian*. Act. 8: 37: See, here is water; what doth hinder me to be baptized? And Philip said: If thou believest with all thine heart thou mayest. And he answered and said: I believe that Jesus Christ is the Son of God, &c. And he baptized him. And Peter seemes to have respect to this 1 Pet. 3: 21. The like figure whereunto, even Baptisme, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the Resurrection of Jesus Christ. But in the Lords prayer we say: Our Father.

Quest. 122. Are these XII. Articles of the Faith a prayer?

Ans. No; but onely a Confession and Profession of the Faith.

Quest. 123. Is it then well said of parents to their children: Pray your Belief?

Ans. No. For alas those people doe not yet know what it is to pray to God, and to speak to the Church.

Quest. 124. How then shall we inform these simple people?

Ans. We must tell them, that God in the X. Commandments speaketh to us, and we speak to God in Prayer; we also in the Confession of Faith, to men and the Church.

Quest. 125. Are there more Symbola or forms of Faith given out in old times/ after this?

Ans. Yes. Of the foure Generall Councils, as of *Nice*, of *Constantinople*, of *Ephesus*, of *Chalcedon*, and also of *S. Athanasius*. In these the Fathers have more fully explained this *Symbolum* of the *Apostles*.

Quest. 126. Why is this done?

Ans. That, *Heresies* growing together with the Church, Christians might the easier understand and keep the foundation of Christianity thus briefly comprehended That they might also have a rule, by which they should examine Doctrines, and distinguish themselves thereby from *Hereticks*, as by true marks. And thereby *Arius*, *Macedonius*, *Nestorius*, *Eutyches* were opposed. To this end doe even now a dayes the *Confessions*, *Catechismes*, *Canons* yet serve, as being nearer Explications

Quest. 127. What shall this *Symbolum* serve us for?

Ans. I. To the ignorant and simple people it will be a short compend of the *Evangelicall* Doctrine. 2 Tim. 1: 13. II. It will be a rule or measuring-line by which all writings

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must be examined. 1 Joh. 4:1, &c. Beloved, Believe not every spirit, but prove the spirits, whether they be of God, &c. So that it is well called of Augustine; *A simple, short, and compleat Epitome of our Faith, that the simplicity of it might serve the dulness of the hearers, the shortness for the memory, the fullness and perfection, for Doctrine.*

Quest. 128. *How prove you that it serves as a rule against Errours?*

Ans. For example, Take Popery. There they teach, that the Pope is the most holy Father, and God; Item, a Creatour of the Almighty Creatour, against the first Article. That Christ is not onely the Son of the Father, but also of the Masse-Priests, who with five wordes make him by thousands. He is not onely conceived by the Holy Ghost, but by the Wafer-Baker; he suffered not onely under Pontius Pilate, but daily in the Masse / he is eaten of Men, dogs, rats, and wormes. He cannot ascend to Heaven, nor sit at the right hand of God, for they put him in many places in their litle Sacrament-closets. That these and other things are false, the XII. Articles of the Faith doe teach the most simple. Their Doctrine also goeth against the Operation of the Holy Ghost. For they make themselves also believers by their own power, and the Pope maketh them Holy. And it is against the Remission of sin, that gifts of grace, Absolutions and Indulgences, are obtained from the tooles of Rome and the Fathers Confessours, in quality of Judges. Against the same is it also, that we cannot be sure of remission of sin and Salvation, &c. And also against other Errours.

Quest. 129. *Doe not then the Papists wrong us / that they cry downe our Doctrine as new / being first got up by Luther?*

Ans. Yes. For we receive the XII. Articles of the Faith, even according to the best Explication of the foure first generall Councells. Our Faith is also built upon the foundation of the Apostles and Prophets. Eph. 2: 20.

Quest. 130. *What becometh then every Christian to doe / that desireth to be partaker of Eternall Salvation?*

Ans. I. Rightly to learne these Articles of the Faith. II. Firmly to believe them. III. Rightly to understand them. IV. to apply to himself, all and every one of these Articles of the Faith.



The VIII. Lords day.  
The XXIV. Question.

**Into how many parts is this Creede divided?**

*Ans.* Into three parts. The first is of God the Father, and the Creation. The second of God the Son, and our Redemption. The third of God the H. Ghost, and our Sanctification.

# CATECHIZING.

The first Article.

*Of the Deity; and of the Father and Creation.*

**Quest. 1.** Of what points hath been hitherto treated in the second part of the Catechisme?

*Ans.* I. Of the Mediatour on the VI. Lords day. II. For whom he is, namely for Believers, on the VII. Lords day.

**Quest. 2.** What is treated of on this Lords day?

*Ans.* I. The division of the *Articles* of the Faith, in Question XXIV. II. The Explication of the first Article. Quest. XXV.

**Quest. 3.** How are the Articles of the Faith divided?

*Ans.* The *Catech.* saith: Into three parts.

**Quest. 4.** Is this division according to Scripture?

*Ans.* Yes. It is found almost in the like manner. 2 Cor 13: 13. The grace of our Lord Jesus Christ, and the Love of God, and the Communion of the H. Ghost. Tit. 3: 4, 5, 6. Rev. 1: 4, 5, 6. Grace be unto you, and peace from him that is and was, and is to come, and from the seven spirits which are before his throne

**Quest. 5.** Can you further prove that this Division is good?

*Ans.* Yes. For the whole knowledge of this *Symbolum*, is either of God, or of his workes. In that of God, is comprehended the Unity of the Divine Essence, the Trinity of persons, and

and their Inclination to us-ward. The workes are either of *Creation* (in which is contained *Preservation* and *Government*) or of *Redemption*, or of *Sanctification*. Otherwise the Division may be made thus: I. Of God. II. Of the Church. Because the whole *Christian* Doctrine is nothing else but an Explication of the Covenant of *Grace*, which God hath set up with his Church by the Mediatour.

**Quest. 6. Why is Creation ascribed to the Father/ and why is he put the first?**

**Ans.** I. In respect of the Originall. For the Father is as the fountaine of the Deity, and of all divine workes; therefore all things are said to be of him. 1 Cor. 8: 6. Joh. 5: 19. II. In respect of revelation. III. Of distinction.

**Quest. 7. Is then the Father alone the Creatour/ excluding the Son and H. Ghost?**

**Ans.** No. See Psal. 33: 6. Joh. 1: 3. *All things are made by the word, and without him, was not any thing made that was made.* Col. 1: 16. *By him are all things created.* Hebr. 1: 10. *Thou Lord in the beginning hast laid the foundation of the Earth, and the Heavens are the work of thy hand.* Gen. 1: 2.

**Quest. 8. Is the Son alone the Redeemer/ not the Father nor the H. Ghost?**

**Ans.** Not onely the Son. 1 Tim. 4: 10. Tit. 3: 5. *God our Saviour hath saved us, &c. by the renewing of the H. Ghost.* 1 Cor. 6: 11.

**Quest. 9. Why then is it onely ascribed to the Son?**

**Ans.** For he hath onely assumed the *humane Nature* (Joh. 1: 14. *The word was made flesh.* Gal 4: 4. *made of a woman*) and hath performed the work of *Redemption* immediately in the same, or without other meanes. Act 20: 28. Tit. 2: 14. *Who gave himself for us, &c.*

**Quest. 10. Is the H. Ghost alone the Sanctifier?**

**Ans.** No. 1 Thess. 5: 23. *The God of peace sanctifie you wholly.* 1 Cor 1: 30. *Christ is made unto us Sanctification.*

„ **Quest. 11. Why then saith the Catechisme: Of the Holy Ghost and our Sanctification?**

**Ans.** For that he by an *Immediate Operation*, or without meanes, sanctifieth the hearts of the Elect unto *Eternall life*. 1 Cor. 6: 11. *ye are sanctified, &c. by the spirit of our God.* Joh. 3: 5. *Berne againe of water and of the spirit.* 2 Cor. 3: 18. *We are chan-*  
ged

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ged after the same Image, from glory to glory as by the Spirit of the Lord.

Quest.12. What rule use Divines in the Consideration of the workes of God?

Ans. They speak of the workes of God **Inward** and **Outward**. They call them **Outward** workes of God, which God performeth, out himself, about the Creatures. These are *communicable*, that is, common to all the three persons in the Deity. The **Inward** workes, or *internall* and *immanent*, are *incommunicable*, as for *Example*: That the Father is of himself, and hath begotten the Son, which neither belongeth to the Son, nor to the Holy Ghost. The *Incommunicable* property of the Son is, that he is from everlasting begotten of the Father. The Holy Ghost hath the divine Essence from the Father, and from the Sonne, by an eternall and incomprehensible procession, and that is his *Incommunicable* Property. Psal. 2: 7. *Thou art my Son, this day have I begotten thee.* Joh. 1: 18. *The onely begotten Son which is in the bosom of the Father;* and 15: 26. *The comforter whom I shall send from the Father, namely the Spirit of Truth, which proceedeth from the Father.* Gal. 4: 6. *God hath sent forth the Spirit of his Sonne.* But although the Outward workes are common, indivisible and communicable, yet they are distinguished in their order of Operations. Then, even as the Father is from none, he worketh from none but from himself; The Son is of the Father; Therefore he worketh from the Father, and the Father through him. The H Ghost is from the Father and the Son, therefore he worketh from them both, and they both through him. The following speciall phraes of Scripture teach this. 1 Cor. 8: 6. *But to us there is but one God; the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.* Joh. 5: 19. *The Son can doe nothing of himself, but what he seeth the Father doe; For what things soever he doth, these also doth the Sonne likewise.* Hebr. 1: 2. *by whom he also made the world.* Joh. 1: 3. Colof. 1: 16. Joh. 15: 26.

## § Of God and the divine Attributes of God.

Quest.13. Which is the first Article?

Ans. I beleieve in God, There must the Sense stoppe first.  
And

And this is as a *Summe* of all other *Articles*, which treat of God, which are put afterwards as a larger Explication of the same.

Quest. 14. *Is there then a God?*

Ans. Among Christians this ought not to be drawn into dispute, nor the arguments of Atheists must not be propounded before the *simple*, least the Devil take *occasion* by their Corruption to trouble their understandings, and to amaze them with such ungodly thoughts.

Quest. 15. *Is it then not lawfull to treat of this matter?*

Ans. Yes. For there can be no more profitable matter invented than to speake of God. God is our Salvation, and him we must enjoy. But herein no man must thinke above what he ought to thinke, that he may not be swallowed up of the Majesty of God. For no where is it more dangerous to erre, no where is any thing more profitable to be found, no where doe we search with more labour; so that it is even dangerous to speake of this word, *God*.

Quest. 16. *Whence is it proved/ that there is a God?*

Ans. From *Nature* and from *Scripture*. The Catechisme saith: *That God hath revealed himself in his Word.*

Quest. 17. *How from Nature?*

Ans. From the Inscription of the common notions (as they speake in Schooles) in mans understanding. Job 32:8. *But there is a spirit in Man, and the Inspiration of the Almighty giveth them understanding;* and 38: 36. Joh. 1: 9. Rm. 1: 19. *For that which may be known of God is manifested in them. For God hath shewed it unto them;* and 2: 15. *The Gentiles therefore shew the worke of the Lawe written in their hearts, their Consciences also bearing witness, and their thoughts the meane while accusing or excusing one another.* Hence the terrours of Conscience, even in the most wicked, and in Tyrants, as *Caligula, Nero, &c.* II. From the beholdidg of created things. Psal. 19: 2. *The Heavens declare the glory of God, and the firmament sheweth his handy worke.* Rom. 1: 20. *The invisible things of him from the Creation of the world are clearly seene, being understood by the things that are made, even his Eternall power and Godhead.* Isa. 40: 21, 22. III. From the Government of all things. To this the Apostle hath respect. Act. 14: 17. *Although he hath not left himself without witness, in that he did good, and gave us raine from Heaven, &c.* and 17: 26, 27, 28. *He is not farre from every one of us. For in him we live, &c.* From hence it is that the bookes of *Plato, Aristotle, Tully, Seneca*, and the *Heathen Poets* are

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are found all over enterwoven and sewne with heavenly sentences, and favouring of God, and by all Nations, some ceremonies and tokens of Gods service. The Devils also believe that there is one God. Jam. 2: 19.

Quest. 18. Who are they that deny/ that Men know by Nature/ that there is a God?

Ans. The Socinians, that they may the better uphold their terrible opinion of the Mortality of the Soule.

Quest. 19. Obj. Psal. 14: 1. The foole hath said in his heart there is no God.

Ans. That is said of those, who shew in practise by their life, as if there were no God; saying the same also, yea seeking and labouring with all their might to obtaine this, that they may quietly believe that there is no God; but it is not said there, that they have obtained it. They scoffe indeed at the Doctrine of Gods Providence, as if he did forsooth punish the good, reward the Evil, but they cannot obtaine a full quietness of minde. In the Schooles they are called Atheists in Practise and indirectly, not directly in theory or speculation.

Quest. 20. Can we know God from Nature unto Salvation/ as Father, Son, and H. Ghost?

Ans. No. But onely from Scripture. Joh. 1: 18. No Man hath seene God at any time. The onely begotten Son, which is in the bosome of the Father, he hath declared him. Matt. 11: 26, 27. No Man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveale him; and 16: 17. Flesh and blood hath not revealed this unto thee, but my Father which is in Heaven. The Naturall knowledge is, that they might be without excuse. Rom. 1: 20. The Supernaturall is unto Salvation, (Joh. 17: 3. This is eternall life, that they may know thee the onely true God and Jesus Christ whom thou hast sent) speaking of the Trinity, Redemption, &c. (of which Nature knoweth nothing) and also doth much more gloriously declare that which by Nature may be known.

Quest. 21. How describe you God?

Ans. It is easier to say what he is not, then what he is. For he is incomprehensible. Yet so as he revealeth himself, God is an eternall, simple, unchangeable, infinite, living, all-wise and all-mighty Essence, distinguished into three Persons, Father, Son, and H. Ghost, being of himself, and cause of all that being and good

good that is in the Creatures. See touching this for Explanation. 1 Tim. 1: 17. *The King Eternall, Immortall, Invisiblle, the onely wise God*; and 6: 15, 16. *The blessed and onely Potentate, the King of kings, and Lord of lords, who onely hath Immortality, and dwelleth in a Light which no man can approach unto.*

Quest. 22. *From what places shew you that God is one in Essence?*

Ans. From the Old Testament. Deut. 6: 4. *Hear O Israel; The Lord our God is one Lord*; and 32: 39. Psal. 86: 10. Isa. 44: 6. and 45: 21. and 46: 9. From the New Testament. Mark 12: 29, 32. 1 Cor. 8: 4. *We know that there is no other God but one.* Eph. 4: 6. *One God and Father of all*; 1 Tim. 2: 5. *There is one God.*

Quest. 23. *Doth Reason also teach the same?*

Ans. Yes. There can be but one Infinite; but one cause of all; but one highest good; but one Omnipotent; but one most perfect, &c.

Quest. 24. *Is God onely One in his bare name?*

Ans. No; but in very deed. For although many are called Gods in Heaven, as the Angels. Psal. 8: 6. Psal. 97: 7. Hebr. 1: 6. In hell, the Devils. 2 Cor. 4: 4. On Earth, Idoles. Exod. 20: 3. Jer. 10: 11. Magistrates. Exod. 21: 6. and 22: 9, 28. Psal. 82: 1. Joh 10: 34, 35. *Moses*. Exod. 4: 16. and 7: 1. *Antichrist*. 2 Thess. 2: 4. *The belly*. Phil. 3: 19. Yet we have but one God. 1 Cor. 8: 4, 5. Not in will, or concord and consent, but in Nature and Essence. Deut. 6: 4. So One, that he is alone, and no other besides him. Deut. 32: 39. *See now that I, even I am he, and there is no God with me, &c.* 1 Chron. 17: 20. Isa. 44: 6. Hos. 13: 4. Joel 2: 27. Psal. 18: 32. 1 King. 8: 60.

Quest. 25. *Why are these befoze named called Gods?*

Ans. The Angels by reason of the Excellency of their Nature, Power and Wisdom, and for their High Office. *Magistrates*, for the worthiness of their Office, being in Gods stead. The *Devils*, for their great power over Man and other Creatures by Gods just judgement. The *belly*, for mens too great care of it. *Idoles*, for the Opinion of Men. *Antichrist* exalting himself by pride.

Quest. 26. *May we use the word Essence speaking of God/ seeing it is not read in Scripture in so many letters?*

Ans. Yes. For we find either that of which it was originally, as Exod. 3: 14, 15. *I am that I am.* Rev. 1: 4. *He that is and was and is to come.* As *Jehovah*; as if one should say: *The Essence that is*

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of itself; or the like, as Gal.4: 8. 2 Pet.1: 4. Nature. Phil.2: 2.  
Forme or Likeness.

Quest.27. What meane you by the Divine Essence?

Ans. The true Godhead itself. Col.2: 9. whereby the Lord God is, that he is. The Divine Nature, or the *Deity*. Rom.1: 20.

Quest.28. Why is God called an Essence?

Ans. I. In respect of himself, because he is from Everlasting from himself. II. In respect of all things, because he giveth being to all things.

Quest.29. Whence know we the Essence of God?

Ans. I. From the Names. II. From the Attributes.

Quest.30. How manyfold are Gods names?

Ans. I. From his Essence, *Jehova*. Exod.3: 14. Rom.1: 4,8. II From his Power and Sufficiency. *ElSchaddai*. Job5: 17. *Allmighty*. Paul expresseth the Power. Act.17: 28. In him we live and move, and have our being. Rom.11: 36. Of him, and through him, and to him are all things. We passe by other names, by reason of the unskillfullness of the simple in the language.

Quest.31. Obj. The Socinians and Vorstius prove, that the Name *Jehova* is imparted to the Creatures. Exod.17: 15. To the Altar. Ezek.48: 35. To Hierusalem.

Ans. I. That is contrary to Exod.3: 15. Isa.42: 8. I am the Lord, that is my name, and my glory will I not give to another. II. It is an improper manner of speaking, for that they were tokens of Gods presence and protection, as Sacramentall signes beare the Name of the thing signified. For the *Israelites* would thereby intimate that God is their Banner, that is, that they ascribed the glory of their Victory to the Lord, and for a testimony of this was this Altar built. And the Name of that City should not be the Lord, but the Lord is there.

Quest.32. What call you the Attributes of God?

Ans. To speak properly there are no attributes in God. For there is nothing in God, that is not God himself; but so are they called, which God ascribeth to himself in his word, to meet with the weakness of our understandings. Exod.34: 6,7. The Lord, the Lord God mercifull and gracious, long-suffering, and abundant in goodness and in Truth.

Quest.33. Doe we then not divide the Essence of God/ when we apprehend in God any different attributes?

Ans. No. But this we doe according to the weakness of our capacity.

capacities. Our understanding is so weak and narrowe, that it cannot comprehend the *unmeasurable*, but by way of *composition* and *division*. The Attributes of God cannot be separated asunder. For they are one and the same with the Essence. Gods goodness is nothing else but the good God himself. The Wisdom of God is nothing else but the wise God himself; and so forth.

Quest. 34. Whence take you this difference?

Ans. I. From the workes of God. II. From the difference, which God himself propoundeth in his word, when he revealeth himself to us according to our Capacity.

Quest. 35. How are the Attributes of God distinguished and divided?

Ans. Into *Incommunicable* and *Communicable*.

Quest. 36. Can then the Attributes of God be communicated to the Creatures?

Ans. The *Arians* of old held this, maintaining that the power of creating, was communicated to the Son of God as a Creature, and now a dayes the *Ubiquitists*, maintaining the *Omnipresence* of the Body of *Christ*; but it is contrary to the word of God. For I. The attributes of God are God himself, not distinct from his Essence. 1 Joh. 4: 8. *God is Love*. II. If one of the Attributes be communicated, they are all communicated, then the Creature should be the Creatour. III. It is against Gods word. 1 Sam. 2: 2. *There is none holy as the Lord*. Matt. 19: 17. *There is none good but One, that is God*; 1 Tim. 1: 17. *The alone wise God*; and 6: 15, 16 *The blessed and onely Potentate, and who onely hath Immortality, dwelling in the light, which no man can approach unto*. IV. God distinguisheth himself also by them from the *Idoles* and other *Creatures*. Isa. 40: 22. and 44: 6, 7. *I am the first, and I am the last, and besides me there is no God. And who as I shall call? &c.* and 46: 9, 10. *I am God, and there is none else. I am God, and there is none like me, declaring the end from the beginning*.

Quest. 37. What then doe you say in all this?

Ans. Some are *Incommunicable*; for that nothing of them is or can fall in any Creature, in any manner or likeness, but are the same with the simple Essence of God, Infinite in the Infinite one. The other are *Communicable* in something, for that such like are created in the Creatures in a certaine analogy or proportion. But so farre forth as they are in God, and in that manner as they are in God, can they not be communicated to the Creatures.



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tures. What perfection there is in them, is ascribed to God in an  
infinite, excellent and glorious manner, but all Imperfection is  
farre removed from God. Hence are these *phrases* whereby we  
call God, *Holiness, Righteousness, &c.* Man onely *holy, righteous, &c.*

Quest. 38. Which doe you call the Incommunicable?

Ans. Simplicity, Infiniteness or Omnipresence, Immortality, Perfection, Eternity, and Omnipotency.

Quest. 39. What is Simplicity?

Ans. That by which the *Essence* of God is without any composition or setting together of parts, matter, or accidents. Which is proved I. From 1 Joh. 4: 24. *God is a Spirit.* He is *Jehovah*, of himself. Exod. 3: 14. II. He is called 1 Joh. 1: 5. *The light in which is no darkness.* 1 Joh. 4: 8, 16. *God is Love.* Joh 5: 26. he is said, *To have life in himself.* See 1 Tim. 6: 15, 16. III. All that is compounded is compounded of some body, and is later than the parts of which it is compounded. All this hath no place in God.

Quest. 40. Obj. In God is but one Essence, and yet many Decrees.

Ans. This is onely true, if you consider the *Objects* about which the Decrees of God are exercised. For with one hath he decreed to create the world, with another to uphold it, to restore fallen sinners, &c.

Quest. 41. Can we then not feele God with hands / or see him with eyes? Job 19: 26. I shall in my flesh see God.

Ans. No. Joh. 4: 24, &c. *God is a spirit.* Luk. 24: 39. *A spirit hath not flesh and bones, as ye see me have.* Thus can we not see the Soule of Man, nor the Angels in their spirituall substance, but in assumed bodies, as in the *Old Testament*, and more clearly in the *New Testament.* Job speaks in ch. 19: 26. of his *Redeemer Christ Jesus*, in the humane Nature. So then the phrases of God are sometimes after the manner of men, according to our capacity, but must be taken up of us so as it becometh God.

Quest. 42. Wherein is God Omnipresent?

Ans. Not onely in his Power, as *Vorstius* and others thinke, but in his *Essence* in Heaven and on Earth, by all Creatures. Jos. 2: 11. *The Lord your God is God in Heaven above, and in the Earth beneath.* 1 King. 8: 27. *But will God indeed dwell upon Earth? Behold the Heaven and Heaven of Heavens cannot containe thee, &c.* Psal. 139: 7, 8. *If I ascend up to Heaven, thou art there, &c. Or if I*

*make*

*makes my bed in the grave, thou art there, &c.* Isa. 40: 12, 22. and 66: 1. Jer. 23: 23. It appeareth out of his Providence. Act. 17: 28. *In him we live and move, and have our being.* Hebr. 1: 3. Prov. 15: 3.

Quest. 43. *Obj.* Psal. 115: 3. Our God is in Heaven.

*Ans.* I. Yet believers are also Gods *Temple* in whom he dwelleth. 1 Cor. 6: 16. Therefore God is not onely in Heaven. II. He is said to be in Heaven, for that he manifesteth his glory to be there. Act. 7: 49. *The Heaven is my throne, and the Earth my footstool.*

Quest. 44. *Is not God then defiled with the defilements here below?*

*Ans.* I. Much lesse than the beames of the Sunne or the Moone or Starres, with a Dunghill. II. Gods *Essence* is not mingled with these things, much lesse than the Soule with the defilements of the body.

Quest. 45. *Is then God to be considered onely as Omnipresent with all Creatures?*

*Ans.* No. But also as *absolute* and infinite. *His greatness is unsearchable.* Psal. 145: 3. 1 King. 8: 27. *But will God indeed dwell on the Earth? Behold, the Heaven and Heaven of Heavens cannot containe thee.* Job 11: 7, 8.

Quest. 46. *Is God be every where/ why then doe Believers lift up their Eyes and Hands to Heaven?*

*Ans.* For that God most revealeth his glory there. And therefore *Daniel* praying looked towards Hierusalem, for that God there most of all manifesteth the tokens of his grace. Hereby they shew also their desires, loosening themselves from the Creatures, to be with God in that place.

Quest. 47. *What is Immutability in God?*

*Ans.* That by which he cannot be changed, neither in himself nor out of himself. Not according to his *Essence*, as some *Anabaptists* hold the Divine Nature of the Son to be changed into the Humane. Exod. 3: 14. *I am that I am.* Psal. 102: 26, 27, 28. *The Heavens and the Earth they shall perish, but thou shalt endure, &c. Thou art the same, and thy yeares shall have no End.* 1 Tim. 1: 17. *The Immortall.* [Belg. *The Imperishable.*] and 6: 16. *Who onely hath Immortality.* Jam. 1: 17. *With whom is no variableness, neither shadowe of turning* Rom. 1: 23. Not by his Will and Counsell, as *Vorstius* will have it, and his followers. It

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appeareth 1. From Num. 23: 19. Isa. 46: 10. *My Counsell shall stand, and I will doe all my pleasure.* Mal. 3: 6. *I am the Lord, I change not.* Rom. 11: 29. Hebr. 6: 17, 18. *God willing to shew the immutability of his Counsell, &c.* II. If he should change, then it would be either for better or for worse. But neither of the two hath place in the All-wise and good God. III. He should either change by defect of wisdom or of power, but both is against Scripture. Job 28: 2, 3. Isa. 40: 14. *Wish whom tooke he Counsell, and who instructed him, &c.* Rom 9: 19. *who hath resisted his will?*

Quest. 48. *Obj.* Gen. 6: 6. Then it repented the Lord that he had made Man upon Earth. 1 Sam. 15: 11. It repenteth me that I have set up Saul to be King.

*Ans.* This is spoken of God after the manner of men, as appeareth from Num. 23: 19. *God is not the Son of Man that he should repent.* It is then no change in Gods affection, but in the Effect, yet according to his Decree and Counsell. So then there are severall changes in the things of that God, who yet himself never changeth.

Quest. 49. *Is god perfect?*

*Ans.* Yes; and that in a more glorious manner than we can comprehend. Gen. 17: 1. Psal. 16: 2. Matt. 5: 48. *Be ye therefore perfect as your Father which is in Heaven is perfect.* Act. 17: 28. Rom. 11: 36. *For of him, and through him, and to him are all things, to whom be glory for ever.* Jam 1: 17. *Every good, and every perfect gift is from above from the Father of lights.* He hath in himself perfectly all that is good or blessed, in the highest degree.

Quest. 50. *Obj.* God will be glorified.

*Ans.* Not to be made more glorious in himself, but to make us happy.

Quest. 51. *Obj.* Prov. 16: 4. The Lord hath made all things for himself.

*Ans.* Not to greaten himself, or to make himself more perfect, but to communicate himself.

Quest. 52. *Is God Eternall?*

*Ans.* Yes. Jer. 10: 10. *The Lord is an Everlasting King.* 1 Tim. 1: 17. *The King Eternall,* Rom. 1: 20. *his Eternall power,* and 16: 26. *of the everlasting God.* Gen 21: 33.

Quest. 53. *Is he onelp so Eternall that he shall have no End?* as the Angels & Elect, and eternall life and death are eternall

*Ans.* No. But without beginning and without Ending.

Psal.

**Psal. 90: 2.** Before the mountains were brought forth, or ever thou hadst formed the Earth; from everlasting to everlasting thou art God. **Prov. 8: 22.** **Isa. 43: 10.** and **44: 6.** I am the first, and I am the last, and besides me there is no God. **Rev. 1: 8.** **Act. 15: 18.** **Psal. 48: 15.** and **102: 26.**

**Quest. 54.** Is time eternall?

**Ans.** No. Times and ages are created of God.

**Quest. 55.** Is Gods Eternity without change / succession or subsequency, and altogether equall?

**Ans.** Yes. It appeareth I From **Psal. 102: 26.** with **Hebr. 1: 11, 12.** Thou remainest, &c. Thou art the same. **Hebr. 13: 8.** **Rev. 1: 8.** Who is, and was, and is to come. **Exod. 3: 14.** **Psal. 2: 7.** To day have I begotten thee. II. From the Simple Nature of God, III. From Gods Immutability. IV. All things are present from Eternity before Gods Omniscience without mutation.

**Quest. 56.** Is Life ascribed to God?

**Ans.** Yes. **Deut. 32. 40.** I live for ever. **Psal. 138: 47.** The Lord liveth; and **84: 3.** **Jer. 23: 36.** **Dan. 4: 34.** **Hos. 1: 10.** **2 Cor. 6: 16.** Ye are the Temple of the living God. **1 Thes. 1: 9.** How ye turned to God from Idols, to serve the living God. **1 Tim. 6: 17.** **Rev. 15: 7.** God who liveth for ever and ever.

**Quest. 57.** How is this life in God?

**Ans.** In a most simple and perfect manner, infinitely and immutably; wherefore also he is called Immortall. **1 Tim. 1: 17.** By this Life is Gods Essence active.

**Quest. 58.** Is there also an Omnipotency in God / by which he can doe all things what he will?

**Ans.** Yes. **Gen. 17: 1.** I am the Almighty God, and **18: 14.** and **28: 3.** and **35: 11.** and **115: 3.** But our God is in the Heavens, he hath done whatsoever he pleaseth. **2 Cor. 6: 18.** Saith the Lord Almighty. **Phil. 3: 21.** **Rev. 4: 8.** and **19: 6.**

**Quest. 59.** Can God doe more then he will?

**Ans.** Yes. It appeareth from **Matr. 3: 9** and **19: 26.** With God all things are possible; and **26: 53.** Or thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve Legions of Angels. **Luk. 1: 37.** Nothing is impossible with God. **Eph. 3: 20.** **Jer. 32. 17.**

**Quest. 60.** Is God not tired in labouring?

**Ans.** No. **Isa. 40: 28.** Hast thou not known? hast thou not heard, that the everlasting God the Lord, the Creatour of the ends of

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the ends of the Earth, fainteth not, neither is weary? Psal. 33. 9.  
Gen 1: 6.

Quest. 61. Obj. Gen. 2: 2. God rested on the seventh day from all his workes.

Ans. It is spoken after the manner of men, for that he hath ceased to create new sorts of things.

Quest. 62. Can then God doe all things?

Ans. All things which be not contrary to his Nature. 2 Tim. 3: 13. He cannot deny himself. Num. 23: 19. Tit. 1: 2. God cannot lie. Hebr. 6: 16. Rom. 1: 23. 1 Tim. 1: 17. The God Immortall. [Belg. The Imperishable God, or Incorruptible.] and 6: 16. who onely hath Immortality. God cannot make that which is done, undone; for he cannot overthrow his Truth. He cannot sin; for he is the Holy one. God cannot create another God; for then he himself could not be infinite. God cannot make two contradictions, both true together; for he cannot deny his Truth. Therefore it is but badly argued of the Papists and Lutherans in the point of the Sacrament: God can, therefore it is. The Sun cannot produce darkness, much less God any thing against his perfection.

Quest. 63. Is God Omniscient?

Ans. Yes. Hebr. 4: 13. There is no Creature that is not manifest in his sight, &c Joh. 21: 17. Lord, thou knowest all things. 1 Joh. 3: 20. God is greater than our hearts, and he knoweth all things. Psal. 94: 9. Jer. 17: 10. Is the Lord search the heart, and prove the reins. Isa. 40: 13, 14, 28. Rom. 11: 33. God alone is Omniscient. Isa. 41: 23. Rom. 16: 27. The onely wise God.

Quest. 64. What call you the Knowledge of God?

Ans. Such as whereby he knoweth himself in himself, and all things out of himself, possible, contingent, necessary, generall and speciall, by himself, altogether, infinitely, certainly, perfectly. Himself. Matt. 11: 27. No Man knoweth the Son, but the Father, and no Man knoweth the Father, but the Son. Joh. 1: 18. 1 Cor. 2: 10. The Spirit searcheth all things, even the deep things of God. Other things. Job 28: 24. and 147: 4, 5. He telleth the number of the Starres, and calleth them all by their names. Psal. 56: 9. Matt. 10: 30. But the very haire of your head are all numbered.

Quest. 65. Doth not God need to reason / to overlap / to search and inquire / according to the places, Gen. 18: 21.

I will

*I will goe downe now and see, &c. and 22: 12. Now I know that thou fearest God.*

*An.* These things are spoken of God after the manner of men.

**Quest. 66.** *Doth God know all the thoughts of men?*

*Answ.* Yes. Gen. 6: 5. 1 King. 8: 39. *Thou, even thou knowest the heart of all the children of men.* Psal. 7: 9. *The righteous God tryeth the hearts and reines.* Psal. 90: 8. and 94: 11. and 139: 4. Rom. 8: 27. Rev. 2: 23. Matt. 12: 36. Jer. 17: 10. Act. 1: 24. *Thou, O Lord, which knowest the hearts of all men;* and 15: 8.

**Quest. 67.** *Doth God also know the things which are not/ and which shall not come to passe?*

*Answ.* Yes. For he knoweth the Infiniteness of his power. Matt. 3: 9. *God can even out of these stones raise up children to Abraham;* and 26: 53.

**Quest. 68.** *Doth God also know things that are done accidentally/ and those contingent future things/ which depend upon the will of man?*

*Answ.* Yes. We confirm the first, against the Socinians and *Vorsius*, from Exod. 21: 13. *God delivered him into his hands.* Whom? Mark that in Deut. 19: 5. *When a man goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a stroke with the axe to cut downe the tree, and the head slippeth from the helve, and lighteth upon his neighbour that he die.* Prov. 16: 33. *The lot is cast into the lap; the whole disposing thereof is of the Lord.* The second appeareth from all the Prophecies concerning Pharaoh, & Cyrus, the Prophecies of Daniel, of the calling of the Gentiles; of Antichrist, of the destruction of Jerusalem, the fall of Peter, Judas treason, &c. Joh. 14: 29. *Now have I told it you before it come to passe, that when it is come to passe ye might believe.*

**Quest. 69.** *Obj. The Devil also knoweth things to come.*

*Answ.* He knowes nothing certaine, but gesseth at it; his Oracles or counsels were equivocations. They have spoken of future things out of Gods word amongst the Heathen, as the Oracles of the Sybilles, they can also subtilly foresee future effects from externall causes.

**Quest. 70.** *Is Gods knowledge a Cause of future things?*

*Answ.* No. For so should God be the cause of himself. II. He should be the cause of Evil, and of falshood. III. Then should also infinite things come to passe, for he knowes them. But he worketh all things according to the counsell of his will. Eph. 1: 11. Psal. 115: 3.

**Quest.**

**Quest. 71.** How doth God know things possible, sozasmuch as these that are not, noz shall not be/ and consequentl<sup>y</sup> are a Nothing / have no possibilit<sup>y</sup> of being in themselves?

**Ans<sup>w</sup>.** All their possibilit<sup>y</sup> is from God, for that he can, will and doe those things, and thence it is that he knoweth them, for that he knoweth his power and his will.

**Quest. 72.** Hath God a will?

**Ans<sup>w</sup>.** Yes. Plal. 115: 3. Rom. 9: 18, 19. He will have mercy on whom he will have mercy, &c. Who hath resisted his will. Eph. 1: 11. Who worketh all things according to the counsell of his own will. Isa. 14: 27. and 46: 10. Jam. 1: 18. Of his own will begat he us, by the word of Truth; and 4: 15. According to this he willett freely and immutably his glory as the end, and all other things as means to that end, working himself, or permitting. Isa. 48: 11. For mine owne sake, even for mine own sake will I doe this. Prov. 16: 4. The Lord hath made all things for himself. Rom. 11: 36. God willett himself and his glory necessarily or immutably. But the things out of himself freely. Rom. 9: 18. 1 Cor. 12: 11. Dividing to every man severally as he will.

**Quest. 73.** Willett God also the Evil?

**Ans<sup>w</sup>.** Not the evil of Sin, as such. Plal. 5: 5. Thou art not a God that hast pleasure in wickedness. Act. 14: 16. Habak. 1: 13. Jam. 1: 13. Yet he willett the permitting of it. Plal. 81: 13. I have given them up to their own hearts lust, and they walked in their own Counsells. Act 14: 16. God willett not indeed the evil of punishment, so farre forth as it is the affliction of the Creature, but so farre forth as it is a worke of his Justice, and an execution of his judgements. Rom. 9: 22. God willing to shew his wrath, and to make his power known, &c. Amos 3: 6. Isa. 1: 24. I shall avenge myself of mine enemies. Prov. 1: 26.

**Quest. 74.** How manifold is the will of God?

**Ans<sup>w</sup>.** One onely. For all his Decrees are eternall and unchangeable, yet in respect of divers Objects and manners whereby the same is explained unto us, is it manifold; but then we speak improperly.

**Quest. 75.** How call you that?

**Ans<sup>w</sup>.** One revealed, and another secret will of God. Deut. 29: 29. Secret things belong unto the Lord our God, but revealed things belong unto us and our children. Act 1: 7. It is not for you, to know the times or the seasons, which the Father hath put in his owne power.

**Quest.**

Quest. 76. What distinction else is there?

Ans. The will of the Precept. Psal. 40: 8. Matt. 12: 50. *Whoever shall doe the will of my Father.* Joh. 7: 17. Rom. 12: 2. 1 Thess. 4: 3. *This is the will of God, even your Sanctification.* 1 Joh. 2: 17. The will of his good pleasure. Isa. 46: 10. *My Counsell shall stand, and I will doe all my pleasure.* Psal. 115: 3. *He hath done whatsoever he pleased.* Rom. 9: 19. Eph. 1: 11. According to the first, God willeth of men that they doe the good and leave the Evil, &c. and that is proposed to them in precepts in the Lawe and in the Gospel, and in promises of life and blessing, and threatnings of Death and the Curse upon the disobedient. Mic. 6: 8. *He hath shewed thee, O man, what is good, and what requireth the Lord of thee, but to doe justly, and to love mercy, and to walk humbly with thy God.* According to the second, he hath decreed to doe and to permit in and upon man that which he will, be it to Salvation or be it to Damnation. Matt. 11: 25. *Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* Even so Father; for so it seemed good in thy sight.

Quest. 77. Are not these contrary one to another.

Ans. No. They are exercised about severall objects. In the first, God sheweth what he will that the rationall Creature must doe. For this is about Man, inasmuch as he is rationall. The second, what God will doe upon the Creature; for about this, as such, is that exercised.

Quest. 78. Is there not in God a precedent and a consequent will/ as the Remonstrants will have it?

Ans. No. Then should the will of God depend upon the will of man, God should wish something that should not be done. For by this Tenet God should first will life and sufficient means for the same, without respect of the good or evil use of the will. Afterward considering the ill use of grace, he should will the contrary. It is repugnant to the perfect Nature of God.

Quest. 79. Because these Attributes are given to God after the manner of powers and faculties, is nothing ascribed to God after the manner of Affections or Dispositions?

Ans. Yes. Goodness. Luk. 18: 19. *None is good save one, that is God.* Grace; and by this is meant either the gracious favour of God. Gen. 6: 8. *Noah found grace in the Eyes of the Lord;* or the gift coming forth out of grace. Joh. 1: 17. Eph. 4: 7. To every



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every one of us is given grace, according to the measure of the gift of  
Christ. *Mercy*; 2 Cor. 1: 3. *The Father of Mercies*. Psal. 111: 4.  
*Justice*; and it is taken for Constancy in promises and threat-  
nings. Psal. 143: 1. 1 Joh. 1: 9. *He is just to forgive us our sinnes.*  
For a recompense in punishing; 2 Thess. 1: 6. Rom. 1: 32. *Anger*.  
Rom. 1: 18. *Hatred*. Psal. 5: 6. Rom. 9: 13. *Long suffering*.  
Exod. 34: 6. Psal. 103: 8. *Holiness*. Exod. 15: 11. 1 Pet. 1: 16,  
Isa 5: 16. and 6: 3.

Quest. 80. Since the Divine Essence and all the Attributes  
of the same are perfect in the highest degree / is there also a  
perfect Blessedness ascribed to God?

Ans. Yes. Jude vers 25. *Glory and Majesty, Dominion and  
Power, now and for ever.*

Quest. 81. Is it enough that you thus knowe the Truth of  
God?

Ans. No. But I believe in God; putting my trust in him,  
being assured, that he will also be such a God to me as I know  
him, unto my Salvation. Psal. 33: 12. *Blessed are the people whose  
God is the Lord*; and 144: 15.

Quest. 82. Whereunto must the true knowledge of God  
further serve you?

Ans. To carry myself so towards the Lord my God, ac-  
cording to this knowledge as he is worthy, and to comfort my-  
self with him.

Quest. 83. What learne you from hence / that the true God  
is from everlasting to everlasting?

Ans. That he can extend his rewards to Eternity, and lay  
upon me eternall joyes or paines, wherefore I must also feare  
him above all. Matt. 25: 34. *Come ye blessed of my Father, inherit  
the Kingdom, &c. v. 41. Depart from me ye cursed*

Quest. 84. What learne you from thence that the true God  
is an All-sufficient God?

Ans. That I must seeke all my content in God alone, and  
regard communion with him above all. Jer 2: 13. That no-  
thing shall be wanting to me for my Salvation. Psal. 23: 1. *The  
Lord is my Shepheard, I shall not want*; and 73: 25.

Quest. 85. What learne you from this / that the true God  
is Omnipotent?

Ans. That I must in all my necessities goe to him for help,  
and put my confidence in him. For he can help me by  
means,

meanes, without meanes, and against meanes.

Quest. 86. What learne you from this / that the true God is All-wise, and All-knowing. or Omniscient?

Ans. That I must alwayes goe to the Lord my God for counsell, and hold his counsell alwayes best, and alwayes acknowledge that for good which I cannot understand of his doings, assuring myself, that he knowes a thousand meanes to help me.

Quest. 87. What learne you from this / that the true God is All Good?

Ans. That I must love him above all, and acknowledge all as good that cometh from him, even his chastizements and punishments. That he will pardon my finnes.

Quest. 88. What learne you from this / that the true God is a jealous God for his glory?

Ans. That I must doe all things to his glory. 1 Cor. 10: 31. Whether ye eat or drinke, or whatsoeuer else ye doe, doe all to the glory of God.

Quest. 89. What learne you from this / that God is a Spirit?

Ans. That I must worship him in Spirit and in Truth. Joh. 4: 24. That he will give us spirituall good things.

Quest. 90. What learne you from his Omnipresence?

Ans. That he will help me in all places.

Quest. 91. What from his Immutability?

Ans. That his promises shall certainly be fullfilled.

Quest. 92. What from his Justice?

Ans. That he shall plead my Innocency, and maintaine my good cause, and effect it.

The XXV. Question.

Seeing there is but one onely Substance of God (a) / whp namest thou these three, the Father / the Son / and the Holy Ghost?

Ans. Because God hath so manifested himself in his word, that these three distinct Persons are that one true and everlasting God (b).

(a) Deut.

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(a) Deut. 6: 4. Isa 44: 6. and 45: 5. 1 Cor. 8: 4, 6. Eph. 4: 6. (b) Gen. 1: 2, 3. Psal. 33: 6. Isa. 6: 1, 3. and 48: 16. and 61: 1. Matt. 3: 16, 17. and 28: 19. Joh. 12: 40. and 14: 26. and 15: 26. 2 Cor. 13: 13. Gal 4: 6. Eph. 2: 18. Tit. 3: 5, 6. 1 Joh. 5: 7.

## CATECHIZING.

### § Of the Holy Trinity.

„ Quest. 93. Seeing there is but one onely Substance of  
„ God/ why namest thou these three: The Father, the Son,  
„ and the Holy Ghost?

„ Answ. Because God hath so manifested/ &c.

Quest. 94. When we speak of this matter, how is it com-  
monly called in one word?

Answ. The *Trinity*, rather than *Triplicity*, as the Germans call  
it [*Dreyfaltigkeit*] which intimateth a composition, from the  
High Dutch word [*Dreyfaltig* / whence comes *Dreyfaltig-  
heit*] which word disliked *Luther* in this matter, but not the  
*Mystery* itself, as he was slandered in *Popery*.

Quest. 95. May we prove this *Mystery* from the light of  
Nature, and from reason/ as the Lutherans report of us?

Answ. It is one thing to prove; it is another thing to ex-  
plaine and illustrate. As our Union with *Christ* is explained by a  
*Vine*, Joh. 15: by a Bride and Bridegroom. Eph. 5: Otherwise  
we say with *Christ*. Matt. 11: 26, 27. No man knoweth the Son but  
the Father, and no man knoweth the Father but the Son; and 16: 17.  
Joh. 1: 18. No man hath scene God at any time, but the onely be-  
gotten Son, which is in the bosom of the Father, he hath declared him.  
1 Cor. 3: 7. As we cannot see the light of the Sunne, but by the  
light of the Sunne, so not God also without Revelation from  
himself.

Quest. 96. May we use these words *Trinity* and *Person* in  
the Church?

Answ. Yes. The first is proved from 1 Joh. 5: 7. There are  
three that beare record in Heaven; The Father, the Word, and the  
Spirit. Matt. 28: 19. The second from Hebr. 1: 3. The express  
Image of his Person. [Belg. of his Subsistency.]

Quest.

Quest. 97. What difference is there betwixt Essence and Person?

Ans. The *Essence* signifieth the Divine Nature or Godhead absolutely, inasmuch as the same is common to the three Persons, Father, Son and H. Ghost, and whole in every one. The *Person* signifieth the Divine Nature with its certaine and speciall properties, whereby the Father, Son and H. Ghost are so distinguished from one another, that the Father is not the Son, nor the Son the Father, and the H. Ghost neither Father nor Son. The word, *Essence*, is *absolute*; the word, *Person*, is *relative*; the *Essence* is common; the *Person* incommunicable.

Quest. 98. Is a Person in this matter a statue, an accident, or a created affection / a thought / a Decree of God / or an Attribute?

Ans. None of all these. But one onely living, speciall, undivided, intelligent thing, not consisting, nor sustained or supported by another, as the humane Nature of *Christ* by the *Word* / or second *Person*. In one word: *A Divine Person is an Incommunicable Subsistency of the Divine Essence.*

Quest. 99. Is one Person part of another?

Ans. No. This is true of Mans Soule, which is no *Person*.

Quest. 100. Why call pou a Divine Person, Incommunicable?

Ans. For the distinction of each *Person* in the Deity. For one *Person* is distinguished from the other by an *Incommunicable* Property. Thus the Father begetteth the Son, and the H. Ghost proceedeth from the Father and Son; the Sonne is considered as begotten of the Father, not as begetting, as sending forth or breathing the H. Ghost; and the H. Ghost as sent forth, not begetting, nor breathing.

Quest. 101. How cleare pou this Difference somewhat more plainly?

Ans. That the Father hath the proper, the same, and the whole true Deity from none; that the Son hath the proper and the same, and the whole true Deity from the Father; and the H. Ghost from the Father and the Son. That is explained in this manner: That the Son is begotten after the manner of the Understanding; that is, even as the Understanding bringeth forth reason by itself, from out of itself and within itself without, any flowing out or dividing of the *Essence*, and yet naturally;  
and

and as the *Love* of our *selves* cometh forth, and proceedeth out of the *will*: So doth the H. Ghost. More briefly; As Reason is from the Understanding, the will from Understanding and Reason: so is the Son from the Father; the H. Ghost from the Father and the Son. Or thus: That the Father hath from all Eternity apprehended himself perfectly and begotten *the Express Image of his Person*, which is the Son. Also the Father and Son have been from Eternity powerfully affected one to another; There is the H. Ghost. Joh. 5: 26. *As the Father hath life in himself; so hath he given to the Son to have life in himself.* Hebr. 1: 3. *The Son is the brightness of his glory, and the express Image of his Person.* Joh. 15: 26. *When the Comforter is come whom I shall send unto you from the Father, namely the Spirit of Truth, which proceedeth from the Father, the same shall testifie of me.*

Quest. 102. *Is then the H. Ghost made in time from the will of another?*

Ans. No. But as the *begetting* of the Son from the Father (Psal. 2: 7. *To day have I begotten thee*) is from everlasting; so likewise is the proceeding of the H. Ghost from the Father and the Sonne, as being God by *Nature*: by vertue of *Pauls* words, Gal. 4: 8.

Quest. 103. *Is a Person compounded or put together of the Essence and an Attribute?*

Ans. No. For the *Essence* and an *Attribute* are not to be considered as a thing and a thing, but as a Singular Thing and the *Modus rei*, the manner of the thing (as they say in *Schools*) that is the *Incommunicable* property.

Quest. 104. *How doe the Persons in the Godhead agree?*

Ans. I. In the *Essence*, that every one of them hath the same wholly. II. Amongst themselves, that each of them hath not a proper and peculiar, but they all a common *Essence*, *Nature* and *Deity*, one not more ancient than another; one no more God than another.

Quest. 105. *How are they distinguished from the Essence?*

Ans. By the manner of subsistency and *personall Properties*, as to *beget*, to be *begotten*, and to *proceed*.

Quest. 106. *How doe you shew me the difference betwixt a divine Person, and a created Person, without the Godhead, as of Angels and Men?*

Ans. The Divine Persons differ onely in that they are not  
sepa-

separated one from another. Joh. 14:10. *Believest thou not that I am in the Father, and the Father in me, &c. The Father which dwelleth in me;* and 16:32. But humane Persons are separated one from another, that the one is without the other, *Gabriel from Michaël, Peter from Paul.* The divine Persons are of one and the same Essence; The other but of a like Essence. For the Divine Essence is Infinite, uncreated, indivisible, simple, whole in each of the three Persons. The humane is created, divisible, &c.

Quest. 107. *Is it ill spoken of our Church, as the Papists and Lutherans, so called / Socinians, and also Arminius falsly charge upon us; Christ is God of himself?*

Ans. No. For hereby say we not that he hath the Essence of himself. See Joh. 5:26. *As the Father hath life in himself; so likewise hath he given to the Son to have life in himself.* But because he hath that Essence which is of itself, or because he is God by that Essence, which is not begotten of itself, nor communicated. Even as then the Deity is not a Deity through and from another, but from itself; so the Son is God of himself, by that Deity, which is not of another. For there are not divers Essences, One begetting, One begotten, and a third Proceeding. There are not three Essences, but one in common to the three Persons. To be of none is the Property of the Essence; To be of another, is the Property of a Person. They have the Essentiall properties common, but not the Personal. The Son, inso much as Son, is not God of himself; but inso much as he is the true God, according to the Essence & Deity.

Quest. 108. *May I say; The Father is onely God / or the Father alone is God?*

Ans. No. For thereby I exclude the Son and the H. Ghost. But I may well say, that the Father is the onely, or the Alone God; So also the Son and the H. Ghost. Joh. 17:3. *This is life eternall; that they may know thee the onely true God, and Jesus Christ whom thou hast sent.*

Quest. 109. *How probe you the Mystery of the Trinity out of the Scriptures?*

Ans. I. That there are more than one. Gen 1:26. *Let us make man, after our Image, in our likeness;* and 3:22. *Behold the man is become as one of us.*

Quest. 110. *Obj. Were are meant the Angels.*

Ans. By no means. For man is not created in the Image of Angels.

Quest. 111. *Obj.* This is spoken of God after the manner of Kings and Princes.

*Ans.* Never doe they speake after this manner: We Emperours Charles, or We Kings Henries, as of many, in the first Person.

Quest. 112. *How prove you that there are three?*

*Ans.* The strongest proofs from the Old Testament are: Isa. 61: 1. *The Spirit of the Lord God is upon me, because the Lord hath anointed me, &c.* and 63: 9, 10. *In all their afflictions he was afflicted, and the Angel of his presence saved them, &c. But they rebelled and vexed his holy Spirit, &c.* Hagg. 2: 5, 6. *I am with you (saith the Lord of hostes) according to the word that I covenanted with you, when you came out of Egypt; so my Spirit remaineth among you.* In the New Testament. Matt 3: 16. and 28: 19. *Baptizing them in the Name of the Father, and of the Son, and of the H. Ghost.* Joh. 14: 16, 17. and 15: 26. 2 Cor. 13: 13. *The grace of our Lord Jesus Christ, and the love of God, and the communion of the H. Ghost, &c.* 1 Joh. 5: 7. *There are three that beare record in Heaven; the Father, the Word, and the Spirit, and these three are one.* Adde hereto 1 Cor. 12: 3, 4, 5, 6. Gal. 4: 6. Eph. 2: 18. Tit. 3: 4, 5, 6. Rev. 1: 4, 5. Besides this the Deity of the Son is particularly proved in Qu. XXXIII. and of the H. Ghost in Qu. LIII.

Quest. 113. *Obj.* To be one/ and to be three/ are contrary one to another.

*Ans.* To be one in *Essence* and to be three in *Essence*, or three in *persons* and one in *Person*; but not to be one in *Essence*, and three in *Persons*. For the difference in this matter, for the distinguishing of this Supernaturall point from that which is in *Nature*, ariseth from hence, that the Divine *Essence* is *infinite*, and consequently is not *multiplied* according to the *Persons*.

Quest. 114. *Is this Point of so much consequence?*

*Ans.* Of highest consequence. See Joh. 5: 23. and 17: 3. *This is life Eternall, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.* 1 Joh. 2: 23. and 5: 7, 20. Mark 16: 16. *He that believeth and is baptized, shall be saved.* He respecteth the believing in the Father, Son and H. Ghost, as appeareth Matt. 28: 19. II. We must not onely know that there is a God, but also who is he. Now the word of God revealeth the Father, Son, and H. Ghost. III. And without this knowledge have we no knowledge of the Supream cause of Salvation, nor

of

of saving grace. 1 Joh. 5: 20. *We know that the Son of God is come, and hath given us an Understanding, that we may know him that is true; and we are in him that is true, even in his Sonne Jesus Christ, &c.* 2 Cor. 13: 13. 1 Cor. 13: 1, 2, 3, 6, 11. IV. Hereby we separate ourselves from *Turkes, Jewes, Antitrinitarians.* V. It is so taught in the primitive Church. See the Creed of S. Athanasius.

Quest. 115. *May you keep brotherly Communion with them that deny this/ as Arians, Photinians, etc. Servetians, Socinians, and Remonstrants, holding this Article not fundamentall?*

Ans. By no meanes. Rom. 16: 17. *Now I beseech you brethren, marke them which cause divisions and offencas, contrary to the Doctrine which ye have learned, and avoid them.* Tit. 3: 10. *Any hereticall person after the first and second admonition, reject.*

Quest. 116. *Is there any profit contained in it?*

Ans. We say, yes; against the Remonstrants, who hold this Article not necessary to Salvation and without profit, thinking that men may knowe the will of God, and obey the commands of Christ, without the understanding of the same. I. It appeareth in Baptisme, &c. II. It serveth for the Practise of Godliness. For it is the marrow of all Godliness that we worship God so as he hath revealed himself; but that is as Father, Son and H. Ghost. III. Herein is great profit and acting of comfort. See Joh. 14: 15: 16: Especially of the H. Ghost that is remarkable, which is written of his workings in Believers. Joh. 14: 16, 17. *I shall pray the Father, and he shall give you another Comforter, that he may abide with you for ever, &c.* vers 26. *But the Comforter the H. Ghost, whom the Father shall send in my Name, he shall teach you all things; and 16: 7, 13. Rom. 8: 15, 16, 26. 2 Cor. 1: 22. Eph. 4: 30. IV. Excitation to Godliness. Eph. 4: 30. And grieve not the H. Spirit of God. Act. 5: 3. and 7: 51. 1 Thess. 5: 19. 1 Cor. 6: 19, 20.*

Quest. 117. *May we say / that the pressing of the free and indifferent will is a cause of the errours about the D. Trinity, and denying the Deity of Christ?*

Ans. Yes. *Pelagianisme* is the cause of *Antitrinitarian* Errours. For such a will hath no need of a powerfull working Saviour, that is God.

Quest. 118. *What is to be thought of the picturing of the Trinity*



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Trinity in Popery, where they picture God the Father in the  
shape of a Man with a gray long beard; the Son as a young  
Man; the H. Ghost as a Dove. O: God the Father/ Son  
and H. Ghost in the form of a three-faced Man on one neck/  
or one head with three faces; and before the houses in  
Market-townes they hang out a painted Dove/ subscribed:  
This is in the H. Ghost, etc?

*Ans.* It is in the highest degree detestable, dreadfull, horri-  
ble and damnable.

Quest. 119. What thinke you of the saying of the Papists,  
who compare our Doctrine with the Antitrinitarian Do-  
ctrine?

*Ans.* It is a foule slander, the Socinians our enemies them-  
selves being Judges, Deut. 32: 31. Although we deny the triple  
Crown of the Pope, we deny not therefore the Trinity, nor the  
three offices of Christ: Though the Power of the two swords of  
the Pope of Rome, not therefore the two Natures in Christ.  
They themselves are to be accused of great Injury against the  
Divine Majesty, because they exalt Mary upon the throne of the  
Holy Trinity, thereby weakening the Arguments of the Deity of  
the Son, and of the Holy Ghost.

Quest. 120. What is the Opinion of the Antitrinitarians?

*Ans.* They say, It is a great Mytery among Christians to  
worship two Gods, one the Supream, which is the Father;  
another lesse or inferiour, which is the Son deified or made God,  
not having a being before he was from Mary, but afterwards ex-  
alted to that dignity; forasmuch as God in the New Testament  
will have religious worship also given to another, which in the  
Old Testament he reserved for himself.

Quest. 121. What thinke you of this Opinion?

*Ans.* It is an hellish Mytery, and Depth of Satan against Gods  
word. I. For that Christ disputing with the Devil; buildeth  
upon this argument taken out of the Old Testament: Thou shalt  
worship the Lord thy God, and him alone shalt thou serve. Mat. 4: 10.  
II. Gal. 4: 8. the Apostle reciteth among other abominations of  
the Galatians, that they had served them, which by Nature were no  
Gods. III. We must onely pray to him, that hath created  
Heaven and Earth. Rev. 14: 6, 7. Feare God, &c. And worship him  
that made Heaven and Earth, and Sea, and the fountaines of waters.

The IX. Lords day.

The XXVI. Question.

**What believest thou when thou saiest: I believe in God the Father, Almighty Maker of Heaven and Earth?**

*Ans.* I believe the everlasting Father of our Lord Jesus Christ, who hath made of nothing Heaven and Earth, with all things that are in them (*a*), who likewise upholdeth and governeth the same by his eternall counsell and providence (*b*), to be my God, and my Father for Christs sake (*c*); and therefore I doe trust in him, and so relye on him, that I may not doubt but he will provide all things necessary both for my Soule and Body (*d*). And further whatsoever Evils he sendeth on me in this troublesom life, he will turn to my Salvation (*e*), seeing he is both able to doe it, as being God Almighty (*f*); and willling to doe it, as being a bountifull Father (*g*).

(*a*) Gen. 1: Exod. 20: 11. Job 33: 4. ch. 38: and 39: Act. 4: 24. and 14: 15. Psal. 33: 6. Isa. 45: 7.

(*b*) Psal. 104: 2, 3. and 115: 3. Matt. 10: 29. Eph. 1: 11. Hebr. 1: 3.

(*c*) Ioh. 1: 12. Rom. 8: 15. Gal. 4: 5, 6, 7. Eph. 1: 5.

(*d*) Psal. 55: 23. Matt. 6: 26. Luk. 12: 22.

(*e*) Rom. 8: 28. (*f*) Rom. 10: 12. and 8: 38, 39.

(*g*) Isa. 46: 4. Matt. 6: 32, 33. and 7: 7, 8, 9, 10, 11.

### CATECHIZING.

§ Of God the Father and Creation.

Quest. 1. **What confesse you in the Summe of your Faith concerning the onely true God?**

M 3

*Ans.*

*Ans.* That I believe in him.

Quest. 2. Tell me the words of the Article?

*Ans.* I believe in God the Father, &c.

Quest. 3. Of whom speaketh this Article?

*Ans.* Of God the Father; describing him further,  
„ Creatour of Heaven and Earth.

Quest. 4. What containeth this Article?

*Ans.* I. The knowledge of the Truth therein treated of.  
II. The comfort or confidence which we are to draw from it.

Quest. 5. Who is God the Father?

*Ans.* The first Person in the Godhead.

Quest. 6. What signifieth the word/ Father?

*Ans.* Properly it is ascribed to a man that hath begotten a child or children. Improperly to one that beareth a good affection, love, and as it were, a fatherly heart: Also he that ruleth over any; As the Devil; Joh. 8:44. *Ye are of your Father the Devil, and the lusts of your Father ye will doe.*

Quest. 7. How is the word Father ascribed to God in the Scriptures?

*Ans.* Essentially in respect of the Creatures, to the three persons of the Godhead. Deut. 32: 6. *Doe you thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? hath he not made thee, and established thee?* Psal. 68: 6. and 89: 27. Mal. 1: 6. *If I be a Father, where is mine honour?* and 2: 10. Matt. 6: 9. Eph. 4: 6. Jam. 1: 17. Thus the Son is also called Father. Isa. 9: 6. Personally, for the first Person in the Godhead. Matt. 28: 19 Joh. 10: 30. and 14: 28. Eph. 1: 3. *Blessed be the God and Father of our Lord Jesus Christ.*

Quest. 8. Why is the first Person called Father?

*Ans.* I. For that thereby his Incommunicable Property, which is to Beget the Son, is best exprest. Psal. 2: 7. *Thou art my Son, this day have I begotten thee.* Joh. 5: 17. to vers 23, and v. 26. Rom. 15: 6. Hebr. 1: 5. See Qu. XXXIII. II. In respect of the Creatures, which he hath created, upholdeth and helpeth. Act. 17: 28. and of Angels. Job 1: and 38: 7. of the children of God. Luk. 3: 38. *Adam is called Gods son.* That in Mal. 2: 10. is to be understood of all men: *Have we not all one Father? and hath not one God created us?* III. In respect of the Elect, whom he hath adopted for Christs sake, Eph. 1: 3, 5, 6. Rom. 8: 15. *Ye have received the spirit of Adoption, crying Abba Father.* 2 Cor.

6: 18. *I will be to you a Father, and ye shall be my sonnes and daughters, saith the Lord Almighty.* Joh. 3: 1. Joh. 1: 12. and 20: 17. Whom he begetteth againe, (Jam. 1: 18. 1 Pet. 1: 3, 23. 1 Joh. 3: 9.) and giveth them the spirituall life; to whom he beareth the affection of a Father, (Psal. 103: 13. *As a Father pittiesh his children; so the Lord pittiesh them that feare him.* Matt. 7: 11.) Even in chastenings. Hebr. 12: 6. *For whom the Lord loveth, he rebuketh and chasteneth.*

Quest. 9. *Forasmuch as you say in the Catech. that he is the eternall Father of our Lord Jesus Christ, is he elder than the Son?*

Ans. No. The Sonne is also Eternall. Mic. 5: 1. Isa. 9: 5: *The everlasting Father.* Psal. 2: 7.

Quest. 10. *How doth the Prophet (Isa. 9:) call Christ the everlasting Father, or the Father of Eternity?*

Ans. Not as the Father in respect of the second person in the Deity, but in respect of the Creatures.

Quest. 11. *What confesse you in this Article, of God the Father?*

Ans. That he is the Almighty Creatour, &c.

Quest. 12. *How prove you that God is Almighty?*

Ans. I. From 2 Cor. 6: 18. *Saith the Lord Almighty.* II. For that he can doe all that he will. Psal. 115: 3. *He hath done whatsoever he pleased.* Also that which he will not doe. Mat. 19: 26. *With God all things are possible;* and 26: 53. III. For that he worketh without labour, and cannot be resisted by any. Isa. 40: 28. and 43: 13. *I will worke, and who shall let it?* Gen. 1: 3. *God said, Let there be light, and there was light.*

Quest. 13. *Obj. God cannot die/ sin/lpe.* 1 Tim. 1: 17. and 6: 16. 2 Tim. 2: 13. Num. 23: 19. Tit. 1: 2.

Ans. These proofes speake not of Power, but of Impotency. It should be contrary to his Perfection.

Quest. 14. *Obj. He can doe no contrary things / nor make that undone that is done. Therefore he is not Almighty.*

Ans. It should be contrary to his Immutability.

Quest. 15. *What call you the Effect of Gods Omnipotency?*

Ans. The Creation. Rom. 1: 20. *For the invisible things of him from the Creation of the world are clearely scene, being understood by the things which are made, even his eternall power and Godhead.*

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head. Thus I confeis that God the Father is the *Almighty Maker*  
of Heaven and Earth.

Quest. 16. *Is it onely proper to the Father?*

Ans. No. Of the Sonne see Joh. 1: 3. *All things are made by the word, and without him was not any thing made that was made.* Col. 1: 16. *By him are all things created.* Hebr. 1: 2, 10. Of the H. Ghost. Gen. 1: 2. *The Spirit of God moved upon the waters.* Job 26: 13. *By his Spirit he hath garnished the Heavens;* and 33: 4. Psal. 33: 6.

Quest. 17. *Why then is it in this Article ascribed onely to the Father?*

Ans. It is not ascribed to him *onely*, but *first* to him; forasmuch as he is in order the first person, working by the Son and holy Ghost, and therefore singularly; *Lord of Heaven and Earth.* Matt 11: 25.

Quest. 18. *Are there then three Creatours/first the Father/ then the Son/ and afterwards the H. Ghost?*

Ans. No. The Fathers Creation is no other Creation than the Sons Creation. We make onely a distinction in the *Persons* and the order of their working, but not in the worke itself. For the workes *Ad extra* (or out of God) are common to the three persons, as *Creation, Preservation, &c.*

Quest. 19. *What understand you by Creation?*

Ans. The worke of God whereby he hath brought forth Heaven and Earth out of nothing, with all that is in them.

Quest. 20. *What call you Creating?*

Ans. Making something out of nothing.

Quest. 21. *Was there then nothing before the world was created?*

Ans. Nothing but God. Prov. 8: 24. *When there were no depths I was brought forth, when there were no fountaines abounding with water.* 1 Tim. 1: 17. and 6: 16. If there had been any thing, it must have been created or uncreated. If created, then it must have been created of some body, then was it not before the beginning. If uncreated, then it must be another God; which is Blasphemous.

Quest. 22. *How prove you that God hath created the world out of nothing/ and can doe it?*

Ans. From Gen. 1: 1. *In the beginning God created, &c.* with Hebr. 11: 3. *So that the things, which are seene, were not made of things*

things which doe appeare. Rom.4: 17. God calleth things that are not, as if they were. 2 Cor.4: 6. God commandeth the light to shine out of darkness; and in the booke of the *Apocripa* 2. Mach.7: 28. And as the Word by which *Moses* expresseth Creation, is translated to other workes of God, as to generation. Psal.104:30. Thou sendest forth thy Spirit, and they are created. To good and bad Events, as Isa.4: 5. The Lord shall create a cloude by day; and 45: 7. I form the light, and create darkness; I make peace, and create evil; To spirituall regeneration; Eph.2:10. We are his workmanship created in Christ *Iesus* unto good workes: Thereby then is signified, that as other workings depend upon the first (for Preservation is a continuall Creation) by which he hath brought forth the Creatures from Nothing to something; so these latter significations of the word **Creation** depend upon the first. And so having brought forth a voide and empty matter out of nothing, he hath out of the same afterwards further created all things. Genes. 1: 2.

Quest.23. *Obj.* But of nothing/ nothing is made.

Ans. This is true of a finite cause, but not of an infinite, as God is. And although the *Philosophers* speake so, yet we say the contrary. Hebr.11: 3. By Faith we understand that the worlds were framed by the word of God, so that the things which are seen are not made of things which doe appeare. Againe; the Soules are still daily created out of nothing in the bodies of men.

Quest.24. Have pou any reasons besides the proofs from *Scripture* / wherebp pou prove the creation of things in time?

Ans. Yes. I. The Originall of notions described by *Moses*. II. The decaying age and powers of men. III. The Newness of the histories, &c. IV. In Nature can we not runne out into Infinitum, in causes and effects. V. Nothing can be without cause or workman but onely God.

Quest.25. Why hath God no sooner created the world?

Ans. To shewe his Free Power and will, by which he doth all. For though God had created the world many thousands of yeares before, yet that might still be asked: for that is nothing to Eternity.

Quest.26. Is it profitable to aske what God did before the Creation?

Ans. We answer to the simple, with that in Prov.8:22, &c.

and Ephes. 1: 4. *He hath chosen us in Christ before the foundation of the world.* Act. 15: 18. *He hath fully satisfied himself in himself.* But for the curious Questionists (said Augustine p. 11. conf. c. 12.) *God hath prepared Hell, as some have answered.*

Quest.27. *How hath God created the world?*

Ans. I. Freely, without being necessitated of any. Eph. 1: 11. *Who worketh all things according to the counsell of his own will.* Psal. 115: 3. II. Without labour. Isa. 40: 28. *The Creatour of the ends of the Earth, neither fainteth nor is weary.* Easily, and as with beckening. Gen. 1: *God said, let there be, &c. and there was.* Psal. 33: 9. without Opposition. Isa. 43: 13. *I will worke, and who shall let it?* Rom. 9: 19. without being changed. Psal. 102: 26, 27, 28. III. Good: each in its kind and degree perfect. Gen. 1: 31. *God sawe all that he had made, and behold, it was very good.* Eccl. 7: 29. IV. Very wisely. Psal. 104: 24. *How manifold are thy workes, in wisdom thou hast made them all; and* 136: 5. Prov. 3: 19.

Quest.28. Obj. *I create evil.* Isa. 45: 7. Amos 3: 6.

Ans. Not the evil of Sin, but of Punishment, coming from him as from a just Judge. Rom. 3: 5, 6. *Is God unrighteous, who taketh vengeance? God forbid. For then how shall God judge the world?*

Quest.29. *Hath not God then created Sin and Death?*

Ans. No. Rom. 5: 12. *By one Man sin entered into the world, and death by sin; and 6: 23. The wages of Sin is death.*

Quest.30. *Hath not God then created venemous herbes / and the wilde beasts and venemous Creatures?*

Ans. There is nothing that is so absolutely Poyson, that it cannot be for meate to some beasts, and tend to some profit and use. Man also before the fall could have distinguished all things by his wisdom, and curbed the beasts. We may also answer, that God created those things, foreseeing the fall of Man. But when we observe also the dreadfullness of Sin, we see for the same all things are brought under a curse, and the Earth as it were struck with a Malediction. Hence sicknesses, plagues, thistles, &c. The Creature subject to vanity, &c. Gen. 3: 18. Rom. 8: 20.

Quest.31. *Can the Power to Create be imparted unto any / as of old the Arians said / and now a dayes the Socinians, and*

Vorstius saide / that God could have made a Creature so mightp/ that the same should have created the world and the Time/ and as Philo and other Jewes dreamed/ that God used the service of Angels in the creation?

Ans. It is onely a worke of God. I. For that he thereby allwayes separateth himself from the Creatures, and ascribeth it to himself. Isa. 44: 24. and 45: 12, 18. Jer. 10: 11, 12. *The Gods that have not made the Heavens and the Earth, even they shall perish from under the Earth, and from under these Heavens. He hath made the Earth by his power, &c. Psal. 96: 5. All the Gods of the Nations are Idoles, but the Lord made the Heavens.* Job 9: 8: II. For that Creation is an effect of the Eternall Power and Godhead. Rom. 1: 19, 20. *The Invisibible things of him from the cœation of the world are clearely seen, being understood by the things which are made, even his eternall power and Godhead.* III. A finite creature can have no infinite power, or any other attribute of God imparted to it.

Quest. 32. What thinke you then of the Papists, who doe attribute this proper worke of God / (which also is recited Psal. 102: 26.) to Mary, in Bonaventur's Booke of Psalmes?

Ans. It is to rob God of his glory against his word, and to enervate the arguments for the Deity of Christ against the Arians and Socinians.

Quest. 33. In how many daies hath God created the world?

Ans. In six.

Quest. 34. Why not rather in one moment?

Ans. That we should the more distinctly ponder the nature of the worke. For thus we see herein that he hath shewed, I. His Power and freedom in producing Effects without Naturall causes, as giving light, and making the earth fruitfull before Sun and Moone were created. II. His goodness and Providence, according to which he hath cared for his Creatures, and provided for them so, that he bringeth them upon the earth when their food was prepared; and Man, when all was perfected for his Service.

Question 35. What hath God brought forth by Creation?

Ans. Gen. 1: 1. *Heaven and Earth.* Act. 4: 24. *Heaven and Earth, and the Sea, and all that in them is.* Nehem. 9: 6. Jer. 32: 17. Psal.



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Psal. 124: 8. We call it with one name the **world**: *All things that are therein.* Col. 1: 16. Gen. 2: 1.

Quest. 36. **What hath God created the first day?**

Ans. Heaven and Earth; which some understand of a rough matter of the Heaven and of the Earth, which afterwards was adorned of God. He created a *substantiall* light, wherewith Heaven and Earth was adorned, and so he made a separation betwixt light and darknesse. Some understand here, by Heaven, the third Heaven, whose maker and builder is God. Hebr. 11: 10. doubtless created with its Inhabitants, the Angels, on the first day. Job. 28: 7. *When the Morning starres sang together, and all the sons of God shouted for joy.*

Quest. 37. **What on the second day?**

Ans. The firmament, with a division of the waters above and belowe.

Quest. 38. **How many Heavens are there?**

Ans. Three. The Aire, being from the Earth unto the Firmament. Matt. 6: 26. *The fowles of the Heavens.* [Belg.] *Of the aire.* [Angl.] The firmament (or that which is stretched out) in which the Sunne, Moone and Starres have their courses. See Psal. 8: and 19: The third Heaven, called the *Paradise*. Luk. 23: 43. 2 Cor. 12: 2, 4.

Quest. 39. **What on the third?**

Ans. He separated the drie land and the waters. Gen. 1: 9, 10. Job 28: 8. *Who shut up the Sea with doores when it brake forth, as if it had issued out of the wombe?* Psal. 33: 7. *He gathereth the waters of the Sea together as in heaps, he layeth up the depth in Store-houses.* He created grasse and fruitfull trees. Gen. 1: 11, 12.

Quest. 40. **What on the fourth?**

Ans. Sunne, Moone and Starres. Gen. 1: 14, &c.

Quest. 41. **What on the fifth?**

Ans. Greate and small fishes, together with the fowles. Gen. 1: 20, &c.

Quest. 42. **What on the sixth?**

Ans. The cattell of the Earth, and at last Man. Gen. 1: 26, &c. *forming him out of the dust of the ground, &c.* and 2. 7. *The woman out of the rib.* vers 21, 22, 23. *for the help of Man.* Gen. 2: 20.

Quest. 43. **On what day began God to create the world?**

Ans. On *Sunday*, inasmuch as he rested on the *seventh*, which

Quest. 44. Why rested God & was he weary?

Ans. No. Isa. 40: 28. *Dost thou not knowe? hast thou not heard that the everlasting God, the Lord, the Creatour of the ends of the earth is not weary, nor fainteth.* In God is properly no motion, and therefore also no rest.

Quest. 45. How then is this to be understood?

Ans. After the manner of men. Not that he was weary, but that he ceased to create any new sorts of things, nevertheless yet working (Joh. 5: 17. *My Father worketh hitherto, and I worke*) and creating the Soules of men.

Quest. 46. Both he leaue all these things so gloriously created by him/ to sinke or swimme?

Ans. He preserveth the same also; called therefore 1 Pet. 4: 19. *the faithfull Creatour.* Hebr. 1: 3 *He beareth all things by the word of his power.* Joh. 5: 17. Nehem 9: 6. Act. 17: 25. Therefore the Catech. saith: *Who likewise upholdeth and governeth the same by his eternall counsel and Providence.* And thus observe we in this point I. Gods counsel taken from Eternity, Isa. 46: 9, 10. *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying; my counsell shall stand, and I will doe all my pleasure.* Act. 15: 18. *Knowne to God are all his workes from the beginning of the world.* [Belg. from everlasting.] 1 Cor. 2: 7. *Immutable.* (Psal. 33: 11. *The counsell of the Lord standeth for ever,* &c. Isa. 14: 27.) according to which he doth all very freely (Psal. 115: 3. Eph. 1: 11. *He worketh all things after the counsell of his own will*) very wise. Rom. 11: 33. and righteous. Psal. 119: 37. II. The Execution, in which we observe two parts; (1.) *The Preservation of the Creatures in their beings.* (2.) *The governing of the same: himself working the good, but permitting the evil.* See Qu. XXVII.

Quest. 47. What difference is there betwixt the first and second Creation?

Ans. I. The first Creation is common to all men; the second proper to the children of God. II. The first is of *New Substances and Essences*; The second of *new properties and qualities.* III. The first is done *without any instrument*; the second is performed of the Lord by *outward instruments.* IV. The first is from

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from Nothing to Something; the second from evil to good.  
V. The first was finished within the time of six dayes; the second lasteth to the end of the world.

Quest.48. What is the End which God had befoze him in Creation?

Ans. The supreme: his own Glory, Prov. 16:4. *The Lord hath made all things for himself.* Rom. 11:36. *Of him, and through him, and for him are all things. To him be glory for ever, Amen.* Psal. 8:2, &c. Psal. 19:2, &c. Psal. 113:22. giving us in the same sufficient matter to glorifie his goodness, wisdom and power. Then; the manifestation of God. Psal. 19:2. *The Heavens declare the glory of God, and the firmament sheweth his handy work.* Psal. 8:4. Rom. 1:20. *For the use of man, and most for his own people.* Gen. 1:26,28. *Have dominion over the fish of the Sea, and over the fowle of the aire, and over every living thing that moveth upon the Earth.* Psal. 8:7, &c. 1 Cor. 3:22. *Whether the world or life, or death, or things present, or things to come: all are yours.* Hebr. 1:14.

Quest.49. Have you nothing else in this Article but that you hold God the Father to be the Creatour, etc?

Ans. Yea, much more to the comfort of my Soule. For I believe that he is my God and my Father on whom I trust/ and so relpe upon him / that I map not doubt/ &c. saith the Catechisme.

Quest.50. Why is it said in the twelbe Articles of the Creed I believe, and not We believe, as in the Lords Prayer: Our Father, etc?

Ans. It is according to the custom of the primitive Church, in which the Catechumeni being asked of their Faith, answered for themselves. *For the just shall live by his Faith,* Habak. 2:4. Hereby is also intimated the nature of Faith, which applyeth the generall promises to itself in particular.

Quest.51. What understand you by Faith?

Ans. The accepting of all that which God hath declared in his word, with certaine assurance. Hebr. 11:1. *Faith is the substance* [Belg. the firm foundation] *of things hoped for, and an evidence of things not scene.* Rom. 4:21. *Being fully perswaded, &c.* This must be applied to all the following Articles.

Quest.52. What speciall force is there in this phrase: I be-  
lieve in God the Father?

Ans.

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*Ans.* When we confesse [**I** believe a holp **Catholick Church** :] we confesse thereby, that the Church is, and that we belong to the communion of it. But to believe in **God** / is to trust in him, and to cleave to him. This doe we not place upon any **Creatures** Jer. 17: 5. *Cursed is the Man that trusteth in Man, &c.* See Quest. XXI.

**Quest. 53. Why is he become your God and Father?**

*Ans.* For the sake of his **Donne Christ** / sayes the **Catech.** Eph. 1: 5, 6. *Having predestinated us unto the Adoption of children by Jesus Christ to himself.* 2 Cor. 6: 18. Gal. 4: 5. Therefore **Christ** calleth us his **Brethren**. Hebr. 2: 11, 12. Joh. 20: 17. **God our Father**, and we his children and people. Luk. 11: 13. Hebr. 12: 5, 7. Jer. 31: 1. See Matt. 6: 9, 26. See Qu. XXXIII: and CXX:.

**Quest. 54. Is this so great a matter?**

*Ans.* Yes. 1 Job. 3: 1. *Behold what manner of love the Father hath bestowed upon us, that we should be called the sonnes of God.* Therefore are we **heirs**. Rom. 8: 17.

**Quest. 55. How are you assured hercof?**

*Ans.* By the **H. Ghost**. Rom. 8: 16. *The same Spirit beareth witness with our spirits, that we are the children of God.* Eph. 1: 14.

**Quest. 56. What is the effect hercof?**

*Ans.* That **I** trust in him; that is, I rowle all my thoughts upon him, resigning up myself and all that is mine to him, and that I rest in him, both in prosperity and adversity. Psal. 23: 1, &c. Psal. 25: 1. *O my God, I trust in thee.* Psal. 37: 3, 4, &c. *Trust in the Lord and doe good, &c.* Psal. 146: 5. Prov. 3: 5. Job 13: 15. Jer. 17: 7. Prov. 16: 20.

**Quest. 57. What acts and workes of Mercie doth he performe to me?**

*Ans.* He prohibeth all things necessary for **Soule** and **Body**. Psal. 37: 3, 4 and 40: 18. and 55: 23. *Cast thy burden upon the Lord, and he shall sustaine thee, &c.* Isa. 46: 3, 4. Matt. 6: 25, &c. Matt. 7: 11. 1 Pet. 5: 7 *Cast all your care upon him: For he careth for you.* For the **Soule** in this life, forgiving sinnes, instructing by his word, and comforting, granting patience, constancy, and all vertues necessary to Salvation. After this life, eternall life. For the **Body** health, protection, provision, raiment, and what is necessary for the maintenancē of life.

**Quest. 58. What else?**

*Ans.* Whatsoever **Evils** he sendeth on me in this life / he will

will turn them to my Salvation. Rom. 8: 28: *We know that all things work together for good to them that love God, to them that are the called according to his purpose.* and vers 35, &c. Hebr. 12: 6. &c. 1 Cor. 11: 32. Psal. 19: 71. *It is good for me that I have been afflicted, that I might learne thy statutes.* Gen. 50: 19, 20. See in Paul. 2 Cor. 12: 7. The heavy buffetings of Satan are turned to the best unto him, namely to the suppressing of pride, which might easily have crept upon him by reason of divine relation. And thus the Father of High-mindedness the Devil was a suppressour of pride against his own will, and he that first cast the poyson of pride into the humane Nature, was an instrument to extinguish pride, being shot through with his own darts, and felled by his own sword. See Qu. I.

Quest. 59. Upon what foundations are you built?

Ans. I. Seeing he is able to doe it as being God Almighty/ saith the Catech. So I confesse: *I believe in God the Father the Almighty.* Gen. 17: 1. Psal. 115: 3. 2 Cor. 6: 18. See of Abraham. Rom. 4: 20, 21. *He was fully perswaded, that what he had promised he was also able to performe.* Isa. 50: 9. and 59: 1. Eph. 3: 20. In Paul. 2 Tim. 1: 12. *I know whom I have believed, and am perswaded that he is able to keep that which I have committed to him against that day.* Daniels fellowes. Dan. 3: 17.

Quest. 60. What is the second?

Ans. II. The Catech. saith, that he will doe it as being a bountifull Father. Psal. 103: 13. *As a Father pittieeth his children; so the Lord pittieeth them that feare him.* Isa. 49: 15. Matt. 6: 31, &c. Matt. 7: 11. Mala. 3: 17. Isa. 43: 16. *Thou O Lord art our Father, our Redeemer, thy Name is from everlasting;* and 44: 8.

## S Of the Angels.

Quest. 61. Are the Angels also created of God?

Ans. Yes. Col. 1: 16. *By him all things are created, &c. whether they be thrones, or dominions or principalities, &c.* Psal. 104: 4. *He maketh his Angels spiritts.* Hebr. 1: 7. Gen. 2: 1. *The host of them;* Undoubtedly the Angels. Psal. 33: 6. with Luk. 2: 13.

Quest. 62. When/ and what day were they created?

Ans. Not before the Creation of the world, as some did hold. For then they should have been from everlasting. Indeed it is not exprest, but it is credible that they were created the first day

day. Job 38: 4, 7. *Where wast thou when I laid the foundations of the Earth, &c. when the Morning starres sang together, and all the sunnes of God shouted for joy?* Thus they sang when the world was created, and when the same was new created by Christ. Luk. 2: 14.

Quest. 63. *What are Angels?*

Ans. Spirituall, created, compleate Substances, that is, Essences or Subsistencies endowed with understanding, will, and extraordinary Power. Psal. 104: 4. Hebr 1: 14. *Are they not all ministering spirits?* Luk. 15: 10. Psal. 103: 20. 2 Sam. 14: 20. *My Lord is wise, according to the wisdom of an Angel of God;* and 24: 16.

Quest. 64. *Obj. They have appeared in Bodies.*

Ans. They assumed them for a time, not being personally united to them; as also the H. Ghost appeared in a Dove.

Quest. 65. *Are they not onely Impressions and Imaginations, good thoughts being good Angels / bad thoughts evil angels?*

Ans. No. It appeareth I. From the Names which are given them in Scripture, *Cherubims, Seraphims, Thrones, Powers, &c.* II. From the actions and operations, which are ascribed to them in Scripture. See the history of *Abraham, Lot, &c.* III. Luk. 8: 33. *The Devils going out of the Man, goe into the swine.* It was the Error of the *Sadduces.* Act 23: 8. IV. It is refuted from Matt. 18: 10. *Their Angels in Heaven doe alwayes behold the face of their Father;* and 22: 30. *They are as the Angels of God in Heaven;* and 25: 41.

Quest. 66. *How are they created of God?*

Ans. In the beginning all good. Gen. 1: 31. It appeareth from their Apostacy. Joh. 8: 44. Jude vers 6. *Holy.* Matt. 25: 31. Act. 10: 22.

Quest. 67. *Are they Immortall?*

Ans. Yes. It appeareth concerning the good Angels from Matt. 22: 30. Luk. 20: 36. *They that shall be accounted worthy to obtaine that world, &c. they cannot die any more. For they are like unto the Angels.* Concerning the Evil ones, from Matt. 25: 41. *Everlasting fire prepared for the Devil and his Angels.* Jude vers 6. It appeareth from their spirituall Nature.

Quest. 68. *Know they all things?*

Ans. No. Mark 13: 32. *Of that day and houre knoweth no man, nor the Angels which are in Heaven.* See Ephes. 3: 10.

1 Pet. 1: 12. The Devil knew not what *Jobs* carriage would be. Job. 2: 5.

Quest. 69. **Doe they not know then what is in man?**

*Ans.* They know their outward dealings; either by revelation, or because they doe very accurately observe all things. See 1 Cor. 11: 10. Aët. 10: 4. Luk. 15: 10. *There is joy in the presence of the Angels of God over one sinner that repenteth.* Dan. 8: 16. and 9: 22. Otherwayes God alone knoweth the heart. 1 King. 8: 39.

Quest. 70. **May we then call upon them?**

*Ans.* No. Matt. 4: 10. Rev. 19: 10. and 22: 8, 9. *I fell down before the feet of the Angel to worship, &c. Then said he unto me, see thou doe it not, &c. Col. 2: 18. That no man beguile you of your reward in a voluntary Humility, and worshipping of Angels, &c.*

\*Quest. 71. **Are they also powerfull?**

*Ans.* Yes. Psal. 103: 20 *Ye his Angels that excell in strength, &c.* [Marg. *Mighty in strength. Belg. Ye strong Heroes.*] 2 Theff. 1: 7. 2 Pet. 2: 11. See the history 2 Reg. 19: 35. Yet their power extendeth not above the Sun, Moone, and Starres, &c.

Quest. 72. **How many were there created?**

*Ans.* An innumerable multitude. Psal. 103: 21. and 68: 18. Dan. 7: 10. *Thousand thousands ministred unto him, &c.* Luk. 2: 13. Hebr. 12: 22. *An innumerable company of Angels.* [Belg. *Many thousands of Angels.*] Gen. 32: 2. Jude v. 14. Matt. 26: 53.

Quest. 73. **Whence is it that some have kept their standing in the Truth?**

*Ans.* They have not merited of God by the good use of their free will to be confirmed in good, as the *Papists* speak. Rom. 11: 35. 1 Cor. 4: 7. But by Gods Election they kept their standing. 1 Tim. 5: 21. *The Elect Angels.*

Quest. 74. **Had they then no need of a Mediatour?**

*Ans.* Not a Mediatour of Reconciliation, but of Confirmation. See Eph. 1: 22. Hebr. 12: 22.

Quest. 75. **Doe God use them to the service of the Elect?**

*Ans.* Yes; *ministring* to them. Hebr. 1: 14. *preserving and keeping them.* Psal. 34: 8. Psal. 91: 11, 12. *protecting* Gen. 19: 10. and 32: 1. *against the Devils.* Rev. 20: 1, 2, 3. *delivering.* Aët. 12: 7. *translating the Soule.* Luk. 16: 22. Lastly, *gathering them, &c.* 1 Theff. 4: 16. Matt. 24: 31.

Quest. 76. **Can they not fall away?**

*Ans.*

## § Of the Angels, good and bad.

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*Ans.* No. Matt. 18: 10. *Their Angels doe allwayes behold the face of my Father*; and 22: 30. 1 Tim. 5: 21.

**Quest. 77.** What is their service in respect of God?

*Ans.* They serve him by praising, &c. Psal. 103: 20, 21. Psal. 148: 2. Luk. 2: 13. They stand before him. Isa. 6: 2. Dan. 7: 10. Luk. 1: 19. Job 1: 6. *Execute his commands.* Psal. 103: 21. Matt. 6: 10. They ministered to Christ. Matt. 4: 11.

**Quest. 78.** Which is their place of habitation?

*Ans.* Heaven. Matt. 6: 10. and 18: 10. and 22: 30. and 24: 36. Gal. 1: 8. Col. 1: 16. Hebr. 12: 22. Yet are sent beneath at Gods command. Luk. 1: 19, 20. Act. 1: Matt. 28: &c.

**Quest. 79.** How come some to be so bad Angels / since they were created of God so good?

*Ans.* By their willfull wickedness. Joh. 8: 44. *The Devil abode not in the Truth.* 2 Pet. 2: 4. Jude v. 6. *The Angels that kept not their first estate.* Yet Isa. 14: 12. by *Lucifer or the Morning-starre*, is not meant the Devil, but the King of Babylon.

**Quest. 80.** What kind of Sin was their Sin?

*Ans.* It is indeed not exprest, but it is credible that it was Pride and unbelief. For he still seeketh to be worshipped in Gods stead. It is also apparent, that he committed that sin to which he sought to bring our first parents. Some call the Sin of the Devils a *Sin against the H. Ghost.* Matt. 12: 31, 32. They seeme to be fallen presently after their Creation before Man. Joh. 8: 44. 1 Joh. 3: 8. *The Devil sinneth from the beginning.*

**Quest. 81.** Shall they never be redeemed?

*Ans.* Matt. 25: 41. Jude v. 6. *They are reserved in Chaines of everlasting darkness unto the judgement of that great day.*

**Quest. 82.** Have they also power by Gods permission over subternary and earthly things?

*Ans.* Yes. Eph. 2: 2. *He worketh in the children of Disobedience*; and 6: 12. Rev. 12: 9, 12. Job 1: 16, 19. Exod. 7: 22. and 8: 7. They stirre up warres. Jud. 9: 23. Rev. 19: 19. and 20: 8.

**Quest. 83.** Have they by Gods permission power over the bodies of men / over their Soules / and over beasts?

*Ans.* Yes. It appeareth from the history of Job, and from the Gospel, &c. Over the Soules by exciting imaginations and phantasies. 1 King. 22: 22. 1 Sam. 16: 15. Ephes. 2: 2. 2 Cor. 4: 4. *The God of this world hath blinded the Eyes of them that believe not.*



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2 Cor. 11: 14. which are the heaviest punishments of God.  
2 Tim. 2: 26. But he cannot so inwardly incline the hearts as  
God, but worketh by objects, impediments, terrours, &c.

Quest. 84. **What? ober good men also?**

Ans. Yes. Over *Job*. ch. 1: *Paul*. 2 Cor. 12: *Christ*. Matt.

4: *Peter*. Luk. 22: 31. *Paul*. 1 Thess. 2: 18. *Sathan* hindered us.

Quest. 85. **Can he hurt them in their Salvation?**

Ans. No. Matt. 24: 24. Joh. 10: 28. Rom 8: 38, 39. Luk.  
22: 31, 32. *Simon, Simon*; Behold, *Satan* hath desired to have you,  
that he might sift you as wheate; but I have prayed for thee that thy  
Faith faile not. But God suffereth him to tempt them for their  
awakening. In *David*. 1 Chron. 21: 1. in *Hezekiah*. 2 Chron.  
32: 31. See Matt. 6: 13. Ephes. 6: 12, &c. 1 Pet 5: 8. in *Job*;  
ch. 1; and 2: 2 Cor. 12. But he looseth the day. Rom. 16: 20.  
The God of Peace shall tread *Sathan* under your feet shortly. 1 Joh. 2:  
13, 14. Ye have overcome the wicked one. Jam 4: 7. Rev. 12: 11.

Quest. 86. **Is the one more glorious than the other among  
the Angels?**

Ans. No. They are all in Nature alike, yet in order easily  
distinguished. 1 Thess. 4: 16. *Archangel*. It appeareth by cer-  
taine Commissions given onely to some. Dan. 9: 21. Luk. 1. 16.  
Jude vers 9. *Michaël, the Archangel*. So also among the Devils.  
Matt. 25: 41. *The Devil and his Angels*. Rev. 12: 7. Matt. 12: 24,  
27. *Beelzebub the Prince of Devils*.

Quest. 87. **Each ebery man his peculiar Angel for his  
guardian/ as seemeth to appeare from Matt. 18: 10. Their An-  
gels. Act. 12: 15. It is his Angel.**

Ans. One Angel is often for the protection over many.  
Exod. 12: Dan. 3: 25, 28. Dan. 10: Act. 5: 19. and many over  
one and for one. Gen. 32: 1, 2. 2 King. 6. 17. Psal. 91: 11, 12.

Quest. 88. **Can Popish Priests cast out Devils?**

Ans. No. It can onely be done by the Spirit of God. Matt.  
12: 28. *If I by the Spirit of God cast out Devils*. So the *Apostles* did  
it also by the finger of God. Not by reading over them, by *cruci-  
fixes*, holy water, &c. And when he seemeth to give place for  
the said things among the *Papists*, he seeketh but to deceive  
them.

Quest. 89. **Can the Angels doe miracles?**

Ans. No. But the Lord onely. Psal. 72: 18. *Blessed be the Lord  
God, the Lord God of Israel, who onely doth wondrous things*. But  
when

## § Of the Providence of God.

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when *Antichrist* cometh with *signes and wonders*, &c. 2 Theſſ. 2: 9. it ſhall be a *ſtrong deluſion*, as in the *Magicians of Egypt*, and *Simon Magus*. Rev. 13: 13, 14. And he doth great wonders, &c. and 16: 14. They are the *ſpirits of Devils*, working miracles.

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The X. Lords day.

The XXVII. Queſtion.

**What is the Providence of God?**

*Anſw.* The Almighty Power of God every where preſent (*a*), whereby he doth as it were with his hand, uphold and governe Heaven and Earth with all the creatures therein (*b*); ſo that thoſe things which growe in the Earth, as likewise raine and drought, fruitfullneſſe and barrenneſſe (*c*), meate and drinke (*d*), health and ſickneſſe (*e*), riches and poverty (*f*); in a word, all things come not raſhly and by chance, but by his fatherly counſell and will (*g*).

(*a*) Iſa. 29: 15, 16. Jer. 23: 23, 24. Ezek. 8: 12. Act. 17: 25, 27. (*b*) Hebr. 1: 3. (*c*) Jer. 5: 24. (*d*) Act. 14: 17. (*e*) Joh. 9: 3. (*f*) Prov. 22: 2. (*g*) Prov. 16: 33. Matt. 10: 29.

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CATECHIZING.

§ Of the Providence of God.

Queſt. 1. How many ſortes of Gods workes are there?

*Anſw.* The generall, or workes of Nature: The Speciall, or of Grace.

Queſt. 2. Which are the generall workes/ or of Nature?

*Anſw.* The Creation and Preſervation of all things, doing good from heaven, giving raine and fruitfull ſeaſons. Act. 14: 7.

Queſt. 3. Which are the workes of grace?

*Anſw.* Thoſe which he ſheweth to his Church, giving unto it his word and Sacraments, &c.

N 3

Queſt.

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Quest.4. Doth God still care for the world / after that he hath created it?

Ans. Yes. He is called in 1 Pet. 4: 19. a faithfull Cressour. See Psal. 124: 8. Therefore the *Catech.* joyneth the Doctrine of Providence immediately to the Doctrine of Creation. Creation is a short Providence, and Providence is a long and continuall Creation, said Father Augustine.

Quest.5. What is handled on this Lords day?

Ans. I. The true knowledge of the Doctrine of Providence. Qu.XXVII II. The comfort which we are to draw from it. Qu.XXVIII.

Quest.6. How call you the generall worke of Preservation?

Ans. Gods Providence or Preservation.

Quest.7. Is there not a Providence in Man?

Ans. Yes; imitating herein the Providence of God, that having propounded to themselves a certaine end, they chose such meanes as they judge to be most fit, to obtaine that end.

Quest.8. Is there no difference betwixt both?

Ans. Very great. I. The humane is exercised about very few and small things. II. Is obtained by Experience. III. Is often deceived. IV. Useth guesses or conjectures. V. Considereth and reasoneth. VI. Cannot consider all at once, but transferreth its thoughts from one thing to another. But all these imperfections, doubtings, mutabilities and successive thoughts have no place in God.

Quest.9. What understand you by the Providence or Preservation of God?

Ans. The *Catech.* saith Qu.XXVII: (The Almighty) &c.

Quest.10. What signifieth this word Providence properly?

Ans. It is to see something before; to know a thing before; a Prescience, being an act of the Understanding.

Quest.11. What else doth it signifie?

Ans. A part taken for the whole, thus it signifieth the care and governing of the things which were knowne before, which is an act of the will. And that according to the propriety of the Hebrew language, in which the words of knowledge betoken also affections. Gen 22: 8. God shall provide himself a lambe for a burnt offering. Exod. 18: 21. 1 Sam. 16: 17. Provide me now a man, &c. 1 Tim 5: 8. Hebr. 11: 40. God having provided some better

*better things for us.* So then the Providence of God is not so much a worke of the eyes as of the hands, if one may say so. As a Pilot seeth not onely the tempest coming, but also taketh the rudder in hand, so to steere the ship, as to escape the tempest as much as in him is: So God seeth not onely the difficulties that hang over the heads of his owne, but he steereth also the workes of enemies, that they shall not hinder the goodly to arrive to their heavenly Countrey.

**Quest. 12.** Considering the Nature of Gods Providence in the whole / what doe you then speake of?

*Ans.* I. Of Gods eternall Counsell and Decree. And II. of the Execution, containing the Preserving and Governing.

**Quest. 13.** How prove you / that Gods Providence is a Counsell, Decree or Prescience?

*Ans.* Act. 2: 23. *Jesus was delivered by the determinate Counsell and foreknowledge of God;* and 4: 28. and that respecteth all and singular things that shall be done in time, the which he will uphold and rule, inasmuch as *he worketh all things according to the counsell of his own will.* Eph. 1: 11. *For known to God are all his workes from the beginning of the world.* Act. 15: 18.

**Quest. 14.** What call you the Execution?

*Ans.* The knowledge and care which God hath over all and every thing in speciall, not onely seeing and knowing them, but also governing, and as it were, ordering them with the hand. See in the former Lords day.

**Quest. 15.** Why doe you not here in the Catech. call the Providence of God a Decree, but rather the Almighty and Omnipresent power of God?

*Ans.* Because here is spoken of the actual Providence, that is, the keeping, ordering and upholding of all things. Otherwayes, if we respect the wisdom and will of God, from which this proceedeth, then Providence is the most wise, most just and most free counsell of God, according to which he hath from Eternity decreed by himself, what he would that should be done by all and singular creatures. Eph. 1: 11. *Who worketh all things according to the counsell of his own will.* So then here is a part taken for the whole, called Gods Providence.

**Quest. 16.** By what names are these two / the Decree and the Execution expressed?

*Ans.* The Decree of God, whereby he hath decreed from all

*Eternity* to create the world, is an *Immanent* worke; but when he created the world, it was an *Emanent* worke. [or plainer; The Decree is a worke abiding in God; Creation a worke going forth from God.]

Quest. 17. What difference is there betwixt *Prescience*, *Providence* and *Prædestination*?

Ans. The *Prescience* of God respecteth things which both he and others by his permission shall doe. *Providence* and *Prædestination*, those things, which God shall doe. *Providence* looking upon all; *Prædestination* treating of the *Eternall* state of the *rationall* *Creatures*.

Quest. 18. When the Catechisme calleth *Providence* a Power of God, doth it meane any force/ might/ or violence?

Ans. No. But an effectuall powerfull working and Execution of that which he had wisely decreed in his counsell, as Christ teacheth. Joh 5: 17. *My Father worketh hitherto, and I worke also.* Luk 8: 46. *That power is gone out of me;* that is, the working of his divine Nature.

Quest. 19. May not this power be resisted?

Ans. No. For the Catech. describeth it by two properties. It calleth the first an *Allmighty power of God*/ whereby he effecteth that which he purposeth and willet. 1 Chron 39: 11. Job 42: 2. *I know that thou canst doe every thing, and that no thought of thine can be hindered.* [Marg.] Psal 89: 14. Isa. 40: 26. Hebr. 1: 3. *He upholdeth all things by the word of his power.* Isa. 14: 24, 27. *The Lord of hosts hath purposed, and who shall disannull it? and his hand is stretched out, and who shall turne it back?* and 50: 2. Psal. 33: 8, &c. and 104: 29. If to the Creation of things an almighty power of God is required, there is no reason, why the same should not be necessary to the upholding of things, because the same is nothing else but a *continued creation*. The naming also of things created, *Second causes*, doth teach us that in moving and working they depend upon the *first cause*, that is God.

Quest. 20. Obj. The Remonstrants say: *Thus is God made the proper and onely authour of all Sinnes and rogueries.*

Ans. By no meanes. But if this consequence be legally drawn from the antecedent, then must it also be denied that God doth in Heaven and in Earth all what he will. For he that doth

doth all what he will, ruleth all with an allmighty power; and so ought God, that he might be no *author* of sin, to lay aside his Omnipotency in the governing of the world, that is, to be no God. And with what power then doth God rule the world? For there is indeed Power needfull for the ruling of the world. If it be not Omnipotency, then it is Impotency?

„ Quest. 21. *Whyp call pou that a Power of God / every where present?*

*Ans.* For that it is not farre off from the second causes, but neare unto them, reaching to all generall motions. Psal. 139: 7, 8, 9, 10. Jer. 23: 23, 24. Act. 17: 27, 28. *He is not farre from every one of us. For in him we live, and move, and have our being.* Prov. 5: 21. and 15: 3. Hebr. 4: 13.

Quest. 22. *Is not God also in a speciall manner present with his owne?*

*Ans.* Yes. With the H. Angels and the Saints deceased, by speciall glory. Matt. 18: 10. *Their Angels in Heaven allwayes behold the face of my Father.* 1 Joh. 3: 2. Hebr. 12: 22, 23. With the Saints in the Church, by speciall grace. Matt. 18: 20. *Where two or three are gathered together in my Name, there am I in the midst of them;* and 28: 20. and with Christ, in a manner peculiar to himself alone. Col. 2: 9. *In him dwelleth all the fullness of the Godhead bodily.*

Quest. 23. *Doth God knowe and understand all things?*

*Ans.* Yes. Psal. 33: 13, 14, 15. *The Lord beholdeth all the sons of men. From the place of his habitation he looketh upon all the Inhabitants of the Earth. He fashioneth all their hearts alike, he considereth all their workes;* and 94: 9, 10, 11. Hebr. 4: 13.

Quest. 24. *What workes of God doth the Catech. set downe in the Description of actuall Providence?*

*Ans.* The Upholding and Governing.

Quest. 25. *What difference doe pou obserbe betwixt these two?*

*Ans.* The Upholding respecteth especially the Essence; The Governing, the managing of all things.

Quest. 26. *What understand pou by Upholding?*

*Ans.* That *act* of God whereby all Creatures, once created of God, remaine in their being by that order, once by him set in Nature, each according to its kind, in powers and operations; in their species continually; but in in their particulars

as long as it please the Lord. Nehem.9:6. Psal.36:7. *Lord thou preservest man and beast.* Psal.119:91. Joh.5:17. Act.17:28. Col.1:17. *In him all things consist.* Hebr.1:3. Thus the Lord preserveth in their first being the Heavens, the Earth, the Sea, the Angels, the Sunne, Moone, and Starres, and their influences upon Earth. Job34:13,14,15. and 38:33. *Knowest thou the Ordinances of Heaven, &c?* Psal.19:2,3, &c. and 74:16. and 104:19. *He appointeth the Moone for seasons, the Sunne knoweth his going downe.* Jer.31:35,36. *The seasons of the times.* Gen.8:22. *While the Earth remaineth [As yet all the dayes of the Earth. Marg.] seedes time and harvest, heat and cold, summer and winter, day and night shall not cease.* The fruitfullness of the Earth, and the fruits coming forth of the Earth in their kindes. Hos.2:21,22. Psal.104:13,14. *He causeth the grasse to growe for the cattell.* 1 Cor.15:37,38. The beasts. Gen.8:17. Men. Gen.9:1. Job 10:9, &c. The limits of the Sea. Psal.104:9. Job 38:11.

Quest.27. *What understand you by Governing?*

Ans. That act of God whereby he observeth, or considereth and ruleth, or disposeth all and every thing according to his Wisdom, Justice, Liberty, will and pleasure, and so manageth and inclineth it to certaine Ends and meanes by him proposed, that there is nothing in the world cometh to passe, nothing is done or undone without Gods all-conducing Providence. Eph.1:11 *Who worketh all things according to the counsell of his owne will* Rom 11:36. Isa.43:6,7. Dan.2.21. and 4:35.

Quest.28. *How explaineth the Catechisme both these acts of God, that of Upholding, and that of Governing?*

Ans. By a simile, that he doth as it were with his hand uphold and governe according to the Scripture. Job 12:9,10. *Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the Soule of every living thing, and the breath of all mankind.* Psal.89:14. Isa.10:5. and 40:12. For the things which are in our hands, are in our power, are carried and upheld of us that they subsist and fall not to decay.

Quest.29. *Are there reasons which confirme Providence?*

Ans. Yes. I. From Gods properties. He is just and good, so then he will doe it. He is wise and Almighty, so then he can doe it. II. from his workes. (1.) To uphold the good Order set. (2.) The maintaining of Policy among men. (3.) The translating of Kingdoms. (4.) Terrours of Conscience, and extraordinary

extraordinary motions to excellent things. (5) Predictions and accomplishments. (6.) Punishments of the Evil. Protection of the goodly, &c.

Quest. 30. In what manner doe you obserbe Gods Government?

Ans. In commanding and forbidding, in working and not working or Permitting.

Quest. 31. How in working?

Ans. That God doth powerfully in all that which belongeth to him to doe, in all and everie thing, that is, all that is good, or that is a being.

Quest. 32. How in Permitting?

Ans. Permitting, but not working that which is irregular and defective in the *Creatures* and their workings. Yet because the defect is in that which is a Being, which is, and is governed of God, therefore the Permitting Providence is called an actuall and powerfull *Permission*.

Quest. 33. How is Providence divided?

Ans. Into a Common or Generall, and Speciall.

Quest. 34. What call you the Common Providence?

Ans. By which he governeth *Heaven and Earth* and all *Creatures* in Heaven, on earth and in Hell, &c. Act. 17: 25. *He giveth to all life and breath and all things.* Those Scriptures prove this, which enlarge Gods Providence to all things. Eph. 1: 11. Hebr. 1: 3. *He upholdeth all things by the word of his power, and such like.*

Quest. 35. Which is the Speciall Providence of God?

Ans. That whereby he governeth and disposeth all singular things, their acts and circumstances, even to the smallest minutes and moments. Matt. 10: 29, 30. *Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father.* But the verie haire of your head are all numbered. The „Catech. saith, *All things.*

Quest. 36. What examples giveth the Catechisme of the singular things?

„Ans. Six in number. I *Those things which growe out of the Earth.* Psal. 104 14. *He causeth the grasse to growe for the cattell.* Matt. 6: 28. Deut. 7: 13. and 28: 39, 42. II. *Raine and Drought.* Lev. 26: 3. Deut. 11: 13, 14, 16. Jer. 5: 24. Deut. 28: 11. Amos 4: 7. *I caused it to raine upon one Citie and*

not



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not upon another Act 14: 17. Psal. 65: 10 and 104: 13. III. Fruit fullnesse and barrennesse. Deut. 28: 11. Hos. 2: 21, 22. I will heare the heavens; and they shall heare the Earth, and the Earth shall heare the wine and wine shall heare the oyle and they shall heare Jezreel. 2.K. 19: 26. 1. Isa. 3: 1. 1. King 17: 1. Act. 11: 28. Mal 3: 10, 11. See Gen. 41. of Pharaohs dreame, &c. IIII. Meate and Drinke. Psal. 104: 15, 27. These wait all upon thee, that thou mayest give them their meate in due season. Act. 14: 17. V. Health, and Sicknesse. Job 5: 18, 19. For he maketh sore and bindeth up, he woundeth and his bandes make whole. Exod. 4: 11. Deut. 28: 21, &c. 1. Sam. 2: 6. 2. Sam. 24: 13, 14, 15. Psal. 107: 20. Hos. 6: 1. Ioh. 9: 3. Levit. 26: 16. VI. Riches and Pobertie 1. Sam. 2: 7. The Lord maketh poore and maketh rich. Prov. 22: 2. Luk. 1: 53. Psal. 75: 7, 8.

Quest. 37. How consider you Gods Providence / in a Speciall Governing ?

Ans. I About Mankind. 1. Cor 9: 9. Matt. 10: 31. Feare not therefore; for ye are much better then manie Sparrowes. 2. Yet more speciall in Mankind, about the faithfull. Psal. 13: 6. and 34: 16. The Eyes of the Lord are upon the righteous 20: 21. 91: 10, 11. 1. Tim. 4: 10.

Quest. 38. Ruleth God also under the Earth ?

Ans. In Heaven, on Earth, under the Earth, in the Sea, over all. For God is over all things. Psal. 36: 6. and 104: 16, 21, 27, &c. In Heaven, the Sunne, Moone, Starres. Ios. 10: 12. Sun stand thou still upon Gibeon and thou Moone in the Valley of Ajalon. Job 9: 7. Isa. 38: 8. In the Aire, the Clouds, raine, winde, thunder, lightning, tempests. Job 28: 26. When he made a decree for the raine, and a way for the lightning of the thunder. Psal. 104: 7. and 135: 7. Ier. 5: 24. and 10: 13. Amos 4: 13. Matt. 5: 45. In the Sea the waters. Exod. 14: 16. Job 26: 10. and 28: 25. Psal. 104: 9. Prov. 8: 29. When he gave to the Sea his decree, that the water should not passe his commandement. Upon Earth, Trees, herbes, flowers Psal. 104: 14. &c. Matt. 6: 28, 30. God clotheh the Lilies and the grasse of the field. 1. Cor. 3: 7. and 15: 38.

Quest. 39. Governeth God also the small things ?

Ans. Among men even the meanest also. Psal. 113: 6, 7. Who raiseth up the poore out of the dust, &c. Among beaust even the least also, as rattes, Mice, lice, grasshoppers &c. Exod. 8: 16, 17. Ioel 2: 25. Matt. 6: 26. God feedeth the fowles of the heavens.

*heavens.* 10: 29, 30. *Dust and powder* Deut. 28: 24. *The Lord shall give the raine of thy land powder and dust, the least patch of a beggars coate* Deut. 8: 4. *Thy raiment waxed not old upon thee.* Dan. 3: 27. Job 39: 41. *who provideth for the raven his foode, &c.* consisting in litle wormes. Matt. 6: 28. *The Lillies, &c.* Quailes. Exod. 16. *Fishes.* Matt. 17: 27. Joh. 21: 6. *when he gathered a multitude about the ship of the Apostles.*

**Quest. 40.** *Is it not unseemely for God and to his dishonour / to trouble himself with those small things?*

*Ans.* No wayes. For they are together the worke of his hands. God is not as a King that can doe but one thing at once, and neglecteth great things, when he busieth himself about small ones. He taketh no more paines in the governing of *Angels*, than in the governing of flies and pismires, nor in governing of *Kingdomes* than the houses of private men. Even after the same manner as the *Sunne* shineth upon a thousand men as easily as upon one man. Namely, for that God ruleth the world not by conjoyning of Powers, but onely by Inspection, even as if a watchmaker could move his watch by his Eyes. Yea in the governing of these small matters, may we also see Gods Wisdom, Goodness, Justice and Power. For by the concurring of such small things, arise sometimes great changes, as by the windes blowing of dust in the time of *battel*, by the stumbling of an horse, by the swallowing of a flie, fish-bone, &c. He plagued the *Egyptians* with frogs and Lice. Exod. 8: 6, 16. and also with Locusts. Exod. 10: 20. *Herod* with wormes Act. 12: 23. by a worme God exercised the Patience of *Fomas*. Jona 4: 7. The Providence of God moveth things without labour, his care is without sollicitousnesse, he driveth things forward without touching them, and he toucheth them without approaching.

**Quest. 41.** *What meanes useth God in the upholding and governing of the things of this world?*

*Ans.* *Ordinarie* or common, and rare or *extraordinarie*.

**Quest. 42.** *What understand you by the common meanes?*

*Ans.* When the common Order of Nature is observed, in which by creation is a Power to worke. Gen. 8: 22. *While the Earth remaineth, seed time and harvest, and cold and heate, and summer and winter, and day and night shall not cease.* Hos. 2:

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21, 22. But they cannot exert their power for the good of others without Gods blessing.

Quest. 43. What understand you by extraordinarie?

Ans. When it goeth besides this Order, as is seene in Miracles, and otherwayes.

Quest. 44. How worketh he by meanes?

Ans. When he useth the service of *second causes*. Matt. 6: 6, 7. Act. 27: 24, 31. Shewing that he is Lord of all, who blesteth the meanes. Lev. 26: 26. *When I shall break your staff of bread.*

Quest. 45. Are the meanes all of one kind?

Ans. Some good. Psal. 91: 11. *He shall give his Angels charge over you.* Some Evil Job 1: 12. *The Lord said unto Satan: Behold all that he hath is in thy power.* Some necessarie. Job 38: 26, 27. *To cause it to raine on the Earth, &c.* Some contingent. Exod. 21: 12, 13. *If a Man lie not in waite, but God deliver him into his hands.* And among the meanes are sometimes liveless creatures, sometimes living, being either Angels or men or beasts. And God useth these meanes, either to help and blesse us, or elce therewith to punish the wicked, or to chaieen and prove the godlie.

Quest. 46. How worketh God without meanes?

Ans. When he alone by himself worketh as an Allmightie God immediately. Gal. 1: 1. *Called not of men, nor by man, but by Iesus Christ without meanes.* Gen. 2: 5, 6. *The Lord made euerie plant of the field before it was in the Earth, &c.* Exod. 28. *Yea he worketh sometimes by strange, insufficient, contrarie meanes, yea against meanes and Nature.* Exod. 14: 16. *Diuideth the sea.* 2 King 6: 6. *He made the Iron to swimme above water,* Dan. 6: 20, &c. 1 King 19: *strengthened Elias 40 dayes and nights, &c.* Exod. 17: 6. *Brought water out of the rock, &c.* So hath he preserved *Jonah* in the whales bellie; *Moses* 40 dayes upon the mount without victuales, &c.

Quest. 47. What serbeth this for?

Ans. Not to trust in Meanes, but onely in God.

Quest. 48. Governeth God also the rationall creatures?

Ans. Yes. The good Angels, Hebr. 1: 14. *They are sent forth to minister for them, who shall be heires of Salvation,* Job 1: 6. The evil ones, Job 1: 12. Matt. 8: 31. *And the Devils besought him,*  
saying

saying, if thou cast us out suffer us to goe away into the herd of swine. Good men, Psal. 34: 16, 20. Psal. 91: 12. 1 Tim. 4: 10. God is the Saviour [Belg. Preserver] of all men, but especially of them that believe, 1 Petr. 5: 7. Evil men. Matt. 5: 45. He causeth his Sonne to rise on the evil and on the good.

Quest. 49. Ruleth God also all humane actions / as eating, drinking, going, standing, thinking, seeing, hearing? &c.

Ans. Yes. Act. 17: 28. In him we live and move and have our being.

Quest. 50. Governeth God Angels and men / in one and the same manner as other Creatures?

Ans. No. For the former he hath endowed with understanding, and a rationall will above the other.

Quest. 51. Wherein then consisteth the difference?

Ans. Herein that he suffereth all other Creatures to followe the power of their Nature, which they had received in the first Creation; he suffers the Stone to descend and come downe according to its Nature, a brute beast being thirstie and standing by a well, he lets it drinke. Contrarily to Angels and men he prescribeth a peculiar rule of life, according to which they must order themselves, Gen. 2: 17. Deut. 30: 15, 16. See, I have set before thee this day life and good, &c

Quest. 52. How maketh God this rule known?

Ans. The same is in part imprinted into man by creation: and in part is it revealed to Man by a speciall prescript.

Quest. 53. What is then the difference betwixt the workings of the rationall and the irrationall Creatures?

Ans. The acting of the irrationall Creatures is onely Naturall, that is, neither vertuous nor sinful. But of the rationall is vertuous or vicious worthie of praise or of punishment, according as it agreeth with the revealed will of God or not.

Quest. 54. Can anie Creature breake the will of the Creator?

Ans. He can resist his will revealed in his word, but not thwart it, if God will worke powerfully.

Quest. 55. Why then is it sin / if Man transgressing the revealed will / yet doeth the secret will?

Ans. For that Gods revealed will is the rule of our life, not Gods secret counsell, Deut. 29: 29.

Quest. 56. Must a Man then content himself with the revealed

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revealed will of God / without searching the secret things  
of God!

*Ans.* Yes. For Man also may purpose and doe something  
that is repugnant to the secret will of God, as a Son may pray  
for the long life of his Father whom God will take away by  
death, and yet he not sinne; also on the other side, he may  
doe something that God would suffer to come to passe, and yet  
sin therein; So may a Son pray, that God will take away his  
Father by death, and such may be the will of God, and yet he  
sinneth. See an example, 1 King 8: 18, 19. *Whereas it was in thine  
heart to build an house unto my Name, thou didst well that it was in  
thy heart, Nevertheless thou shalt not build the house, &c.* Act. 6:  
vers. 27, 28.

*Quest. 57.* What thinke ye then of those / that say; If God  
hath decreed that I shall be saved I shall be saved, let me live  
how I will; and hath he decreed that I shall be condemned, I  
must be condemned, if I live never so well?

*Ans.* These men are in considerate, and their reasoning is  
repugnant to Nature, to the revealed will, and to Gods pro-  
ceedings.

*Quest. 58.* Whereby are they seduced to this Inconside-  
rateness?

*Ans.* Thereby, that they make the secret counsell of God,  
and not Gods revealed will, the rule of their walking.

*Quest. 59.* But nevertheless what can/a poore man thinke  
effe when he heareth that God hath decreed from Eternitie,  
what shall become of man/ and then that mans doing cannot  
change anie thing therein?

*Ans.* He must let God alone with secret things and believe,  
that the Lord, who is goodness itself, shall in no wise cast out  
those that seeke him heartily.

*Quest. 60.* What call pou the efficient cause of Providence  
or of the upholding and ruling of all things?

*Ans.* The counsell and will of God, Eph. 1: 11. *Who wor-  
keth all things after the counsell of his own will,* Jer. 32: 19. *The  
Lord is great in counsell and mighty in works.*

*Quest. 61.* What Nature is that of?

*Ans.* Eternall, purposed in himself, Eph. 1: 5. 1 Cor. 3: 7.  
Wise, Job 12: 13. Rom. 11: 33. Free, as being the counsell of his  
will, not of force, Eph. 1: 11. Immutab<sup>le</sup> God being Allwise and  
good,

good, Mal. 3: 6. 1 Sam. 15: 29. Hebr. 6: 17. Rom. 11: 29, 33. *Lu. 46: 10. Righteous*, 2 Chron. 19: 7. *Psal. 36: 71. Fatherly*, as the *Catech.* speaketh: *All things come by his Fatherlie counsell and will.* Because God provideth for the faithfull as a Father for his children all things good and wholesome; and turneth away from them all hurtfull and destructive things.

Quest. 62. *Is then nothing done by peradventure or Chance, or by blind Fortune?*

*Ans.* The *Catech.* saith; *not by Chance.* For if all things come to passe by his counsell and wise determination, nothing can be done by chance or peradventure.

Quest. 63. *What understand the gentiles by Fortune?*

*Ans.* A Goddesse which governeth humane things without reason and understanding and blindfold distributeth unto men good and evil things. The good things to the evil and the evil to the good. Is this man sick, that man well; doe two men fall from one haight, doth the one die, and the other live, that is by them ascribed to *Fortune*. The heathens have layd on their *Fortune* reproaches calling her evil, blinde, and Inconstant. And at *Rome* upon a certain Hill was a Temple of *curst Fortune*. They haue also painted her blinde, because shee did not see which were good or bad men.

Quest. 64. *What hath begotten and brought forth this fable into the world?*

*Ans.* Partly the Ignorance of men, who seeing that it went well with the Evil, and ill with the good, thought that all things were cast into the winde, and driven without discretion, being not well able to judge of things, by their imbred blindness. Besides the wicked and damnable stoutness denying the Providence of God, hath strengthened this Errour, that they might have libertie to sin, even as if there were no wittness nor avenger of their wickednesses. But the *Devill* who worketh in the children of Desobedience, *Ephes. 2. 2.* hath under that name spit out his blasphemies against the true God, For truly it is the allwise and just God, who in this life manietimes suffereth evil to befall the good, and good to come to them that are evil. See *Job 21.* and *Psal. 73.*

Quest 65. *Is it allowed Christians to say: This came by fortune, when anie thing befalls them besides repretation?*

*Ans.* No. 1 *Theff. 5: 22. Abstaine from all appearance of Evil.*

*Evil.* Say rather, It is come to passe by Gods Providence, and with the Apostle James, Jam. 4: 15. *If the Lord will, and if we live we shall doe this or that.* But not, *If fortune favour-eth me.*

**Quest. 66. What understand you by Chance?**

*Ans.* A *Chance* is a contingent or accidentall Event, from a concurrence of causes not necessarie, in things wherein good or bad success hath no place, nor where Mans will doth not intervene. In case there be a Monster borne, or if a tile forced out by the winde being fallen from the roof, hath hit this peble rather than that, if the lightnings which happen without cause, strike the hills and Seas with inconsiderate strokes; if to day the Northwinde blowe, and to morrow the Westwinde, this is then a *chance*. For in these things the will of man doth not intervene.

**Quest. 67. What understand you by a Peradventure?**

*Ans.* A *Peradventure* is an accidentall event coming to passe without the expectation of man, in things wherein good or bad success hath place, so as when the purposed end of the will of man is intercepted and frustrated. For example, If the hewer of wood having his Iron falling from the hatchet, killeth a man passing by him; if the casting of Dice falleth besides expectation; if a silver-plate beginneth to crack at the edge, this is then a *peradventure*, for that an event followeth, which was not purposed, and is come to passe without or above the expectation of man. For this *Peradventure* is not said to favour or to oppose things that are dead or irrationall.

**Quest. 68. Is not in some things partly chance, partly peradventure to be considered?**

*Ans.* Yes. The Tortoise fallen from the Eagle upon the head of *Aeschilus*, which killed him, therein is some thing contained that came to passe by *peradventure*, for that in this event was some ill success; but there is yet more that is come by chance, for that there was no end which was purposed by the will of man, nor anie Labour of man frustrated, nor an intercepted end of anie humane acting. The same we say also of the fall of a lightning upon the head of one that sleepeth.

**Quest. 69. Are those things which in respect of the second causes come to passe by chance, governed of God?**

*Ans.* Yes. Matt. 10: 29. *Are not two sparrows sold for a farthing*

*nothing and not one of them shall fall to the ground without your Father.*

Quest 70. *What this also place in things coming to passe by peradventure?*

Ans. Yes. *Exod. 21:13. But if a Man lie not in wait, but God deliver him into his hands, Prov. 16: 33 The lot is cast into the lap, but the whole disposing thereof is of the Lord.* The shot by Peradventure, which *Achab* received according to the Prophecie of *Micah*, 1 King 22: 34, &c. See the Deliberation of the King of *Babylon*, *Ezek. 21:21, &c.* The Death of everie Man is also reckoned among these events by Peradventure, which yet the Scripture teacheth us that it is before determined by the Decree of God, *Job c. 14: v. 5. Seing his dayes are determined, the number of his Moneths are with thee, thou hast appointed his bounds that he cannot passe.*

Quest. 71. *How speak the Remonstrants about the Providence of God concerning the things that come to passe by chance, or by peradventure?*

Ans. They put here onely a bare *Permission*. In case that a passenger be unawares killed by an hewer of wood, this (say they) was done because God was not pleased to hinder this Event. Thus setting *Fortune* in place under another *Title*. For he that onely permitteith, governeth not. And the death of that Man (if we believe them) is not a worke of a Judge punishing the sin of the wayfaring man. For a Judge doth not punish an Evil-doer by permitting that he may be punished, but by commanding and *sentencing* him to Death. See *Exod 21: 13.* See *Jos. 7.* where God did not simply permit the lot to fall but ordered it upon *Achan*. And *Act. 1: 24, 25, &c.* *Peter* prayeth not that God will not hinder the lot from falling upon a Man, who is fit for such a service, but that he declare *precisely* whom he hath elected.

Quest 72. *Doth not Gods Providence and the Necessitie of the Divine Decree take away all Contingencie?*

Ans. No. For that the Supreme cause doth so flowe into the second causes, and *determineth* the same or limiteth them, that in the meane while it changes not their Natures and taketh not away their *Mutabilitie*, nor useth anie Violence on them, nor bringeth on them anie Naturall Necessitie, but onely a Certaintie and infallibilitie of Event.



**Quest. 73.** *How prove you from the Scriptures / that the Contingencie of Second causes is not nullified by the Necessitie of the First cause and Decree of God?*

*Ans.* See of the Necessitie of some actions and events, Matt. 18: 7. *Woe unto the world because of offences. For it must needs be that offences come, but woe to that man by whom the offence cometh.* and 26: 54. *But how then shall the Scripture be fulfilled that thus it must be* Luk. 17: 25. and 22: 32. and 24: 7, 26. Joh. 3: 14. and 17: 3. and 19: 36. 1 Cor. 11: 19. *There must also be heresies among you.* But the Necessitie of the Events in these places propounded is not in respect of men Act. 2: 23. *Jesus was delivered by the determinate Counsell and foreknowledge of God,* and 4: 28. consequently therefore in respect of God. On the contrarie in other places is the contingencie of the same causes taught. See Matt. 18: 7. Marc. 14: 2. Matt. 26: 15. and 27: 4. Joh. 19: 32, 33. *Then came the souldiers and brake the legs of the first, and of the other which was crucified with him; but when they came unto Jesus and sawe that he was dead alreadie they brake not his legs,* Act. 20: 29. But this Contingencie is not in respect of God. For it is saide Act. 15: 18. *That known unto God are all his workes from the beginning of the world,* consequently therefore it must be in respect of men, and of second Causes. See also as to this matter the places before brought Exod. 21: 13. Psal. 107: 23, 24, 29, 30. Matt. 10: 32, 33. Prov. 16: 33. 1 King. 22: 34. But from vers 20. it appeareth that it is come to passe by Gods Providence. 1 Sam. 4: 11. *And the two Sonnes of Eli, Hophni, and Phinehas died. It seemed to be done by chance, but it was foretold;* 1 Sam. 2: 34. *Both thy Sonnes shall die in one day.* Yet one example more 2 King. 7: 2. with vers 17, 18. Together with 1 King. 9: 33, &c. See the whole historie of Joseph in Genesis. Of Joseph and Marie in ascending to Bethlehem, that the Prophecie might be fulfilled.

**Quest. 74.** *How cleare you this by a Simile from Naturall Effects, that Necessitie and Contingency are not repugnant?*

*Ans.* Light and warmth come forth from the fire and the Sunne as from necessarie Causes; consequently necessarie and naturall Effects of the fire and the Sunne. But the same Effects are also caused of God, as the Authour of all Essences or of all that is, who yet notwithstanding freely causeth those Effects. Now an Effect proceeding or coming forth from a free Cause, is, in that respect also free and contingent.

*Quest. 75.*

Quest. 75. Doth Gods Providence also Extend itself over the will of Man?

Ans. Yes. Prov. 16: 9. *A mans heart deviseth his way, but the Lord directeth his steps,* and 19: 21. and 21: 1. *The kings heart is in the hand of the Lord as the rivers of water: and he turneth it whithersoever he will,* 1 Sam. 10: 26. *There went with him a band of men, whose hearts God had touched,* Eccl. 9: 1. Job 12: 9, 10. Psal. 105: 25. and 119: 36. 1 King. 8: 39, 48. Ezek. 36: 26. Act. 16: 14. Jer. 10: 23. *In Samsons woing,* Judg. 14: 3, 4. Yet another in 2 Sam. 17: 14.

Quest. 76. Doth not this take away the Libertie of the will of Man?

Ans. No. For the will of Man hath also its *Libertie* whereby it limiteth and *disposeth* itself as the next cause of its own operations; although the same is limited of God as the supreme cause that ordaineth all things. For God draweth not the will resisting, or moveth it as a *block*, but he floweth into the same in a manner which well agreeth with its Nature, and he doth not hinder the self-moving motions of the will. And even as God moveth things *necessarie*, so that they become not *Contingent*; so also moveth he things *contingent* and free, that he taketh not away their *Contingencie* and libertie.

Quest. 77. Doth not God then worke after one manner in all things?

Ans. No wayes. In one manner he worketh in and by things *Necessarie*, in another in and by free causes. A Carpenter worketh in one manner by his servants as the *instruments* of his worke, in another manner by his Sawe, Hammer, hatchet, &c. So God worketh after one manner about the Earth which bringeth forth fruit, Hof. 2: 21, 22. after another about the Powers of the Soule, the understanding, will and affections, bowing the same, moving and limiting it in a manner to us incomprehensible, without wounding of *Libertie*. So that hereby Man is no *forced*, or made a stick or a block.

Quest. 78. Can Libertie consist with Necessitie?

Ans. Yes. For the Devils are necessarily evil, and the Angels and Saints in Heaven are necessarily good, and yet for all that most freely willing. God is necessarily good, and yet most free in his will. When the will boundeth itself, yet it worketh freely; why then not also when God limiteth it, because he

moveth it according to its *Nature*. Some *Philosophers* say also, that the will is *determined* by the understanding, and in the same *affions* by the *End*, yet without taking away the *Libertie* of it.

**Quest. 79.** What thinke pou then of the generall and unlimited Influx / which the Papists and Remonstrants doe urge?

*Ans.* That limiteth no more to good then to Evil, and leaveth Man, as it were, at his choise and in an *indifferent* condition, whereby the *Execution* of Gods decrees is made *uncertaine*, as depending on the will of man.

**Quest. 80.** How probe pou that God by his peculiar Influx, limiteth the actions of free will in the workes of common providence?

*Ans.* They are either deprived of all *action* and proceeding, whether of this or of that, Job 12:17, &c. He leadeth Counsellours away spoiled, and maketh the Judges fooles, &c. and vers 24. he taketh away the heart of the chief of the people of the Earth, &c. Psal. 33:10. Or else they are in speciall manner excited to worke, and helped in good actions, or ordered, and moderated in evil, Gen. 43:14. And God almighty give you mercie before the man, &c. 1 Sam. 11:6. And the spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

**Quest. 81.** How in the workes of Grace?

*Ans.* Ezek. 36:26. I will give you a new heart, &c. 1 Cor. 3:6. Eph. 1:19. Phil. 2:13. It is God that worketh in you both to will and to doe, of his good pleasure.

**Quest. 82.** Doth God also governe the Evil with an all-mightie power being everie where present?

*Ans.* Yes. And that distinguished into the Evil of Sin and of Punishment, Jer. 18:8. If that nation against whom I have pronounced, turne from their evil, I will repent of the evil, I thought to have done unto them.

**Quest. 82.** From whence probe pou that?

*Ans.* From these places of Scripture, Gen. 45:8. So now it was not you that sent me hither but God, Exod. 4:21. I will harden his heart, and 9:12. 2 Sam. 12:11, 12. Thus saith the Lord, behold, I wil raise up Evil against thee, out of thine owne house, and take thy wives before thine Eyes, and give them unto thy neighbour, &c. 2 Sam. 16:10. The Lord hath saide unto him, curse David, 2 Sam. 24:

1. And

1. And againe the anger of the Lord was kindled against Israel, and he moved David against them, &c. 1 King. 22: 23. The Lord hath put a lying Spirit in the mouth of all these thy Prophets, Job 1: 21. Act. 2: 27. 2 Theff. 2: 11.

Quest. 84. What reasons teach us this same?

Ans. (1.) If God doth not Govern, Sin then it cometh not under his Providence, this is *absurd*. (2.) If he doth not governe it, it is for that he knoweth it not, or cannot governe it, or will not. But all is *absurd*. (3.) If God doth not governe Sin, then all comfort is done away. (4.) God punisheth Sin; therefore it falleth under his Providence.

Quest. 85. Doe we not then make God the Authour of Sin / as the Papiſts, the Lutherans (ſo called) the Remonſtrants and others rebile us?

Ans. No wayes, but it is the old ſlaunder, Rom. 3: 5, 6, 7, 8. and 9: 14. *what ſhall we ſay then? Is God unrighteous? God forbid.* Howbeit it cannot be. For *he hateth the evil*, Plal. 5: 5, 6, 7. and 45: 8. Rom. 1: 18. From the higheſt perfection can come forth no Imperfection; from Righteouſneſſe no Unrighteouſneſſe. See Matt. 19: 17. 1 Joh. 1: 5. Jam. 1: 13. *Let no man ſay when he is tempted, I am tempted of God. For God cannot be tempted with evil, neither tempteth he anie man*, Habak. 1: 13.

Quest. 86. Wherewith confirme pou this?

Ans. Whatſoever Doctrin aſcribeth to God about the governing of Sin, nothing elſe but what the Scripture doth, the ſame conſtituteth not God an authour of Sin, neither *directly*, nor *indirectly*. Such is ours, as is proved. *Ergo, &c.*

Quest. 87. Obj. God willet the Sin. Therefore he is an Author of Sin?

Ans. *Simply* he willet not Sin, ſo farre forth as it is ſin; for he loveth it not, nor commandeth it, nor conſenteth to it: but abhorreth it, puniſheth it, forbiddeth it; yet he will not hinder it, but orders it to a certaine good end, as the ſelling of *Joſeph*, and the crucifying of *Chriſt*, &c.

Quest. 88. Obj. Nevertheleſſe Sin cometh not to paſſe without Gods governing / diſpoſing / upholding Providence?

Ans. As in Mans generation, the Sunne and Man doe cooperate or worke together; but if a *monſter* be begotten, that muſt not be aſcribed to the Sunne, but to man, and to the de-

fect of the *Instruments*, or the drawing away the generall working cause from its usuall course; So to the *humane* operations God and the will of Man concur. But it comes to passe oftentimes, that the pravitie of mans will limiteth the Influx of God which is *Naturally* good, to that which is evil, from whence it cometh that the operation, which is naturally good, in a *morall* manner becometh evil.

Quest.89. *How make pou this matter more cleare?*

*Ans.* In sin two things come into consideration. (1.) The action. (2.) The defect in the action. 1. God willerth the action, which is from his *Allmightie power* everie where present/ to use the words of the Catech. Act. 17: 28. *In him we live, and move, and have our being.* Jer. 10: 23. *I know O Lord, that the way of Man is not in himself. It is not in man, that walketh to direct his steps,* Prov. 20: 24. *Mans goings are of the Lord.* So that the action and the motion is a naturall good, coming forth from the authour of Nature. 2. In the action is a Sin and defect, 1 Joh. 3: 4. *Everie one that committeth sin, transgresseth also the Law. For Sin is the transgression of the Law: which is not from*, the *Allmightie power of God* everie where present/ moving the Creature thereunto, or working the evil in the same, but cometh forth from the evil will, Rom. 7: 8. *Sin taking occasion by the commandment, wrought in me all manner of concupiscence,* Matt. 15: 19. *From the heart proceed evil thoughts, murders, adulteries, &c.*

Quest.90. *How declare pou this by a Simile?*

*Ans.* As the halting of a horse, when it is driven forward, is from the fault of the horse, not from him that sitteth upon it; and as the stinke is from the dead corps not from the Sunne, that shineth upon it, &c. The diverse colours of the coloured glasse, are not from the Sun casting his beames through it; so is the motion, the action from God the mover of all, essentially good; when then *morall* goodness cometh to it, then is it wholly good; if not, it is yet essentially good and *Metaphysicall*/ for that it hath an *Entitle* / that is, it is not a nothing but something. For the workes come not onely from the *Creatures*. That a thief putteth forth his hand and moveth himself is from God, but the unrighteousness, which cometh by that putting forth of the hand, is not from God; but God permitteth it. In the action is Unlawfullness, but it is not that unlawfullness itself.

itself. As in a wall is whiteness or blackness, but the wall is not whiteness or blackness itself. God upholdeth not onely the *Substances*, but also the operations, inasmuch as he upholdeth and ordereth the working powers. And he floweth not onely into the Creatures, or assisteth them with a *generall* power or influence, but also with a speciall help and assistance. The cooperation of God is in a *naturall* manner good, but the cooperation of man is in a *morall* manner evil. That is reckoned according to the Lawe: To wit; the operation in which Sin is, is one thing, the deformitie of the operation (in which *formally* the Sin is) is another thing. For no action, as an action, is *morally* evil, for then God, who is the *author* of all action, should be *author* of Sin.

Quest. 91. But how hath this distinction of the Action, and the sinfulness in the action / place in *Sinnes* of Omission?

Ans. Although such *Omissions* may fall out by which is no action, if we onely regard their Nature, yet nevertheless so it is, that if we looke thoroughly into them; so farre forth as they belong to reason, there are none without a precedent or concomitant action being the cause of that Omission. But further, besides this case, is there ever an Omission without some action? doth not a nilling accompanie a willing? Doth not a *Miser* omit giving of almes for to doe something else? Behold then, a worke of the *will*, when we exercise no workes of Charitie because we will not (not to will is a worke of the will) moreover a worke of the *understanding*, when one neglecteth the *publick* holy exercises, for that he doth not thinke on them; now he thinketh not on them, for that he layeth out his thoughts upon something else, as playing; or for that he cannot thinke on them, being made drunke by wine, or by reason of sleep.

Quest. 92. May we use the word Permission in the Doctrine of the Providence of God?

Ans. Yes. The Scripture useth it in good and evil. 1 Cor. 16: 7. *I trust to carrie a while with you, if the Lord permitt*, Gen. 30: 6. *I withheld thee from sinning against me, therefore suffered I thee not to touch her.*

Quest. 93. How prove you that God permitteth sin?

*Ans.* Psal. 81: 12. *I gave them up unto their own hearts lust, and they walked in their own counsels, Aēt. 14. 16. who in times past suffered all nations to walke in their own wayes.*

**Quest. 94.** *Is this a bare and ineffectuall permission (as a Man upon a towre seeth a confused disorderly multitude / or from the shoare seeth a ship with grief / and lets it be drowned) leauing Sin indifferent / as Moses (Matt. 19: 8.) permitted wiues to be divorced? or eben as all meates are permitted in the New Testament?*

*Ans.* No. But he willingly suffereth a sinner to Sin, not hindring, as it is Gen. 20: 6. Psal. 105. 14. *He suffered no man to doe them wrong, whom he could hinder, if it pleased him; as Gen. 31: 7. God suffered him not to hurt me, 1 Cor. 10: 13. but he ordereth and governeth the event, and the evil to a good end, for the punishment of the wicked, and for the good of the godlie, Gen. 50: 20. But as for you, ye thought evil against me, but God meant it unto good, &c. Isa. 11: 5. So that this permission is not through Negligence, Ignorance, and against his will: but with counsell, will and purpose; not suffering the ungodlie to sin, in what manner, how long, and what sinnes they please, of themselves, without limitation, but as Job 1. and 2: to a certaine end, Gen. 50: 20. Aēt. 3: 17, 18. And now brethren, I wnt that through Ignorance ye did it, as did also your rulers, but those things, which God had shewed before by the mouth of all his holy Prophets, that Christ should suffer, be hath so fullfilled.*

**Quest. 95.** *Obj. To permitt evil / when one map hinder it / is evil?*

*Ans.* In him who not onely may, but also ought to hinder it, as Man, who is bound to the Lawe of God, who commandeth thesame; but not so in God, who is bound by no Lawe, for that he is not obliged to the Creature. Adde hereunto, that not to hinder the Sin of man, oftentimes in God is a worke of a Judge, punishing Sin with Sin.

**Quest. 96.** *Is that then something more than a bare and emptie permission?*

*Ans.* Yes. For that a Judge never punisheth by permission, through carelesnes, but by Decreeing, through Justice. And thence it cometh to passe, that when God suffereth his own to fall into Sin, for their triall, it is said that he *leaveth them*, as it is written, 2 Chron. 32: 31. *God left Hezekiah, to prove him, that*

he might, know all that was in his heart. More we reade of the wicked, Rom 1. 26. Therefore God also gave them up to vile affections, 2 Theff. 2: 11. For this cause God shall send them strong delusions, that they should believe a Lie.

Quest. 97. How cleare pou Gods governing of the evil to good ends by Similies?

Ans. Even as a Generall knoweth to lead an armie for the good of the Countrey consisting of divers heads, having divers considerations; and a Magistrate delivereth a Malefactor to the Executioner to satisfie Justice, yet also satisfying his Passions; and a husbandman leaderh a river through a channell onely to water his land which otherwayes might be overflowen, &c. And these Similies have you in the Scripture, Ezek. 21: 19, &c. Prov. 21: 1. The Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whither soever he will, Isa. 10: 5. Woe to the Assyrian, the rod of mine anger, and the staffe in their hand is mine indignation?

Quest 98. Why doe you so willingly use the word Permission?

Ans. It is hard to find out a generall word, whereby to expresse the whole management of God about Sin; but we use this word, thereby to distinguish from the proper working, whereby he worketh the good; and to intimate, that God by his governing about Sin is not made the author of Sin.

Quest. 99. Confess you also in the consideration of Gods Providence about Sin / the just judgement of God, which he executeth by Sin and Sinners / as the instruments of his Justice?

Ans. O yes. For he punisheth sin with Sin.

Quest. 100. Doth God then powre anie Evil into the will of Man?

Ans. No. But he overspreadeth sometimes the understanding with darknesse, and blindeth the same by his just judgement. Even as a Master bloweth out the candle of his servant which he abuseth whole nights to play at dice: so God taketh away the light of his knowledge from them that abuse it to contempt, or to libertie in sinning. And the light being taken away, the will stumbleth and offendeth much, yet God not impelling; and upon the blindness of the understanding, hardnesse of heart followeth of itself. For these things hang, as it were, together.



together. *John* coupleth them together, and 12:40. *He hath blinded their eyes and hardned their hearts, that they should not see with their Eyes, nor understand with their heart, and be converted, and I should heale them.* As upon the removing of the pillars, the fall of the house followeth, but yet by meanes of the waight of the stones; and upon the removing of fire from the water the coldness of the water followeth, but by meanes of the Nature of the water, and how much more fire is removed, the more coldness cometh, but by the Nature of the water. So likewise by how much the more grace is withdrawn or withheld, by so much the more Sins do followe, the corrupt freewill being left to itself.

**Quest. 101.** But doth not the Scripture teach that Man also hardneth his heart?

*Ans.* Yes. See of *Pharaoh*, *Exod. 8:15.* *Pharaoh hardned his heart;* and that in *Rom. 1: 24, 26.* *God gave them up to vile affections, &c. Unto the lusts of their own hearts, &c.* To God as a just judge is ascribed that which is ascribed to *Sathan*; *2 Cor. 4: 4.* *In whom the God of this world hath blinded the mindes, &c.* To wit; God hardneth no man but him that is now hardned alreadie; nor blindeth he anie, but him that now alreadie hateth the light.

**Quest. 102.** Is then sin / inasmuch as it is a punishment / from God?

*Ans.* No. But God useth sin (which is not from him) to a punishment; so are the latter sins sometimes punishments of the former, *Rom. 1: 23, 24, 25, 26, 27, 28.* *2 Thess. 2: 11.* *For this cause God shal send them strong delusions to believe a Lie,* *Psal. 81: 12, 13.* *Israel would none of me; so I gave them up unto their own hearts lust, and they walked in their own counsels,* *Joh. 9: 39.* *For judgement am I come into this world, that they that see not may see, and that they which see, might be made blinde.*

**Quest. 103.** What workes must we observe in this just Judge / when he withdraweth his grace / and punisheth sin with Sin?

*Ans.* These foure. (1.) God giveth not his grace to the reprobates, but giveth them over to themselves. (2.) That little light that they have taketh he away from them. (3.) He casteth before them meanes and occasions, which he knoweth that they will abuse. (4.) He layeth man open to the tentation of *Sathan*,  
Exod.

Exod. 4: 21. *I will harden his heart, that he shall not let my people goe,* and 9: 12. Rom. 1: 24, 26. 1 King. 22: 22. *I will goe and be a lying spirit in the mouth of all his Prophets; and he said: Thou shalt perswade him, and prevaile also. Goe forth, and doe so,* Exod. 5: 2. Joh. 12: 40. 1 Sam. 16: 14, 15. 2 Tim. 2: 26. Isa. 6: vers. 8, 9, 10.

Quest. 104. **Ought this Judgement of God also to be referred to the Allmightie Power of God everiewhere present?**

Ans. Yes. For God is no lesse a Judge of the world, than a Generall and first mover of all things, Gen. 18: 25. And he executeth his judgements over his Creatures with no lesse power than he exciteth motions and actions in them, Exod. 9: 15, 16. *And in verie deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the Earth,* Isa. 10: 5, &c.

Quest. 105. **What shall we then answer to the places/ which seeme almost to make God partner in the guilt; as Gen. 50: 19, 20. Exod. 7: 3. Job 1: 21. 1 Sam. 2: 25. and 2 Sam. 12: 12. and 16: 10. Act. 2: 23. and 4: 28?**

Ans. He is not made Author or workman of those evil things, Psal. 5: 5. *Thou art not a God that hast pleasure in wickedness.* But he must be considered as a just judge who executeth his judgements by those evil instruments, in a wonderfull manner, as Iesa. 10: 12. *When the Lord hath performed his whole works upon mount Sion and Jerusalem; I will punish the fruit of the stout heart of the King of Assyria, &c.* Luk. 22: 22. *And truly the son of man goeth as it was determined, but woe unto that man by whom he is betrayed.* God doth not infuse evil into them, nor stirreth them up unto it; but after that men were Evil, God would not give them the grace for to doe good. It is one thing to corrupt, it is another thing not to heale. It is one thing to hinder repentance, another thing not to give it. If God did the first he were the Author of Sin; but the last is a just punishment of Sin. And here must that allwayes have place which *Augustine* said; *Enchirid. c. 100. The good God should not permitt evil, unless the Allmightie knew how to drawe good out of Evil.* So he brought forth the preservation of his people out of the selling of *Joseph*, he challened *David* and exercised his Patience by the cursing of *Shimei*, he tried *Job* by the *Chaldees*, &c. *God worketh the evil by evil men, but not the evil in evil men; say Divines.*

Quest. 106.

Quest. 106. Can we then say of one and the same thing that it is good and bad?

Ans. Yes. Good in respect of God; bad in respect of Man. God dealeth in all things verie holily and justly, but the rationall creatures, not regarding Gods Lawe under which they stand, but their *affections*, by their *morall* perverseness, corrupt the *actions* which are essentially good in themselves, and just and holy in respect of God.

Quest. 107. How illustrate pou this with an example?

Ans. The selling and sending of *Joseph* into *Egypt*, was a just triall of *Joseph*s godliness, and a meanes to preserve and maintaine *Jacobs familie*, and to bring the *Israelites* into *Egypt*; but in *Joseph*s brethren it was the greatest *Injurie*. This hath also place in other *Examples*.

Quest. 108. Is not this absurd / that the same action should be good and bad / just and unjust?

Ans. No, not amongst men neither. The action whereby one killeth his brother out of hatred and his Enemy in warre, is the same in *specie*, but that is morally Evil, this good. The execution of the Sentence of the *Magistrate* past and pronounced against a *Malefactor*, done by an *Executioner* without enter-vening *passions*, is morally good; but when he mingleth his evil *affections* therewith is the same made evil accidentally. To give almes, and to pray to God, are good workes, but so as they are done of hypocrites are they corrupted by their *fault*. The *Israelites* driving out the *Canaanites* according to Gods commandement, did no Sin; but when *Cyrus* and others doe the same, it is to them unrighteousness. A *Magistrate* beareth the sword lawfully, for the punishment of the wicked, for that it is given of God into their hands; whereas yet it belongeth not to a private person to take the sword, although it were against such persons, against whom the *Magistrate* doth it lawfully, and is bound to doe it.

### The XXVIII. Question.

What doth the knowledge of the Creation and Providence of God profite us?

Ans.

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*Ans.* That in adversitie we may be patient, (a) and thankfull in Prosperitie (b) and in all things that may befall us hereafter have our chiefeft hope reposed in God our most faithfull Father (c) being sure that there is nothing that may withdrawe us from his Love (d,) forasmuch as all Creatures are so in his power, that without his will, they are not able, not onely to doe anie thing, but not so much as once to move (e).

(a) Rom. 5: 3. Jam. 1: 31. Job 1: 21, 22. Psal. 39: 10. (b) Deut. 8: 10. 1 Theff. 5: 18. (c) Psal. 55: 22. Rom. 5: 4. (d) Rom. 8: 38, 39. (e) Job 1: 12. and 2. 6. Prov. 21: 1. Act. 17: 25.

CATECHIZING.

§ Of the Use of Creation and Providence.

Quest. 109. *Is this Doctrine of the Creation of allthings and also of the Providence of God necessarie?*

*Ans.* Yes; exceeding necessarie.

Quest. 110. *Wherefore?*

*Ans.* For that it serveth me for great consolation.

Quest. 111. *Into how manie members divideth the Catech. the same?*

*Ans.* Into three.

Quest. 112. *Which is the first?*

*Ans.* That in adversitie we may be patient. Hebr. 10: 36. *Ye have have neede of Patience.*

Quest. 113. *How?*

*Ans.* Because we know that all things that befall us, „come unto us not by chance / but from his fatherlie hand / and that for our good. Thus Joseph comforted himself Gen. 45: 4, &c. *God hath sent me before you.* and 50: 19, 20: *David bore with Patience the loss of his Kingdoms, and the curses of Shimei; 2 Sam. 15: 25, 26. and 16: 10. Let him curse; for the Lord hath said unto him; Curse David, Job 1: 21. The Lord hath given and the Lord hath taken away; blessed be the Name of the Lord.*

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Lord, Psal. 39: 10. and Lament. 3: 27, 31. See Rom. 8. 28. 1 Cor. 11: 32. Hebr. 12: 10. 1 Sam. 3: 18. Looke we upon the beginning, upon the middle, upon the end of all adversities, Gods hand is working in them all.

Quest. 114. Which is the second Member?

„Answ. The Catech. saith: **To be thankfull in Prosperitie**

Quest. 115. How followeth this from hence?

„Answ. That these blessings are not come unto me by my owne Wisdom, goodnes, &c. But by the will of God, &c. Jam. 1: 17. *Everie good gift and everie perfect gift is from above, from the Father of Lights.*

Quest. 116. What is now your bounden dutie?

„Answ. Not to sacrifice to my net, nor to burne incense to my dragge, Habak. 1: 16. But to say with David, 2 Sam. 7: 18. *Who am I? O Lord God, and what is my House, that thou hast brought me hitherto?* 1 Chron. 29: 13, 14. Other Examples, Gen. 24: 27. and 32: 10.

Quest. 117. Both the Lord require this?

„Answ. Yes. Num. 15: 18, &c. Deut. 8: 10. *Thou shalt bless the Lord thy God for the good land which he hath given thee*, &c. 1 Thess. 5: 18. *In everie thing give thanks*, Eph. 5: 20. Psal. 50: 15, 23. and 116: 12, &c.

Quest. 118. Which is the third Member?

„Answ. The Catech. saith: **In all things that may befall us hereafter to have our chiefest hope reposed in God / our most faithfull Father.**

Quest. 119. How prove you that?

„Answ. 1 Pet. 5: 7. *Cast all your care upon him; for he careth for you*, Psal. 37: 3, 4, 5, 6. and 55: 23. and 62: 8, 9. and 123: 1, 2. Gen. 22: 8. *God shall provide himself a Lambe for a burnt offering*, Jos. 1: 9. 2 Cor. 1: 10. *In David*; 1 Sam. 17: 37. and 30: 6. *In Abraham*, Hebr. 11: 8.

Quest. 120. Why must you so firmly trust in your God?

„Answ. We are taught, that he is our faithfull God and Father / so that no Creature shall separate us from his Love, but that God shall help us out of all troubles, yea turn them to the best, so that we shall never be forsaken nor cast off.

Quest. 121. How prove you this?

„Answ. Rom. 8: 28, 35, 38. *We know that all things work together*

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together to them that love God, that are the called, according to his purpose, &c. Isa. 54: 10. Phil. 1. 6. Joh. 10: 28. 1 Tim. 4: 10. 2 Tim. 1: 12. Psal. 27: 10. and 46: 2, 3. and 125: 1. Hebr. 13: 5, 6. 2 Tim. 4: 17, 18. *The Lord shall deliver me from every evil worke, and preserve me unto his heavenly kingdom.*

**Quest. 122.** What certaintie have you from this Prohibition for the future?

**Ans.** The Catech. saith: Forasmuch as all Creatures are so in his power / that without his will they are not able to do any thing / nor once to move. Prov. 21: 1. *The Kings heart is in the hand of the Lord,* 2 King. 19: 23. *I will put my hook into thy nose and my bridle into thy lips, and I will cause thee to return the same way by which thou camest,* Rom. 8: 31. Job 2: 5. Isa. 41: 9. 1 Petr. 3: 17. and 4: 19.

**Quest. 123.** Is not this harshly spoken / that the Creatures can neither stirre nor move themselves against his will?

**Ans.** No. For all their motion is first from God, Act. 17: 21. *In him we live, and move, and have our being.*

**Quest. 124.** Can they then not move themselves to Sin without God?

**Ans.** Not without Gods permission, upon which then their Sin followeth infallibly, as is taught before, Gen. 20: 3. &c. Matt. 8: 31. *The Devils besought him saying: If thou cast us out, suffer us to go away into the heard of swine.*

**Quest. 125.** Can then then no further than God will?

**Ans.** See Job 2: 2. Isa. 10: 5. &c. *O Assyrian the rod of mine anger!* &c. Else that were absurd what we read in 1 Petr. 3: 17. and 4: 19. *Let them that suffer according to the will of God commit the keeping of their Soules to him in well doing, as unto a faithfull Creatour.*

## An Appendix.

**Quest. 126.** What a God doth the Lord shew himself to be by the worke of Providence?

**Ans.** Especially that he is a just, mercifull, omniscient, omnipresent, all-preserving, all-directing and verie faithfull and true God.

**Quest. 127.** How doth God shew by the worke of Providence that he is a just God?

P

*Ans.*

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*Answ.* Because he requireth worship and service from all his Creatures according to the gifts which they have received, and giveth them also afterwards due recompense, Gen. 2: 16: 17, Prov. 3: 33. *The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just*, Isa. 3: 9, 10. Rom. c. 2. vers. 6, 7. &c.

Quest. 128. *From whence may we best perceive the Justice of God in the conduct of his Providence?*

*Answ.* From the working of the *Consciences* of men, to their comfort or terrour, according as Man hath done good or ill; as appeareth in the Martyrs, and also in horrible Malefactours.

Quest. 129. *How sheweth God in the worke of Providence that he is a mercifull God?*

*Answ.* Because he doth not presently root out sinfull men, but granteth them out of much Mercie, time and meanes to convert themselves.

Quest. 130. *How sheweth the Lord by the worke of Providence that he is an all knowing and over all present God?*

*Answ.* Because God busieth himself also with the most secret works, yea the thoughts of men, over the whole world; and grieveth or comforteth them according to their qualitie, Psal. 139: 1, 2, &c. *O Lord thou hast searched me and knowen me. Thou knowest my downe sitting and my rising up*, &c. Act. 17: 27.

Quest. 131. *How sheweth the Lord by his Providence that he is an All-Preserving God?*

*Answ.* For it appeareth by the worke of *Providence* that it is God alone that sendeth to everie thing what it needeth, Act. 17: 28. Matt. 6: 26. *Behold the fowles of the aire, for they sow not*, &c. *Yet your heavenlie father feedeth them; and are ye not much better than they?*

Quest. 132. *How sheweth the Lord himself by the worke of Providence, that he is an all-ruling God?*

*Answ.* Hereby, that the Lord our God causeth all those manifold accidents so confused and striving one against the other, to work together for the good of his Elect children, Psal. 135: 3, 6. *I know that the Lord is great, and that our Lord is above all Gods. Whatsoever the Lord pleased that did he in heaven and in Earth, in the Seas and in all deep places.*

Quest. 133. *How sheweth the Lord our God by th  
worke*

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worke of his Providence / that he is a faithfull and a true  
God?

*Ans.* Because what the Lord hath at anie time spoken with  
his mouth in the H. Scripture, that he accomplisheth yet everie  
daye with his hand, in the ruling of the world, 1 King. 8: 15.  
*Blessed be the Lord, the God of Israel, which speaks with his mouth  
unto David my Father, and hath with his hand fulfilled it.*

Quest. 134. What learne you from thence that the true  
God is an All-Preserving God?

*Ans.* That I can effect or performe nothing (though I  
seeme never so healthfull and strong) unless God continually  
preserve my strength; wherefore I must also take heed that I  
never abuse my strength to the breaking of Gods commande-  
ments, but lay it out for the keeping of the same, Act. 17:  
27. Jam. 4: 15. *If the Lord will, and if we live, we will doe this  
or that.*

Quest. 135. What learne you from hence that the true God  
is an All-Ordering God?

*Ans.* 1. That I doe reverently observe Gods *all-ruling*  
hand in all things that happen unto me, or wherein I am busie  
2. That I be allwayes henceforth and hereafter thankfull to  
God in all *Prosperitie*, and patient under God, in all *Adversitie*.  
3. That I must also use all the *Ordinarie* meanes, which God  
in the managing of things propoundeth to be used, and by prayer  
desire Gods blessing upon the same. 4. That when *ordinarie*  
meanes fail me, I must not fall into despaire, nor applie evil  
meanes but trust onely in God.

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The XI. Lords day.

The XXIX. Question.

**Why is the Sonne of God called *Jesus*, that  
is/ a Saviour?**

*Answer.* Because he saveth us from all our sins (a.)  
Neither ought anie Salvation to be sought from  
anie other, nor can elce where be found (b.)

P 2

(a) Matt.



(a) Matt. 1: 21. Hebr. 6: 25. (b) Act. 4: 12.  
Joh. 15: 4. 1 Tim. 2: 5. Ila. 43: 11. 1 Joh. 5: 11.

## C A T E C H I Z I N G.

### The second Article.

#### § Of God the Son.

Quest. 1. What was explained on the two former Lords dayes?

Ans. The Doctrine of God, treating of God the Father, and of *Creation, Preservation* and the *Government* of all things.

Quest. 2. What followeth now?

Ans. The Declaration of the Doctrine of **God the Son** and Redemption by him.

Quest. 3. What is taught on this Lords day?

Ans. Why the Son is called **Jesus**. Qu. XXIX. What it is to believe in **Jesus**. Qu. XXX.

Quest. 4. Because Names are given to irrational/pea to libelefs Creatures/why are they also given to Man?

Ans. To distinguish the one from the other. Also for to signifie something either past, as the names of *Adam, Isaac, Jacob, Moses*; or else future, as *Eve, Abraham, Salomon, John*.

Quest. 5. Why is there a name given to the Sonne of God?

Ans. To difference him from others, that we should rightly knowe his Person, and for to signifie what he should doe, and what office he should beare.

Quest. 6. How manie names hath the Sonne of God had?

Ans. Two; Namely **Jesus** and **Christ**.

#### § Of the Name JESUS.

Quest. 7. What betokeneth the name **Jesus**?

Ans. Saviour, Matt. 1. 21.

Quest. 8. Hath he gotten the same by chance or without anie reason?

Ans.

*Ans.* No. For if *Abram* was not in vaine called *Abraham*, and *Jacob Israel*, much lets is he called *Jesus* in vain.

Quest. 9. Who gave him that Name?

*Ans.* The Angel *Gabriel* by Gods command.

Quest. 10. Where is that written?

*Ans.* In *Matt.* 1: 21. *Luk.* 1: 31. and 2: 21.

Quest. 11. How is this Name pronounced in the Hebrew?

*Ans.* *Jehoshuah*, or *Jeshuah*, coming from the word *Jaschah*, which betokeneth Salvation, Help, Redemption.

Quest. 12. How is it pronounced a little shorter?

*Ans.* *Jeshua*, *Ezra* 3: 2. *Joshua*, *Zach.* 3: 1. and yet shorter may we say *Jesu* for *Jeshua*, as *Hose* for *Hoshea* or *Hosee*.

Quest. 13. With what name doth that agree in the N. Testament?

*Ans.* With the Name *Jesus* which is extant, *Act* 7: 45. *Hebr.* 4: 8. If *Jesus* had given them rest, &c. And so the LXX. have also used it, so declining it from the Hebrew Name *Jehoshuah*. Thus also have the *Greekes* of the Hebrew name *Mosche* made *Moses*.

Quest. 14. Who are there else that have had this Name?

*Ans.* *Joshua* the sonne of *Nun*, *Hebr.* 4: 8. The son of *Josadab* the Priest, *Jeshua*, *Ezra* 3: 2. Yet an High-Priest *Zachar.* 3: 1, 3, 6. and 6: 11. See also *1 Sam.* 6: 14. *2 Reg.* 23: 8. *Hagg.* 1: 1, 12, 14. and 2: 3. *Col.* 4: 11. *Jesus* called *Justus*.

Quest. 15. But is there no difference in the signification of these names?

*Ans.* Yes; verie great

Quest. 16. What difference is there?

*Ans.* They have received their Names from men, (though not without Gods disposing) but the son of God by the Angel *Gabriel*, upon Gods command. They had the name without the deed, or have only been Ministers by whom God hath conveyed to men onely a temporall Salvation or preservation, not from sin, nor from eternal death. But this *Jesus* all on the contrarie. Or they have been Types of this true *Jesus*.

Quest. 17. Where is that of *Joshua* the son of *Nun*?

*Ans.* *Hebr.* 4: 8. The Apostle giveth to understand that he hath not brought them into rest; namely the *Israelites*.

Quest. 18. Whither then hath he brought them in?

*Ans.* Into the land of *Canaan*, *Act.* 7: 45.

Quest. 19. Was then that land not a resting place for the Israelites?

Ans. Their chiefest good lay not therein, but that land was onely a shaddowe of the last and spirituall rest, and therefore they were also to use their endeavour by faith to attain there-to, Hebr. 4: 9. *There remaineth therefore a rest for the people of God.*

Quest. 20. Who then hath brought them into true rest?

Ans. Christ Iesus, the Sonne of God, of whom Joshua was a type, Hebr. 10: 19, 20. *Having therefore Brethren, boldness to enter into the Holiest by the blood of Iesus, in a new and living way, &c.*

Quest. 21. Why is the Sonne of God called Iesus, that is Saviour?

Ans. The Catech. saith. *For that he saveth us/ &c.*

Quest. 22. May we then not say that this name is given him/ that by this name / as being his proper name/ he should be distinguished and known/ as he received it at his Circumcision (Luk. 2: 21. And when eight dayes were accomplished, for the a circumcising of the child his name was called Iesus) according to the custome of the Jewes/ Luk. 1: 59, 60.

Ans. This reason is not the onely and the principall.

Quest. 23. Which then?

Ans. That it is given him to expresse thereby the *qualitis* of his Mediatorie Office, as the Catech. saith: *That he saveth us/ &c.* according to that Text, Matt. 1: 21. *Thou shalt call his Name Iesus: For he shall save his people from their sins.*

Quest. 24. How manie things lapeth the Catech. down/ why this name is given him?

Ans. Two.

Quest. 25. Which is the first?

Ans. The Effect, or that which he hath wrought and procured, *That he saveth us from all our Sinnes.*

Quest. 26. Which the second?

Ans. The Adjunct, *That Salvation is not to be sought, nor to be found by anie other.*

Quest. 27. Of what Salvation is here spoken?

Ans. Of a perfect, not onely a temporall but an eternall Salvation; not onely of the bodie, but also of the Soule, consisting in union with God, who is the highest good, and  
in

in the fruition of all Spirituall and eternall heavenly good things.

Quest. 28. Where reade pou that he redeemeth from Sin?

Ans. Matt. 1: 21. Psal. 130: 8. *He shall redeeme Israel from all his Iniquities.*

Quest. 29. From what sinnes doth he redeeme pou?

Ans. From all; Originall and actuall, 1 Joh. 1: 7. *The blood of Iesus Christ his Son cleanseth us from all Sin*, Rom. 8: 1. These are the cause of all mischief, and have separated us from our God, Isa. 59: 2. *your Iniquities have separated betwixt you and your God.*

30. Are there no veniall Sinnes?

Ans. No. Rom. 6: 16, 21, 23. *The wages of Sinne is death*, 1 Cor. 15: 56. Now the sting of death is Sin, Deut. 27: 56. Gal. 3: 10.

Quest. 31. Delibereth he vs onely from the guilt?

Ans. No. But also from the punishment; Isa. 53: 4, &c. *He hath borne our griefs, and carried our sorrowes, &c. But he was wounded for our transgressions, he was bruised for our Iniquities, the chastisement of our peace was upon him, by his stripes we are healed.* From temporal and eternal. Summa; from the whole miserie; sin and punishment.

Quest. 32. Whom sabeth and redeemeth he?

Ans. His people, Matt. 1: 21. Joh. 10: 26, 27, 28. *his sheepe*, and 17: 9. *Those that were given him*, out of all nations of the world, Gen. 49: 10. Isa. 19: 20. and 49: 6. Rev. 5: 9. *Thou wast slaine and hast redeemed us to God by thy blood, out of everie kindred, and tongue, and people, and nation.*

Quest. 33. In what manner doth he this?

Ans. By merit and power.

Quest. 34. How by merit?

Ans. That he hath obtained for us reconciliation with God, remission of Sin, righteousness, and eternall life by his obedience, passion, death, and intercession. So that we escape, being free from the punishment of Sin, the wrath of God, the curie of the Lawe, death and Damnation; being justified in him,

Quest. 35. Whence prove pou that?

Ans. From 1 Joh. 1: 7. and 2: 2. *He is a Propitiation for our*  
P 4 Sins,

Sins, Rom. 3: 25. and 5: 19. Matt. 20: 28. *He giveth his Soule a ranfome for manie*, and 26: 28: Gal. 3: 13, 14. 1 Tim. 2: 6. *Who gave himself a ranfome for all*, Hebr. 9: 12. *By his own blood he entered in once into the holy place, having obtained an eternall Redemption for us*, Isa. 53: 4, 5.

Quest. 36. *How by Power?*

Ans. In that he applyeth and imparteth to us, and preserveth for us all the benefits of Redemption, by the power of his Spirit and by faith, confirming us that we fall not off: and this we obtain in Regeneration or Sanctification, Illumination in the understanding, Obedience in the will and affections.

Quest. 37. *How prove you that?*

Ans. Joh. 10: 10, 28. *I give unto them eternall life*, Col. 1: 14. Rom. 3: 25. and 4: 25. and 6: 3, 4. and 8: 1, 2, 3. Act. 5: 31. Eph. 4: 11, &c. and 5: 27. 1 Cor. 6: 11. *Ye are sanctified, ye are justified in the name of the Lord Jesus, &c.* Gal. 2: 20. 1 Joh. 3: 8. *For this purpose the Sonne of God was manifested, that he might destroy the workes of the Devil.* He procureth that we being dead unto Sins, should live unto righteousness, 1 Petr 2: 24. At the last raising them to give them life, Joh. 6: 54. and 10: 28.

Quest. 38. *Are we then in this life made perfectly free from Sin?*

Ans. From the Dominion of it, Joh. 8: 32, 36. 1 Joh 3: 9. *Who so ver is borne of God doth not commit Sin*; not from the relicks, Rom. 7: 23, 24. Gal. 5: 17. *The flesh lusteth against the Spirit, and the Spirit against the flesh.*

Quest. 39. *What then think you of the Doctrine of the Remonstrants, making him a Saviour who saveth no man actually nor powerfully, but onely obtaineth a Possibilitie to be able to save; which then lyeth in them, if they use their grace well, &c.*

Ans. Thus he might be a Saviour without saving anie one, a King without Subjects, an head without a body, a Bridegroom without a bride, against the word of God, Matt. 1: 21. *He shall save his people, &c.* Isa 53: 10. *When he shall give his Soule an offering for Sin, he shall see his seed, &c.* Joh. 10: 10. *I am come that they might have life, and that they might have it more abundantly.* See v. 14, 16, 28. For he is not onely a Saviour obtaining, but also applying: not onely in merit, but also in power, that is, in powerfull merit. Else were he no more Saviour of them

them that are saved than of them that perish, no more of *Peter* than of *Judas*. The Death of Christ and his Intercession are inseparably joyned together, Rom. 8: 34. *It is Christ that died, yea rather that is risen again, &c. Who also maketh intercession for us.*

Quest. 40. *Obj.* **The Father and the H. Ghost did also redeeme us / and save us. Consequently not onely Christ?**

*Ans.* This is true. For the works of God (*ad extra*) out of God, about the creatures, are *undivided*, that is common. But we must observe the manner of working, wherein the difference lyeth. *The Father* saveth by the *Son*; the *H. Ghost* saveth as an immediate worker of Regeneration; but the *Son* onely payeth the ransom.

Quest. 41. **Doth not Baptisme, and the Lords Supper save us from Sin?**

*Ans.* No. But they onely signifie and seale that which we have in *Christ*.

Quest. 42. **Doe not the Ministers of the word save themselves, and those that hear them? as it is in 1 Tim. 4: 16?**

*Ans.* Yes; By the word, as *Instruments* and *Ministers* of *Christ*, to whom is committed the word of Reconciliation, 2 Cor. 5: 19. Yet so that *neither he that planteth is anie thing, nor he that watereth; but God who giveth the Increase*, 1 Cor. 3: 7.

Quest. 43. **Wath the Saviour done no more?**

*Ans.* Yes. He hath brought us againe into a blessed estate (Colos. 1: 13. *He hath translated us into the kingdom of his deare Son,*) uniting us with God, by whom we enjoy all heavenly good things, in this life, through the comfort of the H. Ghost; after this life in the full possession, both in Soul and Bodie.

Quest. 44. **Which is the second / that the Catechisme proposeth?**

*Ans.* **That Salvation is not to be sought so? from anie other / nor can elswhere be found?**

Quest. 45. **How prove pou that Salvation is not to be sought for from anie other?**

*Ans.* For the reasons propounded in the following places of Scripture, 1 Cor. 1: 13. *Is Paul crucified for you? Col. 1: 19, 20. It pleased the Father that in him should all fullness dwell; and (having made peace through the blood of his crosse) by him to reconcile all things to himself, &c. Rom. 3: 25. Whom God hath set forth to be a propitiation through faith in his blood, Aet. 5: 31.*

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„Quest. 46. How prove you that it cannot be found else where?

Ans. For the reasons in these places, Aet. 4: 12. *Neither is there salvation in any other, &c.* 1 Tim. 2: 5, 6. 1 Cor. 3: 11. *Other foundation can no man lay than that is laid which is Jesus Christ.* Isa. 63: 3. Joh. 14: 6. and 19: 30. Col. 1: 19, 28. and 2: 10. Hebr. 7: 25. and 10: 14. Isa. 43: 11, 25.

Quest. 47. Have they of the Old Testament had the same Saviour?

Ans. Yes, Aet. 4: 12. and 10: 43. *To him give all the Prophets witness, &c.* and 15: 11. *We believe that through the grace of our Lord Jesus Christ we shall be saved even as they.*

Quest. 48. Must we not also be saved by Marie, Peter and others?

Ans. They are all excluded by the Texts above cited. They themselves are saved by him. In none of them are the conditions to be found, required in a Saviour. See the VI Lords day. They cannot satisfy for sin, nor justify, nor sanctify by the Spirit, nor give eternall life. Christ Jesus alone hath by the five steps of his Humiliation merited Salvation for us, and by the foure steps of his Exaltation applied the same powerfully unto us. Of him alone it is written, Joh. 6: 27. *Him hath God the Father sealed.*

Quest. 49. What thinke you of the distinction of the Papists, of a Mediatur of Reconciliation, and of Intercession, upon that Text of 1 Tim. 2: 5?

Ans. As there is but one God, so is there also but one Mediator, and consequently this is an idle distinction. And all that pray for us are not therefore Mediatours. But the saints in heaven also doe not hear our prayers. There is also no need of their Intercession, because Christ is sufficient, Hebr. 7: 25. *He ever liveth to make Intercession for them,* 1 Joh. 2: 1. *We have an Advocate with the Father, Jesus Christ the righteous.* Lastly, that the Saints should onely be Mediatours of Intercession is against the opinion of the Romanists; for they hold also their merits and satisfactions. The Popes Indulgences are taken out of the treasure of the Church, in which (according to their saying) among other things lye also the workes of Supererogation, and merits of the Saintes.

Quest. 50. Hath this name Jesus any other use more than to signifie our Saviour?

Ans. No.

*Ans.* No.

**Quest. 51.** May we not then hang it about our necks against the Plague/ or write it against the vexations and molestations of the Devil/ or cast him out therewith/ or do wonders with that name?

*Ans.* These are superstitions which God will not suffer to be unpunished, *Act. 19. 13, 14, 15.* Exorcists took upon them, to call over them which had evil spirits, the name of the Lord Jesus, saying: we adjure thee by Jesus. And the evil spirit answered, and said: Jesus I know, and Paul I know, but who are ye? See *Quest. XCIV.*

**Quest. 52.** Is not the Devil afraid of this name?

*Ans.* No. For he hath used it himself, *Marc. 5. v. 7.* Jesus, the son of the most high God.

**Quest. 53.** Is he not afraid of the Saviour?

*Ans.* The Saviour and the name are not all one thing.

**Quest. 54.** Must we not take of our hats/ and bow our knees at it/ when we hear this name?

*Ans.* No.

**Quest. 55.** *Obj.* *Phil. 2. 10.* That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

*Ans.* This place must not be properly understood. For the name here betokeneth not the Syllables, nor bowing of knees the outward reverence, but that all Creatures using reason shall submit themselves to Jesus Christ, even his very enemies against their will; as *Marc. 5. v. 7.* For the Angels and evil spirits of whom here is also spoken, have properly no knees, but by way of comparison taken from the external reverence, which we thereby shew to Kings and Princes, under whom we are, here is to be understood the subjection of all Creatures under Christ, as Lord of Lords, and King of Kings, *Rev. 19. 16.* and Lord of all, *Act. 10. 36.* the Prince of the Kings of the earth, *Rev. 1. 5.*

**Quest. 56.** Is our Saviour not in great esteem with the Jesuites, who write the name Jesus befoze their Churches/ Cloisters/ or as they rather speak / shunning that Friars language Colledges, booke/ and calling themselves after that name?

*Ans.* It is with them as with Harlots, who hang out before their Stewes Paradise, the land of Promise, &c. and within they



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they have nothing but uncleanness. So find we nothing among them but their Brea den God, that superstitious Ignatius Loyola, Xaverius, &c. Of the Proud appellation of Jesuites, See Q. XXXII.

Quest. 57. What now comprehend you in these words.  
"I believe in Jesus?"

Ans. 1. Knowledge with consent, that I hold him alone for the Saviour, who hath done all perfectly, that which was necessary for the application and purchasing of my salvation, Col. 2. 10. *Ye are compleat in him, who is the Head of all Principalitie and Power*, Hebr. 7. 25. *wherefore he also is able to save us to the uttermost*, &c. 2. Confidence, that he is my Saviour, who shall preserve me in Soul and Body, Gal. 2. 20. *I live by the Faith of the Son of God, who loved me, and gave himself for me*, 1 Tim. 1. 15. *This is a faithfull saying, and worthy of all acceptation, that Jesus Christ is come into the world to save sinners, of whom I am chief.*

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### The XXX. Question.

**Do they then believe in the onely Saviour Iesus, who seek for happiness and salvation of the Saints/ or of themselves/ or elsewhere.**

Ans. No. For although in word they boast themselves of him as their Saviour, yet indeed many of them they deny the onely Saviour Iesus. (a) For it must needs be that either Iesus is not a perfect Saviour, or that they who embrace him as their Saviour with a true faith, possess all things in him, which are required unto salvation. (b)

(a) 1 Cor. 1. 13, 30, 31. Gal. 5. 4. (b) Hebr. 12. 2. Isa. 9. 6. Col. 1. 19, 20, 2, 10. 1 Ioh. 1. 7.

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CATECHIZING.

§ How the Papists abuse the name Jesus.

Quest. 58. Is Jesus received of all men by Faith as Saviour.

Ans. Not of unbelievers, Jews, Turkes, Heathens.

„ Quest. 59. But those that among Christians with their mouth boast themselves of him, do they all hold him for a perfect Saviour?

„ Ans. Many of them do indeed deny the only Saviour Jesus.

Quest. 60. Whom doth the Catechisme in this question especially eye?

Ans. The Catechisme indeed nameth no Church or Person whom it accuseth, as going contrary onely to the Doctrine, yet aimeth at the Papists. This great Prudence is used throughout the Catechisme. It speaketh indeed often of the differences of Religion, but seldom expresseth the names of the Parties, but once the name of Popish in the 80 question. It treateth indeed more and oftner against them, but spareth that name, as on this Lords day and elsewhere; not willing that that name should either be to much read, or to much concealed. Doing this, the cause and truth requiring it; and that upon good reasons, to gratifie the adverse parties, or the weak.

Quest. 61. Do they seek their salvation from the Saints?

Ans. Yes.

Quest. 62. Whom understand they by Saints?

Ans. Those that are canonized of the Pope, and stand in the Almanack.

Quest. 63. How prove you that they seek their salvation in the Saints, by themselves or somewhere else?

Ans. The Praeface among them teacheth this, in their writings and prayers, and in all their transactions.

Quest 64. Is not this too high a charge upon the Papists, inasmuch as they make a difference/ not placing any thing without Christ/ for the Original Cause/ or Beginning of their Salvation/ but onely for a means to come unto Salvation?

Ans.

*Ans.* This pretence is to blind, and hood-wink the simple. But the matter lies quite otherwise in Popery.

*Quest. 65.* How prove you then/that they seek it otherwise by the Saints?

*Ans.* 1. They call upon them in their necessity with folded hands and bended knees, not onely sometimes, but oftentimes, yea, more than on the Lord *Jesus Christ*.

2. They erect Churches, build Altars, set up Images, kindle Wax-Candles, keep holy-dayes, and bestow more services for the Worship of the *Saints*, to enjoy their favour, than can be done to merit Gods favour. There is no *Chappel* so little among the *Romanists*, but it hath its Saint.

3. Every Countrey, Province, Citie, Village, yea, every Hall hath in the Church of *Rome* its own *Patron*, from whom they expect their Protection. See the fourth part of the Bee-hive, of the Lord of *St. Aldegonde*, ch. 4.

4. In the service of *Marie* it comes to that height, that in the *Psalms* made in honour of her, they apply all those glorious *Titles* and things unto her which are in the *Psalms* of *David* ascribed to God and his Anointed, onely changing the name *Lord* into *Lady*. In their writings they say; *That she is the Mediatrix and Redemptress of Mankind. That as Adam and Eve have sold the World by an Apple, that so Christ and she have sufficiently redeemed the world with one heart.* Verily *Marie*, according to the *Papists* pretences must be more than a bare *Advocate*: for she is called *The Queen of Heaven, the Mother of Mercy, The Midwife of the Soul, The Gate of Heaven, The mother of all poor faithfull Souls lying in Purgatory, lessening their pains by her help every hour, The Fountain of life; The way of them that stray, the Mediatrix, Advocatress, and way to Christ. The Almighty, &c.* yea, they make *Christ* as *Mediatour* between *Marie* and us, that he ever intercedes with her for us. Thence it is that they doubt, and are at a stand, not knowing whither to turn themselves, either to the Son or to the Mother. Yea, they are so gross in Popery with their service to other *Saints*, that they make no difference betwixt *Christ* and *Francis*, but onely in the outward Garment. The wounds of *Christ* are also imprinted in the hands and feet of *Francis*. This is also common among them, that the *Saints* being called upon by them, help them not onely with prayers, but also with merits, *Precibus & meritis*. See their

their *Rosaries Breviaries, Marias Psalm-booke, Office of Marie, Hor-  
tulus anime*, and the four *Nichten-couten* [Discourse of the four  
Nieces.] of *Columbanus*, &c.

Quest. 66. How do they seek Salvation in themselves?

Ans. By merits and satisfactions.

Quest. 67. When must they satisfie?

Ans. After they have done their confession some *satisfa-  
ctions are laid upon them*, as *Pilgrimages, Prayers with Beads, Scour-  
gings, Fastings, giving of Alms, &c.* so to satisfie.

“Quest. 68. Do not they also seek Salvation in themselves  
that ascribe Regeneration in part/ or in whole to their own  
power/ and not to the grace and powerfull working of the  
onely spirit of Christ?

Ans. Yes. For they say. *That it is from God that they can be-  
lieve; but it is from themselves that they do believe.*

Quest. 69. How seek they their salvation any where else?

Ans. This they do in their little *Wax-Lambs (Aenus Dei)*  
which are consecrated by the *Pope*, To these they ascribe such  
power for the taking away of sin, as is in Scripture ascribed to  
the blood of the Immaculate Lamb *Jesus Christ, which taketh  
away the sin of the world.* The wood of the Cross on which Christ  
hanged, must by them be invocated with the same honour  
wherewith Christ is invocated. They call it the *Tree of life,*  
*the Tree of salvation; the healing Medicine for mankind.* Thus  
we might speak of their *Holy-water, Wax Candles, Reliques, and  
seven Sacraments, Soul Masses, Indulgences and Purgatorie*, by  
which their sins are urged after this life, &c.

“Quest. 70. The Catechisme asketh whether those that do  
“so, believe in Christ; what say you to it?

Ans. They deny indeed the onely Saviour Jesus.

Quest. 71. Might you then say to a Papist: You deny  
Christ the Saviour?

Ans. O yes.

Quest. 72. But when he denieth that/ as he will do/ say-  
ing: I believe in Christ as well as you, what will you say then?

Ans. Although he doth not do it flatly and outright with  
clear words; yet it followeth from thence, which is all one

Quest. 73. May we charge them thus / whereas they pet  
with their mouth speak otherwise?

Ans. Yet in deed they deny him. And faith is not that of

the mouth onely, but that of the heart, *Rom. 10. 9, 10. with the heart man believeth unto Righteousness.* And the true confession must not be esteemed by the bare name, but by the truth of Doctrine and the deed it self, *Tit. 1. 16. They profess that they know God, but with their workes they deny him.*

Quest. 74. But are you able to prove this out of the word of God?

Ans. Yes, *1 Cor. 1. 13. Is Christ divided? Is Paul crucified for you? or are you baptized in the name of Paul? Gal 5. v. 2. Behold, I Paul say unto you, that if you be circumcised, that Christ shall profit you nothing, v. 4. Christ is become of none effect unto you, whosoever of you are justified by the law, ye are fallen from Grace.*

Quest. 75. Will / how is this fitly applied to the Papists?

Ans. As those that sought their Righteousness, or a part of it, out of the workes of the law, nullified Christ, so do the Papists also, &c.

Quest. 76. What Syllogisme useth the Catechisme?

Ans. For it must needs be that either Jesus is not a perfect Saviour, or that they which embrace him as their Saviour with a true Faith must possess all things in him, which are required unto Salvation,

Quest. 77. How apply you this to the Papists?

Ans. But the Papists believe, that all that is necessary to salvation is not found in Christ. The reason is, because they seek their Salvation in the Saints by themselves, or somewhere else, Consequently they believe that Jesus is no perfect Saviour, which is indeed to deny the onely Saviour and Redeemer Jesus.

Quest. 78. But what if a Papist say; I do both. If it cannot help / it shall not hurt?

Ans. This rule is not good, For Christ must be alone, none can be set besides him, or else we deny, and make vain his merits.

Quest. 79. Obj. The Papists say; Christ hath merited to the end that we should merit. So then we do not lessen his merits / but greater / and extol the same.

Ans. 1. It is against the Scripture. 2. It is absurd. For thence should follow, that the Son of God is made Man not properly to save his people himself, but to make his people able to save themselves, and so he should not be the Saviour

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bur of his people, but to speak properly, we should each for his own head be our own Saviours.

**Quest. 80. Have we all that in Christ that is necessary to Salvation?**

**Ans.** Yes, Joh. 1:16. *Of his fulness have we all received, and grace for grace*, Col. 1:19, 20. *It pleased the Father that in him should all fulness dwell*, &c. Hebr. 7:25. wherefore he also is able to save to the uttermost, &c.

**Quest. 81. Can those that deny Christ be yet saved?**

**Ans.** No.

**Quest. 82. May then the Papists by that Popish Faith get into Heaven?**

**Ans.** No. *Christ is become of none effect unto them.*

**Quest. 83. Do we hereby condemn all Papists?**

**Ans.** No. For not all that live under Poperie are Popishly minded, and are off from Poperie, but holding fast the foundation, *they build Wood, Hay, and Stubble*. 1 Cor. 3: 12. Even as we also judge of our Ancestors, who though going to Church with the Papists, yet condemned their unsound Doctrine, and believed not their abominations. *Antichrist shall sit in the Temple of God*, 1 Thess. v. 4. that is in the Church. Under the Idolatrous Government of *Ahab*, when the whole Church seemed to be fallen away, had the Lord yet reserved to himself a remnant, 1 King 19.

**Quest. 84. Were they then saved by Poperie?**

**Ans.** No; but by Christianity. For there is yet the word of the Old and New Testament, howbeit increased with *traditions*, and defiled with strange *Expositions*: also the Sacrament of *Baptisme*, although with many *abuses* and *superstitions*. They have yet the true Doctrine of one onely God in three persons; of Christ, God and Man in one Person; of Creation, of Providence, of the Resurrection of the body, &c. The Lord hath known to effect his work by corrupt *Instruments*, and polluted *teachings*, insomuch that the hearts of the hearers many times have been more holy than the mouths of the Priests & Teachers.

**Quest. 85. May one then remain in Popery?**

**Ans.** No. But we must go out of *Babylon*, Rev. 18: 4. *Come out of her my people, that ye be not partakers of her sins, and that you receive not of her plagues*. When one is come out of a burning house with much ado, being half burnt, and yet hath some

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life reserved. doth this teach you to abide in the house? If any one had drunk of an impure poysoned pit, and was recovered with much adoe by Medicines, should you then drink of that rather than of a pure river? So there are (we trust) many saved with much adoe, being in that Religion, but not by that Religion.

Quest. 86. Do you then condemne the Papists?

Ans. We say not, Thou *John, Peter, &c.* art condemned, but we say that all living and dying in the *Popish faith*, if they do not turn, are condemned.

Quest 87. Is not this too harshly spoken?

Ans. No. Rev. 14: 9, 10. *If any man worship the beast and his Image, and receive his mark in his forehead, the same shall drink of the wine of the wrath of God, &c.* 21. 8. and 3. 18. *He that believeth not the son, shall not see life, but the wrath of God abideth on him.*

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## The XII. Lords day.

### The XXXI. Question.

**Why is he called Christ, that is Anointed one?**

Ans. Because he was ordained of the Father, and anointed with the Holy Ghost (*a*), as the chief Prophet and Doctour (*b*), who hath perfectly opened unto us the secret counsel, and all the will of his Father concerning our Redemption (*c*): and the onely High-Priest (*d*), who with that one onely Sacrifice of his Body hath redeemed us (*e*), and doth continually make Intercession to his Father for us (*f*). And an everlasting King, who ruleth us by his word and spirit, and defendeth, and maintaineth that Salvation, which he hath purchased for us (*g*).

(*a*) Psal. 45: 8. Hebr. 1: 9. Isa. 61: 1. Luke 4: 18.  
(*b*) Deut. 18: 15. Act. 3: 22. and 7, 37. Isa. 55: 4. (*c*) Joh.  
1: 18,

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1:18. and 15:15. (d) Psal. 110:4. (e) Hebr. 9:12, 14, 28. and 10:12, 14. (f) Rom. 5:9, 10, 8, 34. Hebr. 9:24. 1 Joh. 2:1. (g) Psal. 2:6. Zach. 9:9. Matt. 21:5. Matt. 28:18. Luke 1:33. Joh. 10:28. Rev. 10:13, 16:

CATECHIZING.

§ Of the name Christ.

Quest. 1. What hath been treated of on the last Lords day?

Ans. Of the first name of Christ, which is Jesus.

Quest. 2. What doth this Lords day treat of?

Ans. 1. Of his other name, which is Christ. Q. XXXI.

2. Why we believers are called Christians after him. Q. XXXII.

Quest. 3. Which are the two names of our Saviour?

Ans. Jesus and Christ.

Quest. 4. What is that to say; Jesus?

Ans. Saviour.

Quest. 5. What Christ?

Ans. Anointed.

Quest. 6. Is he alwayes called with these two names together?

Ans. No. Sometimes he is onely called Jesus, Joh. 1:46. 9:11. or onely Christ. Matth. 16:16. Joh. 6:69. or together Jesus Christ, Joh. 17:3. and Christ Jesus, Gal 5:6.

Quest. 7. What doth this enterchanging intimate?

Ans. 1. Against the Jews, that he that is promised in the old Testament, the same Messias or Christ is he that in the new Testament is called Jesus: Wherefore the Apostle said. 1 Joh. 5:1. Every one that believeth that Jesus is the Christ, is born of God. 2. That our Lord Jesus Christ, and Christ Jesus, is one Saviour, both of Jews or Hebrews, and of Greeks or Gentiles; as who by his coming in the flesh hath taken away all the difference betwixt Jews and Gentiles, which was in the Old Testament, Rom. 10:4, 12. For there is no difference between the Jew and the Greek, Gal. 3:28. There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female. For ye are all one in Christ Jesus, 6:15. Eph. 2:13, 14, 15, &c.

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Quest. 8.



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Quest. 8. What difference is there between these two?

Ans. The name *Jesus* betokeneth the Office of our Saviour in general. But the name *Christ* the determination to that Office, and the Office in special.

Quest. 9. How is the name *Christ* called in the old Testament?

Ans. *Maschiach*, which we say according to the Greek language *Messias*, from the Hebrew *Maschach*, that is, *he hath anointed*. In pure Greek *Christos*, from *Chrio*, that is, *I anoint*; and in the new Testament have you the Exposition of *Messias*, that is, *Anointed*, Joh. 1: 42. *we have found the Messias, which is, being interpreted, the Christ*, and 4. 25. *I know that Messias cometh, which is called Christ*.

Quest. 10. Why is *Christ* called *Anointed*?

Ans. For two reasons.

Quest. 11. Which are the two?

Ans. The Catechisme giveth them. 1. *Because he was ordained of the Father*. 2. *And anointed with the holy Ghost for our Prophet, Priest, and King*. For to anoint betokeneth two things. 1. The ordaining, and calling to the Office. 2. The fitting for to execute the same, or the Communication of gifts.

Quest. 12. Well; Have there not been moze that have had this name?

Ans. Yes. But it is given to *Jesus* in the old and new Testament in an eminent manner, *Psal. 2: 6. yet I have anointed my King*, &c. *Dan. 9: 25, 26. unto Messias the Prince*, &c. *Joh. 1: 42. and 20: 31. as being the Messias of the Messiaes*, and the Anointed of the anointed ones, *Psal. 105: 15. which the whole Gospel proveth unto us*, *Joh. 20: 31. And with that name was the Saviour known in former times before his coming*, *Joh. 4: 25*.

Quest. 13. But how is our Saviour called *Anointed*, when we read no where that he was anointed with oyl?

Ans. He was not to be anointed with outward, but with inward and spiritual Oyl, that is, the gifts of the holy Ghost, because he was not a *figurative*, but the true *Messias*. The shadow was not needfull, the body being come, *Colos. 2: 17*.

Quest. 14. What difference is there betwixt this *Messias*, and those that were so called in the old Testament?

Ans. 1. That the others were *figures*, shadows, Types. But this the Body and the Truth it self, *Hebr. 8: 5. and 9: 10, 11. 10: 1.*

The

*The law having a shadow of good things to come, &c.* 2. That they are anointed with visible and external Oyl, but this with spiritual and internal. 3. That their gifts were imperfect and with measure, but this perfect and without measure, *Psal. 45: 8. Therefore, O God, thy God hath anointed thee with the Oyl of gladness above thy fellows, Joh. 3: 34. God giveth not the spirit by measure unto him.*

**Quest. 15. What manner of Ceremonie was that Anointing?**

*Ans.* An external sign instituted of God in the Old Testament, whereby any one that was called to a certain glorious Office, was installed into the same Office, with pouring out of sweet smelling Oyl upon his head.

**Quest. 16. What Analogie, likeness / or convenience is there betwixt this sign, and the thing signified?**

*Ans.* As Oyl doth make again nimble, and active the sinews and members of a man, and fit for that labour, to which they are to be used, *Pf. 104: 15. although dried up, and stifned before. Oyl: which maketh mans face to shine, 133: 2.* So doth the Holy Ghost (who is signified by this Element) make the Powers of the Soul, which are otherwayes stiff and unapt to any good, fit for good works, and for the execution of their Office, *1 Sam. 10: 1, 6, 9. &c. Then Samuel took a Viol and Oyl and powred it on his head, &c. And the spirit of the Lord shall come upon thee, &c.* The Oyl giveth a pleasant smell from it; So those also that perform their Office well by the spirit, are made acceptable and pleasant, both before God and men. And those to whom this was done were held as lawfully called to that Office, and could assure themselves of the certain help and assistance of the holy Ghost in the work of their calling; and were taught diligently to serve in their Office, and to bestow their gifts for the good of the Church.

**Quest. 17. What manner of persons were anointed in the Old Testament, as Types of our true Anointed one / or of Christ?**

*Ans.* They were of three sorts. Extraordinarily, Prophets, *1 King. 19: 16. Thou shalt anoint Elisha to be Prophet in thy room.* Ordinarily, Priests. *Exod. 29: 29. Levit. 8: 12. And he powred of the anointing Oyl upon Aarons head, and anointed him to set him apart.* Num 3. 3. Kings; as *Saul, David, Solomon, &c. Israel and*

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*Judah*, 1 Sam. 10. 1. 1 Sam. 16. 13. Then took Samuel the horn of Oyl, and anointed him in the midst of his brethren, 1 King. 19: 16. 2 King. 9: 6. Hence were Kings called *The anointed of the Lord*, 1 Sam. 12: 3. and 24. 7, 11 and 26. 9. 2 Sam. 1: 16. Psal. 84: 10. Judges 9. 8. to anoint a King, is to make a King.

Quest. 18. *How then is the Office of the Mediatour especially made known by this name?*

Ans. Because his threefold Office, namely this *Prophetical*, his *Priestly*, and his *Regal* Office is signified by this name.

Quest. 19. *Who hath ordained / or anointed Christ to be a Mediatour and Saviour?*

Ans. The Father; saith the *Catechisme*.

Quest. 20. *Whence prove you that?*

Ans. Psal. 2: 6. yet have I set my King [Belg. anointed.] 110: 4. Isa 61. 1. The spirit of the Lord God is upon me, because the Lord hath anointed me, Luke 4: 18. Act. 10: 38. Hebr. 5: 16. And thence it is that Christ alwayes referreth his call to the Father, Joh. 5: 36. 6, 27, 7: 28. I am not come of my self, but he that sent me is true, 10: 25. See also Hebr. 7: 28. Hebr. 1: 1, 2.

Quest. 21. *Because it was said befoze that the Anointing signifieth two things. 1. The ordaining to the Office. 2. The fitting to the Office; where find you the ordaining / or calling and sending to the Office particularly exprest with the name of Anointing.*

Ans. Prov. 8: 23. I was set up from everlasting [Belg. I was anointed] Psal. 2: 6. Isa. 61: 1.

Quest. 22. *What understand you by the Ordaining.*

Ans. That the Lord Jesus hath not assumed the *Mediatoris* Office of himself, but was thereto appointed, or ordained of the Father, and sent into the world for to execute it, Heb. 5: 5. Christ glorified not himself to be made an High-Priest, but he that said unto him; Thou art my son, to day have I begotten thee, Joh. 6: 27.

Quest. 23. *Where is the fitting / qualifying / or the imparting of gifts so exprest?*

Ans. Psal. 45: 8. Therefore, O God, thy God, hath anointed thee with the Oyl of gladness, &c. Act. 10: 38. How God anointed Jesus of Nazareth with the holy Ghost, and with power, Joh. 3: 34. Hebr. 1: 9. See Psal. 89: 21. And unto Christ is had respect in Dan. 9: 24. To anoint the most holy.

Quest. 24. *What difference is there b. twixt these two?*

Ans. The

*Ans.* The ordaining is the prime and first part of the Anointing; as for the sake of which the Communication of gifts is made, as it is in *Joh. 3: 34.* *For he whom God hath sent, speaketh the words of God. For God giveth not the spirit by measure unto him.* The ordaining hath respect unto both natures of the Mediatour: The Communication of gifts onely unto the humanity.

**Quest. 25.** Whereby is the Ordaining of Christ to the Mediatour Office yet more exprest?

*Ans.* By Calling, Sending, Sanctifying, *Joh. 7: 18, 28.* and *10: 36.* *Whom the Father hath sanctified and sent into the world.* Yet with this difference, that the Ordaining is from Eternity, before the foundation of the World, *1 Pet. 1: 20.* *2 Tim. 1: 9.* The sending in the fulness of time, *Gal. 4: 4.* *When God was manifested in the flesh,* *1 Tim. 1: 16.* and Consecrated in baptism, *Matt. 3: 17.* by three external signs. 1. By the opening of heaven. 2. By the descending of the holy Ghost in the form of a Dove. 3. By a voyce from the Father, declaring, and saying; *This is my beloved son, in whom I am well pleased.*

**Quest. 26.** Is Christ so anointed with the holy Ghost that all gifts are equally together Communicated to him?

*Ans.* No. But we must herein observe divers degrees, or steps. 1. The Sanctifying of his humane nature in the womb of the Virgin Marie, *Luke 1: 35.* 2. The increasing and multiplying of the gifts with his years, *Luke 2: 40, 52.* *Jesus increased in wisdom, &c.* 3. The fulness of the same in baptism, figured by the resting of the Dove upon his head; *Matt. 3: 16, 17.* From that time was the spirit upon him, as it is written, *Isa. 61: 1.* and *Isa. 11: 2.* *The spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord.* So that of his fulness we have all received, and grace for grace, *Joh. 1: 16.*

**Quest. 27.** But inasmuch as Christ is anointed according to both natures, is he then also our Mediatour according to both?

*Ans.* We say yes, against those of Popery. And well to understand this; he is our Mediatour according to his three Offices. 1. As a Prophet, even as Moses is called a Mediatour, *Deut. 5: 5.* with *Gal. 3: 19.* and Christ (*Hebr. 9: 15.*) the Mediatour of the new Testament, and *Mal. 3: 1.* The Angel of the

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*Covenant.* 2. As a Priest satisfying for us; 1 Tim. 2: 5, 6. who gave himself a ransom, &c. and interceding, Rom. 8. 14. Hebr. 7. 25. Seeing he ever liveth to make Intercession for them. 3. As a King, Psal. 2: 6. and 45: 7. Luke 1. 33. Now these Mediatorie Offices he hath performed, as God and Man.

Quest. 28. How pzohe pou this?

*Ans.* 1. He hath discharged the parts of the Mediatour before his Incarnation; so then he is no Mediatour according to the humane nature onely. Isa. 63. 9. The Angel of his presence saved them, in his love and in his pitie he redeemed them, Zach. 1: 12. 2. He that humbled himself is Mediatour, according to that wherein he hath humbled himself; but the son of God hath humbled himself, Joh. 1: 14. 2 Cor. 8: 9. Phil. 2: 2. 3. The parts of each Office demonstrate it, as to reveal the will of the Father powerfully, Matt. 11: 27. Luke 24: 32. To offer up himself, &c. Heb. 9: 14. Joh. 11: 19. and 10. 18. Act. 20. 28. To rule and to put all things under his feet, Psal. 45: 7. Luke 1. 33: Phil. 3. 21 4. The Effects of Mediation intimate it also, as to pardon sin, to iustifie the Saints, to raise up their bodies, and to glorifie them, &c.

§ Of the three Offices of Christ, as Prophet, Priest, and King.

Quest. 29. Inasmuch then as Christ is not onely appointed in general to perform the Office of the Mediatour betwixt God and Man / but in special to the three parts of the same Office / how pzohe pou these three?

*Ans.* It is a Prophetical Office, Deut. 18. 15, 18, 19. I will raise them up a Prophet from among their brethren like unto thee, Act. 3. 22: 23. and 7: 37. Isa. 55. 4. His Priestly Office, Psal. 110: 4. The Lord hath sworn, and he will not repent, thou art a Priest for ever, after the order of Melchizedek, Hebr. 2: 17 and 3: 1. and 4: 14. and 5, 6. and 6: 20. and 7. &c. Zach. 6. 13. His Kingly Office, Psal. 2: 6. Yet I have set (or anointed) my King upon my holy Hill of Sion, and 45. 7. Ezek. 34: 23, 24. Zach. 9. 9. Jer. 23: 5. Matt. 21. 5. Luke 1: 33. Joh. 18: 37. Revel. 1: 5. and 11: 17. and 17: 14. and 19: 16.

Quest. 30.

Quest. 30. Whereunto were these three Offices necess-  
sary?

Ans. We were defiled with ignorance, unrighteousness, impo-  
tencie. Against our ignorance his Prophetical Office was to serve,  
revealing to us his Divine wisdom, &c. Against unrighteous-  
ness, his Priestly Office, whereby he hath procured for us  
Reconciliation. Against our impotencie his Kingly Office ser-  
veth us, whereby he ruleth and governeth us by his word and  
spirit. All this Paul teacheth us, 1 Cor. 1: 30. Wisdom as our  
Prophet, Righteousness and Sanctification, as our Priest, Redemption  
as our King.

Quest. 31. What is his Prophetical Office?

Ans. The Catechisme saith: That he as the chief Prophet and  
Doctour, hath perfectly opened unto us the secret counsel, and all  
the will of his Father concerning our Redemption.

Quest. 32. How prove you that?

Ans. Deut. 18: 18. Isa. 61: 1. Luke 4: 18. The Lord hath a-  
nointed me; he hath sent me to preach the Gospel unto the poor; Joh.  
1. 18. and 15. 15. All things that I have heard of my Father, have  
I made known unto you.

Quest. 33. Is he onely a Prophet as Moses?

Ans. No. If John be more than a Prophet, Luke 7. 26.  
how much more Christ. Therefore the Catechisme saith;  
Chief Prophet and Doctour.

Quest. 34. How then is that to be understood / Deut. 18.  
A Prophet like unto me, v. 15. and like unto thee, v. 18?

Ans. For the Explication hereof serve the words of the  
Annotations upon the new Translation. Notwithstanding the  
Eternal Godhead, the Immaculate Manhood, and the Soul-sav-  
ing Office of our Lord Jesus Christ, may nevertheless be com-  
pared with Moses in the following particulars. 1. As Moses was  
a true man, of the seed of Abraham; so was also Christ. 2. Mo-  
ses brought the people of God out of bodily thralldom in E-  
gypt; so did Christ redeem his people from spiritual thralldom.  
3. As Moses stood between God and the people in the Covenant  
of the Law. Gal. 3. 19. so is Christ the onely Mediatour between  
God and his people in the Covenant of grace. 4. As Moses  
was faithfull in all Gods house, Hebr. 3: 2. so is Christ above all,  
in taking care for his Church, &c. 5. As Moses was a great Pro-  
phet, and Teacher of the people. So Christ is the head or chief

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of all Prophets, by whole spirit Moses, and the rest did speak,  
1 Pet. 1. 11.

Quest. 35. **Is there then no difference betwixt Christ this great Prophet, and other Prophets?**

Ans. Very great, 1. Christ knoweth God and his will from himself, and that perfectly; others onely by revelation, and imperfectly: *Matt. 11:27. No man knoweth the Father but the Son; &c. Joh. 1:18. and 8:26. I speak to the world those things which I have heard of him, and 15:15. They declare as Ministers; but this as a Son, and that with Power and Authority, Matt 7:28,29. He taught as one having Authority, Joh. 3:29. and 7. 46. Luke 4. 22. Hebr. 1.1. and 3.5,6. Moses was faithfull in all his house as a servant, &c. but Christ as a Son over his own house.* 3. They teach outwardly, but this also internally opening the hearts, *Luke 24. 32,145. Act. 16:14. Mark. 16:20. Matt. 3:11. He shall baptize you with the H. Ghost and with fire.*

Quest. 36. **Have not also the Prophets and Apostles taught infallibly?**

Ans. Yes. But they had not that from themselves, as Christ, but from Christ, *1 Pet. 1:10,11. The spirit of Christ was in them, 2 Pet. 1:19,20,21. The holy men of God spake as they were moved by the holy Ghost, Matt. 28:19,20. Joh. 14:26. and 16.13.*

Quest. 37. **Hath Christ himself taught and preached in his own person?**

Ans. Yes. When he had assumed the humane nature; *Heb. 1:1. Matt. 4:17,23.*

Quest. 38. **What else belongeth yet to the Prophetical Office of Christ?**

Ans. To purge the Law from the glosses of the Pharisees, &c. *Matt. 5. 17. I am not come to destroy the Law, but to fulfill it: to institute and maintain the Ministrie of the Word, to raise up Ministers, and to endowe them with necessary gifts, Eph. 4:11. He gave some Apostles and some Prophets, and some Evangelists, and some Pastours, and Teachers, &c. Luke 11:49. and 21.15. 1 Pet. 1:11. and 3. 19.*

Quest. 39. **What do you judge of that Doctrine / by which the Prophetical Office of Christ is limited / within the compasse of his life here on Earth?**

Ans. It is too too little, see concerning it before his coming. *1 Pet. 1:10,11. Of which salvation the Prophets have enquired and searched*

searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the spirit of Christ which was in them did signifie, &c. and 3:19, 20. The Angel of the Covenant, (Mala. 3. 1.) was then not idle. After his ascension also; Eph. 4:11. Joh. 16:7, 12. Rev. 1:1.

Quest. 40. What then do you find in this more then in others?

Ans. That he must be the true God. Therefore is he in the H. Scripture not onely called a Prophet, Deut. 18:18. Act. 3. A Teacher, Matt. 23. The Apostle of our profession. Hebr. 3. But also the word of the Father, Joh. 1:1. Counsellour, Isa. 9: 5. Angel of the Covenant, Mal. 3:1. Master, Matt. 23:10. The way and the Truth, Joh. 14:6. The wisdom of God, Prov. 8:1, 12. 1 Cor. 1:24. And in whom are hid all the Treasures of wisdom and knowledge, Col. 2. 3. which cannot be said of a meere Creature. Wherefore that is onely true of him, Joh. 1:19. No man hath seen God at any time; the onely begotten Son, which is in the bosome of the Father, he hath declared him, 3:13. and 15:15. For if he were not the true God, he could never have known the will of God perfectly, 1 Cor. 2:11. The things of God knoweth no man, but the spirit of God: and v. 16. Also that which is written of Christ in Matt. 11:27. No man knoweth the Father, but the Son, and he to whom the Son will reveal him, can be said of no Creature. And he that was to be a Prophet, must also know all things of God fully. Wherefore we may with Job cry out of this Prophet, Job 36: 22. Who teacheth like him? Which is also the reason why all those that are taught of him, and do believe, are said to be Taught of God, (Belg. God-learned) 1/a. 54: 13. Joh. 6:45. as being the Epistle of Christ, &c. 2 Cor. 3: 3.

Quest. 41. Who doth teach contrary to this?

Ans. The Socinians, and in part, the Remonstrants; the former teaching with full mouth, that he hath not known the will of God from Eternity, but hath learned it onely in time, that he onely revealeth that will by the outward Ministrie, not by an inward power of his Godhead. That his Innocencie, and death of the Cross was principally for to confirm his Doctrine. Against this the Papists also teach, maintaining that Christ hath not perfectly revealed his will in the writings of the Prophets and Apostles, setting up another Law after the Pope, from whom are all Traditions. See Joh. 4: 25. and 15. 15. All things that



that I have heard of my Father, have I made known unto you,  
Gal. 1. 8.

Quest. 42. What must you learn from this / that Christ is  
the chief Prophet of his people?

Ans. That I must deny mine own reason, and fit my self  
wholly, and altogether according to the Doctrine of Christ re-  
vealed in his word, Matt. 17:5. This is my beloved Son in whom I  
am well pleased, hear him. For according to Paul's words; Col.  
2. 3. In him are hid all the treasures of wisdom and knowledge. In  
matters of Faith I must hear him alone, Matt. 23:8. One is your Ma-  
ster, namely Christ.

Quest. 43. Is the Counsel of God hid from us?

Ans. Yes. Rom 16:25. According to the Revelation of the  
Mysterie, which was kept secret since the World began, Eph. 3:5.

Quest. 44. For what else is Christ Anointed?

Ans. For to be our Priest.

Quest. 45. Whence prove you that?

Ans. Psal. 110:4. The Lord hath sworn, and will not repent, thou  
art a Priest for ever, &c. Hebr. 5:6. and 6, 20. and 7, &c. And thus  
he is absolutely called a Priest, or High-Priest, as Hebr. 3:1. and  
8, 1, 4. Or with addition: after the order of Melchizedek, Psal.  
110. 4.

Quest. 46. After which Order is Christ a Priest / after the  
Order of Melchizedek, or of Levi?

Ans. Of Melchizedek, as hath been said from Psal. 110: 4.  
Hebr. 5: 6. and 7. 17.

Quest. 47. Where read you of Melchizedek?

Ans. Gen. 14:18. Hebr. 7:1, &c.

Quest. 48. What was a Priest to do in the old Testament?

Ans. He was to offer and pray for himself, and for the peo-  
ple, Hebr. 5:1, 2, and 7. 27. and 8. 3. and all over these Chapters;  
Enter into the most holy place, Levit. 16: 2. He was also to teach  
the people, Num. 6:23, &c. Psal. 118:26, &c.

Quest. 49. What saith the Catechisme of our High-  
Priest?

Ans. That he is our onely High-Priest / who with that  
one onely sacrifice of his body / hath redeemed us / and doth  
continually make Intercession to his Father for us.

Quest. 50. Whence prove you the first?

Ans. From Hebr. 9. 10. all over the Chapter, Matt. 20:28.  
1 Petr,

## § Of the three Offices of Christ.

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**Petr. 1:18, 19.** Redeemed by the precious blood of Christ, Eph. 5:2. He hath given himself for us an Offering and a Sacrifice to God for a sweet smelling savour.

**Quest. 51. Whence probe you the second?**

**Ans.** From Hebr. 7:15. Seeing he ever liveth to make Intercession for them, 9:24. Christ is entred into heaven itself, now to appear in the presence of God for us. Whereof we have a Type in Exod. 28:9, 12. also prefigured by the burning of Incense, Exod. 30:7, 8, 9. Rev. 8:3. Luke 1:9, 10. while now our Priest is within, kindle we our prayers; as in Psal. 141:2. Let my prayer be set forth before thee as Incense, and the lifting up of my hands as the Evening sacrifice.

**Quest. 52. Hath he not also prayed upon earth?**

**Ans.** Yes. Joh. 17. Hebr. 5:7. But in another manner now in Heaven.

**Quest. 53. In what places are both these parts of his Priestly Office joyned together?**

**Ans.** 1 Joh 2:1, 2. We have an Advocate with the Father Jesus Christ the righteous: And he is a Propitiation for our sins, Rom. 8:34. It is Christ that died for us, and he also maketh Intercession for us.

**Quest. 54. Prayeth he now in Heaven with folded hands/ lying upon his knees/ as he is thus painted in Poperie?**

**Ans.** No, but it is the presentation, or shewing of his Sacrifice and merits, and his desiring of the continual vertue, or efficacie of the same upon us, Rev. 5:6. For language is ascribed to his blood, Hebr. 12:24. a speaking against our sins, Exr. 9:6. and the accusations of the Devil, Rev. 12:10. Thus the Scripture joyneth this Intercession together with Reconciliation, 1 Joh. 2:2. Rom. 8:34.

**Quest. 55. Where hath he sacrificed himself?**

**Ans.** Upon the Cross, 1 Pet. 2:24. Who himself bare our sins in his own body upon the Cross.

**Quest. 56. Who was then the Priest that sacrificed?**

**Ans.** The whole Person of Christ, offering by the eternal Spirit, Hebr. 9:14. From which is all the worth of the Offering.

**Quest. 57. Who was the Sacrifice or Offering?**

**Ans.** His humane Nature. The Catechisme saith: The Sacrifice of his Body; that is Himself with Soul and Body, Joh.

17:19.

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17. 19. For their sakes I Sanctifie my self, Hebr.9:12. By the eternal Spirit he hath offered up himself without spot to God, v. 14. The Priest was the same with the Sacrifice.

Quest. 58. Who was the Altar?

Ans. His Deity.

Quest. 59. Which was the more holy / and the more worthy, The Offering of the Altar?

Ans. The Altar which Sanctified the Offering, Matt. 23: 19. So that no Altar can be so worthy as Christ.

Quest. 60. What is the fruit of his Sacrifice?

Ans. Our Redemption or Reconciliation, so saith the Catechisme. That he hath redeemed us / Isa. 53:4,5,6,10. Matt. 20, 28. Rom. 3, 25. 1 Tim. 2, 6. Heb. 9: 12. having obtained an eternal Redemption, vers. 28. 1 Petr. 1: 18, 19. We are redeemed from your vain conversation with the precious blood of Christ.

Quest. 61. For whom hath Christ offered himself?

Ans. Not for all men, but for them that are his; his sheep, Joh. 10, 15, 28. his Church, Eph. 5, 25. Act. 20: 28. Matt. 1: 21, his people.

Quest. 62. What difference is there betwixt the Priests of the old Testament, and this?

Ans. 1. Paul sheweth this, Hebr. 7: 20, 21. Those Priests were made without an Oath, but this with an Oath, Plal. 110: 4. 2. Those after the Order of Aaron, this after the Order of Melchizedek, Hebr. 6: 20. and 7. 15. even as before is touched.

Quest. 63. What Eminencie is there in this Order, above that that is / in the Order of Aaron?

Ans. The Apostle sheweth this in Hebr. 7: 1, 2, 3. This Melchizedek was King of Salem, a Priest of the Most high God, &c. So was not Aaron

Quest. 64. Why saith the Scripture that he was without Father, &c?

Ans. This is spoken of him as being a Type of Christ, because in the narration of the History, (Gen. 14.) and Psal 110. no mention is made of either of these, but because he is brought in as a man (as it were) fallen from Heaven, and without beginning, and without end, which in Christ is fulfilled indeed. For he is without Father, in respect of his humane nature, and without Mother, and descent, in respect of his Divine nature; as also without beginning, and end of life.

Quest.

Quest. 65. **How is he made like unto the Son of God?**

Ans. That he hath onely been a Type and likeness, or figure of the Son of God.

Quest. 66. **Wherein is this Order yet more eminent?**

Ans. The Priesthood of *Melchizedek* is not come upon him by succession, or from his Ancestours, nor thus again upon Posteritie; so likewise Christs Priesthood. For (1.) *It is manifest, that our Lord sprang out of Juda, of which Tribe Moses spake nothing concerning the Priesthood.* (2.) This Priesthood doth not passe over to another, *Heb. 7. 24. But this man, because he continueth ever, hath an unchangeable Priesthood,* (or not successive) as it is in the Original. (3.) *Hebr. 7: 9. Levi also who receiveth Tithes paid Tithes in Abraham, namely unto Melchizedek.* (4.) *Hebr. 7: 28. The law maketh men High-Priests which have infirmities; but the word of the Oath, which was since the Law, maketh the Son, who is consecrated for ever more.*

Quest. 67. **Is there yet more difference betwixt the Priesthood of Aaron and this?**

Ans. Yes. 1. The Priesthood of Aaron Offered external gifts and beasts, but this Himself, *Hebr. 8: 3. and 9. 14.* 2. The Apostle sheweth it *Hebr. 7. 26, 27. Such an High Priest became us, who is holy, harmles, undefiled, separate from sinners, and made higher than the heavens, who needeth not dayly as those High-Priests to offer up Sacrifice, first for his own sins, and then for the peoples; for this he did once when he Offered up himself.* 3. It is pointed at *Hebr. 8: 23, 24.* 4. Paul teacheth it, *Hebr. 9: 19. and 10. 1, 2, 3, 4. The Law having a shadow of good things to come, &c.* 5. The Priest went into the holy places made with hands; not so Christ, *Hebr. 9: 24.*

Quest. 68. **Of what Covenant is he Mediatour?**

Ans. Of the new Covenant, which God hath promised, *Jer. 31: 31, 32. and 32. 38. Hebr. 8: 6, 7, 8. but now hath he obtained a more excellent Ministry, by how much also he is the Mediatour of a better Covenant, which is established upon better promises, &c. 10. 16, 17.*

Quest. 69. **Who teach a contrary Doctrine of Christs Priestly Office/ to that which hath been now propounded?**

Ans. The Socinians, mingling his Priestly Office with his Kingly Office many wayes; denying that he hath administred it on Earth; nullifying his Propitiatory Sacrifice for sin, and setting up in the place thereof onely a willingness to help. All this  
may

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may sufficiently be refuted by what is before rehearsed. Some  
*Socinian Remonstrants*, are not far from this.

Quest. 70. **Who else do erre about this Office of Christ Jesus?**

*Ans.* The *Papists* setting up the *Propitiatorie* Sacrifice of the *Mass*e (of which upon Quest.80.) and Intercessours in Heaven. See Quest. XXXIX. XXX.

Quest. 71. **Is there no more need of any Sacrifice?**

*Ans.* No. The *Catechisme* saith; *The onely Sacrifice*: according to *Hebr. 7:27*. *This he did once when he offered up himself, 9.12,26,28. Christ was once offered to bear the sins of many, ch. 10:11, 12,13,14. For by one offering he hath perfected for ever them that are sanctified.*

Quest. 72. **Can the Popish Priests offer Christ?**

*Ans.* No. For there can be no other *Priest*, that can offer *Christ* but *Christ* himself; Now a *Mass-Priest* cannot be so worthy as *Christ*, much less be *Christ* himself.

Quest. 73. **Of what Order are the Priests that are acknowledged in the word of God?**

*Ans.* Either of the Order of *Levi* or of *Melchizedek*, of which the *Popish Priests* are not; there is not a third order: So then the *Mass-Priests* are excluded, as being Priests of their own making, even as the *Priests of Jeroboam* were, whom God cursed, *1 King. 12:31*. The more (which is here remarkable) because the *Aposile* in the Epistle to the *Hebrews* of purpose speaking so largely of the *Priesthood of Christ*, not so much as once mentioneth *Priests of Christ*, or an Offering: yea, not so much as concerning the Offering of the new Testament of the Lords Supper, out of which they have forged the *Mass*: but always the contrary.

Quest. 74. **How is this repugnant to Pauls Doctrine in the Epistle to the Hebrews?**

*Ans.* *Hebr. 7. 24. This man, because he continueth ever, hath an unchangeable Priesthood*, (and not successive) *Hebr. 9:25. &c.* Nor yet that he should offer himself often, &c. To this add: As in the Old Testament, as long as the High-Priest was in the *Most holy place*, no Offerings might be made: So while our high-Priest is in Heaven, no Offering may be made on Earth. For by his own blood he entred in once into the holy place, having obtained an eternal Redemption for us, *Hebr. 9:12.*

Quest. 75.

**Quest. 75.** What must you learn from thence / that Christ is the onely High-Priest of Gods people?

**Ans.** That I must not accept of any other Mediatour betwixt God and my Soul, but accustom my self every time when I have sinned, straightway to go through Christ unto God to reconcile my self.

**Quest. 76.** Is Christ also anointed a King?

**Ans.** Yes. Psal. 2: 6. *I have anointed my King upon my holy hill of Zion,* Hebr. 1: 8. Psal. 45: 7. Psal. 89: 4, 5, 30, 37, 38. Dan. 2: 44. Luke 1: 33. And as the Priesthood was faigned to the Tribe of Levi, and peculiarly to the house of Aaron, no man of the posterity and Successors of David, being in the Administration of the Kingdom, might serve in the Priesthood together, as may be seen in the History of King Uzziah, 2 Chr. 26. 21. who was struck with Leprosie, because he would have burned Incense. But nevertheless in the Person of Christ, who himself was of another Tribe, namely of Juda, the two Offices of Priesthood and Kingship meet together.

**Quest. 77.** Wherein consisteth his Kingly office?

**Ans.** The Catechisme saith: *who ruleth us by his word and spirit* / &c. And here then have we two things, Ruling, and Protecting.

**Quest. 78.** How ruleth he his people?

**Ans.** In a spiritual manner?

**Quest. 79.** How is that?

**Ans.** By his word and Spirit, Isa. 59: 21. *My Spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart from thy mouth.* By his word, in which he hath manifested his will, and which he causeth to be preached by his Ministers, to whom he hath given the power of the keys, Psal. 110: 2. Psal. 119: 105. with Isa. 2: 3. *The Law shall go forth out of Zion, and the word of the Lord from Hierusalem,* Matt. 28: 19. *Go and teach all Nations,* Eph. 4: 11, 12. Matt. 16: 19. and 18: 18 and requireth Obedience, which he also in mercy rewardeth, but punisheth Disobedience.

**Quest. 80.** But how by his Spirit?

**Ans.** In that he enlighteneth the hearts with the knowledge of his Law, and inclineth them to Obedience, Jer. 31. 33. Psal. 23: 2, 3. Psal. 110: 3. *Thy people shall be willing in the day of thy power,* Psal. 119: 36. Psal. 143: 10. Rom. 8: 14. *who are led by*

R

the

*the Spirit of God, Joh. 16:13. The Spirit of truth shall lead you into all truth, Ezek. 36:26,27.*

Quest. 81. What else doth he moze besides ruling?

*Ans. The Catechisme saith: that he defendeth and maintaineth that Salvation which he hath purchased for us, Jer. 32:40. I will put my fear into their hearts, and they shall not depart from me, Matt. 16:18. Joh. 6:37. and 10:28. They shall never perish, and no man shall pluck them out of my hand, and 13:1. He loveth his own unto the end, 1 Cor. 1:8. and 10:13. 2 The. 3:3 The Lord is faithful, who shall establish you, and keep you from evil, 2 Tim. 1:12. Phil. 1:6. 1 Petr. 1:5.*

Quest. 82. Against what enemies?

*Ans. Especially against spiritual enemies, who seek to rob them of eternal salvation, Matt. 16:18. The gates of hell shall not prevail against them, Joh. 10:28. and 17:12. Rom. 8:38. Sometimes also against their corporal enemies, so far as it is available to their salvation. Psal. 28,9. Psal. 74:1,2,3,6. Joh. 18:6. Act. 13:12,4. Saul, Saul, why persecutest thou me, and 18.9.10. yet for the most part the subjects of this Kingdom are subject to the Cross and sufferings, (Joh. 16:2. They shall put you out of the Synagogues.) But he will powerfully defend them under such Crosses, Rom. 8:35,36. what shall separate us from the love of Christ, shall tribulation, or distresse, or persecution, &c.*

Quest. 83. Shall he give no moze unto them?

*Ans. He shall bring them at last into glorie? Joh. 10:28. I give unto them eternal life, 14.1,2,3. and 17:24. Father I will that they also whom thou hast given me, be with me where I am, &c. And 20:17. Col. 3:3,4. Phil. 3:21.*

Quest. 84. What glorious names beareth Christ by reason of this Office?

*Ans. That he is called a King, Zach. 9:9: a Prince, Ezek. 37:25. The Prince of the Kings of the earth, Rev. 1:5. King of Kings, and Lord of Lords, Rev. 19:16.*

Quest. 85. What is the difference betwixt this King and his Kingdom / and other Kings and their Kingdoms of the world?

*Ans. Threefold. 1. Christ giveth not onely to his people Laws according to which they must live, but he giveth them also a Minde and Power to do according to them. 2. Christ conquereth at last all the Enemies of his people. 3. The Kingdom*

dom of Christ is not of this world, Joh. 18. 36. And this Kingdom of Christ cometh not with observation, or outward shew, Luke 17: 20. but it is spiritual, and heavenly, 2 Tim. 4: 18. and is therefore unmoveable, eternal, Hebr. 12. 28. 2 Pet. 1: 11, Hebr. 1: 8. Psal. 45: 7. Luke 1. 33.

Quest. 86. Who are they that erre here against this Office of Christ?

Ans. Not onely the Socinians and Remonstrants, who teach not soundly, either of his ruling, or protecting, and maintain the falling away of Saints. See the LIV. Quest. but also the Papists, because the Pope as the Anti-Christ, and son of Perdition, maketh himself Master and Supream Monarch over the Kingdoms of the earth, against Prov. 8. 15. By me Kings reign and Princes decree justice, Dan. 2: 21. he removeth Kings, and setteth up Kings. And because he exalteth himself as Head and King of the Church, against Eph. 1: 22. God hath put all things under his feet, and hath made him to be head over all to the Church, Col. 1: 18. And weareth a Tripple Crown, which in Italy is called *Il Regno*, in the Latine tongue *Regnum*, that is, Kingdom, that one may know him to be the same that lifteth up himself against the threefold Office of Christ; by which Crown of his the Divine Trinitie is represented, as they say.

Quest. 87. What must you learn from thence / that Christ is the eternal King of his people?

Ans. That I must subject my self wholly, and altogether unto Christ, and expect perfect Protection from him by Faith, against all mine Enemies.

The XXXII. Question.

But why art thou called a Christian?

Ans. Because through Faith I am a Member of Jesus Christ; (a) and partaker of his Anointing, (b) that I may both confels his name, (c) and present my self unto him a living Sacrifice of Thankfulness, (d) and also may in this life fight against Sin and Satan, (e) with a free and good Conscience, and after-



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wards enjoy an everlasting Kingdom with *Christ* over  
all Creatures. (f)

(a) Act. 11:26. 1 Cor. 5:16. (b) 1 Joh. 2:28. (c) Matt.  
10:32. (d) Rom. 12:1. (e) 1 Pet. 2:11. (f) Mat. 25:24.

## C A T E C H I Z I N G.

### § *Why we are called Christians.*

Quest. 88. With what name are the people of God called  
in the old Testament?

Ans. Children of Abraham, Circumcised, Jews, Israelites, Gods  
Inheritance, &c.

Quest. 89. What is our name wherewith we are called in re-  
spect of Religion, in the new Testament?

Ans. Christians.

Quest. 90. Whence cometh that name?

Ans. From the name *Christ*, that is, Anointed.

Quest. 91. Where are the Christians first so called?

Ans. Act. 11. 26. The Disciples were first called Christians at  
*Antioch*.

Quest. 92. How then were they called before that time?

Ans. Brethren, Disciples, Believers, &c.

Quest. 93. Is that name given onely to them in Judea?

Ans. No. But through the whole world, and thereby are  
they yet distinguished from others, Act. 26:28. *Almost thou per-  
suadest me to be a Christian*, 1 Petr. 4:16. *But if any man suffer as a  
Christian, let him not be ashamed.*

Quest. 94. Is it an honour to us that we are so called?

Ans. Yes; Verily. And as the name of the man is derived  
upon the Woman, so is the name of *Christ* derived upon his  
Church, his Spouse and beloved Wife. And as it is an honour  
to a Woman to be called by her husbands name; so is it also to  
the Church to be called after *Christ*.

Quest. 95. Is by this name Christians in the new Testa-  
ment signified the newness of Religion, for a distinction from  
the true old Jewish Religion, as the Socinians and Remon-  
strants say?

Ans. No. But on the contrary, by this name they would  
intimate the old Faith, and the old Religion against the carnal  
Jews,

Jews, and their Apostasie from *Moses*, as who did not believe that *Jesus* was that *Christ* foretold by *Moses*. For all those that have believed from the beginning of the world, and hoped for the coming of the *Messias* have been *Christians* indeed, and if we may speak so, *Messianists*, of the *Messiah*, *Act. 15: 11. We believe that through the grace of the Lord Jesus Christ we shall be saved even as they.*

Quest. 96. *Doth it yield us any profit that we know the Dignity of our Name?*

Ans. Yes. For thereby are we not onely comforted, but also excited so to carry our selves, that we bring not a blot and reproach upon the same by our lives and conversations.

Quest. 97. *Are we not called after the Name of Jesus?*

Ans. No. *Christ* alone is the *Jesus*, we are no Fellow-helpers nor Saviours, but yet a royal Priesthood, *1 Pet. 2: 9.*

Quest. 98. *What think you then of the name of Jesuites, or Societate Jesu, that is of the Societie of Jesus?*

Ans. It is a great presumptuous pride of those people. For the Lord Christ alone is our Saviour; and as he will not give his glorie to another; so also can that name not be taken up of any among us without Blasphemy and Sacriledge. Yet nevertheless they will be *Socii*, or fellows of *Jesus*, or friends to *Jesus*. We read of three manner of Persons to whom that name (*Socius*) is given of Christ; as in *Matt. 20: 13.* to him that murmured; in *Matt. 22: 12.* to him that had no wedding Garment; and in *Matt. 26. 40.* to *Judas Iscariot*. If they will now bear this name with these kind of people, we may well bear it that they be reckoned among these. Or perhaps they are *Societate Jesu*, as one of the Murderers upon the Crosse. Otherwise true *Esauites* from the prophane *Esau*, *Hebr. 12. 16.* Or *Jesu-wides*, that is wide from *Jesus*. *Non cum Jesu isis, qui isis cum Jesuitis*; said *Thomas* *Tuke*.

Quest. 99. *But why are we called Christians? Are there then so many Christs and Saviours?*

Ans. The Catech. answereth: Because through Faith, &c.

Quest. 100. *What is that to say, a Christian?*

Ans. An Anointed one.

Quest. 101. *But why is not the question asked. Wherefore are you a Christian, but rather why are you called a Christian?*

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*Ans.* Then should the Answer be Upon the first *Question*: Because I believe in Christ, and am baptized in his name. But the *Catechisme* for the better understanding of the foregoing Doctrine, doth not ask, why we belong to the Church, and are Members of Christ; but why that we believing in Christ, the Anointed one, and being baptized in his name, are called *Christians*.

**Quest. 102. Which is the first reason of this glorious denomination/ from the Catechisme?**

*Ans.* That through Faith I am a Member of Jesus Christ.

**Quest. 103. What will the Catechisme signifie thereby?**

*Ans.* That as the Members are fastned to the head, we also by Faith are united with Christ, and consequently as by a certain Analogie, and conveniency that which belongs to the head is ascribed to the Members, that it is here so likewise, Eph. 3. 17. That Christ by Faith may dwell in your hearts; As Members of his body, Ephes. 5: 30. 1 Cor. 6: 15. Rom. 12: 5. 1 Cor. 12: 12. Eph. 4. 15. so that the Church is called *Christ*/ 1 Cor. 12: 12. Christ is the Head of the Church, Eph. 1: 22 and 4: 15 and 5: 23 Col. 1: 18. and 2: 10. The Church is the Bodie, Rom. 12: 5. 1 Cor. 10: 17. Eph. 1: 23. and 4. 4, 12, 16. and 5: 23, 30. Coloss. 2: 19. and 3: 19.

**Quest. 104. Which is the second reason?**

*Ans.* That we are partakers of his Anointing / 1 Joh. 3: 30 To have an unction from the holy one, v. 27. The Anointing which ye have received of him abideth in you, 2 Cor. 1: 21, 22. But he that establisheth us with you in Christ, and hath anointed us is God. See Joel 2: 28, 29.

**Quest. 105. But how? are we in specie partakers of the Anointing which belongeth to Christ?**

*Ans.* That be farre.

**Quest. 106. How then?**

*Ans.* We are partakers of Christs anointing, as we are partakers of the Divine nature, 2 Pet. 1: 4. to wit, improperly, and by similitude, so farre forth as wisdom, goodness, and holiness can fall upon Creatures, &c. Otherwise the Divine Essence should be imparted to them, so that the likeness is not the thing it self.

**Quest. 107. Well how? is not this strange that we have Anointing from Christ?**

*Ans.* No. For he hath received the spirit, not with measure, Psal,

**Psal. 45:8.** Joh. 3:34. and of his fullness we have all received, and grace for grace, Joh. 1:16. So that the spiritual gifts of grace are powred out in great abundance on us, as his Members, from him as the head, Tit. 3:6. Which he shed on us abundantly through Jesus Christ our Saviour. Even as the holy Oyle powred out upon the head of Aaron, descended upon his beard, and upon the skirts of his Garment, Psal. 133:2. so that the Communication of this Name cannot seem strange.

**Quest. 108. Whereunto are we anointed?**

**Ans.** Even as Christ is anointed Prophet, Priest, and King; so hath he made us Prophets, Priests, and Kings to God, and his Father, Rev. 1:6. and 5:10. 1 Pet. 2:5. so are ye also as lively stones, built up a spiritual house, an holy Priesthood, & ye are a royal Priesthood, 1 Pt. 2:9. But ye shall be named Priests of the Lord, and 66:21. and Ait. 11:17, 18. Joel. 2:28, 29. But not of the same sort, as he is himself, for he hath no partners in his Office, 1 Tim. 2:5. for there is one God, and one Mediatour between God and men, the man Christ Jesus, Isa. 63:3. But we are called to an Office, which in some things beareth some likeness with that Office, which Christ alone hath performed.

**Quest. 109. What importeth our Prophetical Office?**

**Ans.** The exercise of that saving Doctrine which Christ the Lord, our chiefest Prophet hath revealed to us. But in particular for our selves. 1. To know God and his will, Jer. 17:3. 2. To make known the same unto others, and to strengthen them therein. 1 Thes. 5:11. Comfort (or exhort) your selves together, & edifie one another, 1 Pet. 4:10. Luke 22:32. 3ly. That I may: as the Catechisme saith (putting a part for the whole) Confess his name, Matt. 10:32. Whosoever shall confesse me before men, him will I confesse also before my Father which is in heaven, Rom. 10:10. 1 Pet. 2:9. and 3:15. Psal. 116:10. 2 Cor. 4:13.

**Quest. 110. Who are they that contradict this?**

**Ans.** The Libertines that will not confesse Christ. The Papists also, who withhold the key of knowledge. (The reading of the holy Scriptures) being content with an implicate Faith.

**Quest. 111. Because Christ hath made us Priests, as is proved before / are they after the Order of Levi or of Melchizedek?**

**Ans.** Neither of the two.

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Quest. 112. *Make we then any Priests properly together with Christ, as the Papists do?*

Ans. No. But by way of spiritual likeness onely.

Quest. 113. *What must the Priests do?*

Ans. Offer.

Quest. 114. *What manner of Offerings do they Offer?*

Ans. *Spiritual*, 1 Petr. 2:5. Mal. 1:11.

Quest. 115. *Are they Propitiatorie Sacrifices or Sacrifices of Thanksgiving?*

Ans. *Sacrifices of Thanksgiving*, Hebr. 13:15. *By him therefore let us Offer the Sacrifice of praise to God continually, &c. and Prayers*, Rev. 5:8. and 8, 3 Psal. 141, 2.

Quest. 116. *Are they then such Sacrifices of Thanksgiving as in the old Testament?*

Ans. No wayes. For they were external, consisting in the Sacrificing of beasts, &c. But here we offer up our selves for a *living Sacrifice*, saith the Catech. Rom. 12:1. *I beseech you therefore brethren by the mercies of God, that ye present your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service* Psal. 51. 19. And these consist in the mortifying of the flesh, as these places of Scripture prove. It is not the lips of Calves, but *the Calves of the lips*, as may be said of Thank-givings and Prayers, Hos. 14:3.

Quest. 117. *Of what Offerings is yet further spoken in the new Testament?*

Ans. Of Almes, Hebr. 13:16. *To do good, and to communicate forget not: for with such Sacrifices God is well pleased*, Phil. 4:18. The Cross; yea, death, and martyrdom for the name of Christ, Phil. 2. 17. *Yea, and if I be offered upon the Sacrifice and service of your Faith, &c.* 2 Tim. 4. 6. *Joh. 21:19.* The fruits of the service of the Gospel also are called Offerings, Rom. 15:16. *That the offering up of the Gentiles might be acceptable*, Phil. 2:17.

Quest. 118. *Do these Offerings please God in themselves?*

Ans. No; But in Christ, Hebr. 13:15, 21. 1 Pet. 2:5. *to offer up Spiritual Sacrifice acceptable to God through Jesus Christ.*

Quest. 119. *Is there not the Propitiatorie Sacrifice of the Masse?*

Ans. The Masse is all amiss. See Q. LXXX.

Quest. 120. *When the Popish Priests call themselves Priests,*

**Priests, and common Christians Laicks, whom do they wrong?**

*Ans.* 1. The Lord Christ, into whose Office they blasphemously thrust themselves, nullifying the Dignity of his perfect Propitiatorie Sacrifice. 2. All the believers, whom they thereby sacrilegiously rob of their Priestly Dignity and Office.

**Quest. 121. What else yet besides is there contrary to this Priestly Dignity of Christians?**

*Ans.* The careless life of many called *Christians*, not taking notice of these Sacrifices of Thanksgiving.

**Quest. 122. Over what are Christians Kings?**

*Ans.* Over all Creatures, (1 Cor. 3. 22. all are yours) to wit, the Inferiour: not over the Angels, nor over the Church, nor so absolute as Christ, Hebr. 1: 2. *whom he hath made Heir of all things*, and 3. 6. *Christ as the Son over his own house*.

**Quest. 123. What is their Office in this life?**

*Ans.* To fight, sayes the Catechisme, 1 Tim. 1: 18. and 6: 12. *Fight the good fight of Faith*, 2 Tim. 2: 3, 4, 5, and 4. 7. *I have fought a good fight*, Matt. 11: 12.

**Quest. 124. What manner of fight?**

*Ans.* A spiritual fight with a free and good conscience, saith the Catechisme, 1 Tim 1: 19. *That thou mightest war a good warfare; holding Faith and a good Conscience*, 2 Cor. 10: 4.

**Quest. 125. Against what Enemies?**

*Ans.* Against several. The Catechisme saith; against *Sin* and *Satan*, 1 Pet. 2: 2. *That ye abstain from fleshly lusts which war against the Soul*, Rom. 4: 12, 13, 14. Gal. 5: 17. Eph. 4: 27. and 6: 11. &c. 1 Pet. 5: 8, 9. Jam. 4: 7. *Resist the Devil*. To this cometh also the world, 1 Joh. 2: 15, 16. *Love not the world, neither the things that are in the world*.

**Quest. 126. Is there any hopes of victory?**

*Ans.* Yes, Rom 16. 20. *The God of Peace shall shortly bruise Satan under your feet*, 1 Cor. 15: 57. *God be thanked who giveth us the victory through our Lord Jesus Christ*, 1 Joh. 2: 13. *ye have overcome the wicked one*, and 5: 4, 5. 1 Joh. 3: 9.

**Quest. 127. What is the second part of the Kingly Office of a Christian?**

*Ans.* The Catechisme saith: *That I may afterwards enjoy an everlasting Kingdom with Christ over all Creatures*, Matt 19. 28. Luke 22: 29, 30. Matt. 25: 34. 1 Cor. 3: 21. and 6:

2,3. Know ye not that the Saints shall judge the world, 2 Tim. 4: 12. If we suffer we shall also reign with him, Rev. 3: 26. and 3: 21. and 5: 10. and 10: 4,6. and 22: 5.

Quest. 128. *Obt what Creatures shall they reign?*

*Ans.* It appeareth sufficiently in the alledged Texts. Over all the Enemies of the Church, the Devils and Unbelievers: also the new Heaven and the new Earth, which being delivered from the bondage of corruption, (Rom. 8: 20, 21.) shall be subject to the believers and serve them, 1 Cor. 3: 21, 22. Rev. 5: 10. *We shall raigne on the Earth.*

Quest. 129. *How shall they judge the world?*

*Ans.* Consenting to the judgement, and as it were subscribing to it, Rev. 19: 1, 2, 3, 4. *True and righteous are his judgements, for he hath judged the great whore.*

## An Appendix.

Quest. 130. *May we not be called after the name of any man?*

*Ans.* No; [to wit, in Spirituals.] It is against the Scripture, 1 Cor. 1: 12, 13. and 3: 4, 5. *For while one saith, I am of Paul? and another, I am of Apollo, are ye not carnal? There is but one Lord,* Eph. 4: 5. It is proper to *Seſſaries* and *Schismatics*.

Quest. 131. *What name doe the Papiſts give to themselves?*

*Ans.* Catholick.

Quest. 132. *Doth that name belong unto them?*

*Ans.* No; as is shewed on the LIV. Quest.

Quest. 133. *Doth this name belong to you?*

*Ans.* Yes. *My name is a Christian, my surname a Catholick.* For I am of the true, general, Christian Church.

Quest. 134. *How call you them rightly?*

*Ans.* Papiſts. [But they may be called *Caccolicks*, that is, evil minded.]

Quest. 135. *Do you not wrong them to call them Papiſts, seeing they are not willing to hear it?*

*Ans.* No wayes. For it is a name accounted high and glorious with their learned men, as coming from *Papa*, the *Pope*, their head, to whom every Soul under pain of Damnation must be subject, so that no man can be honoured with an higher

*Tith.*

*Isa.* And thereby they carry the mark of the beast, *Rev.* 13:17. but it is against Gods word, *1 Cor.* 1:12. and 3:4.

Quest. 136. What name doe the simpler sort of Papists bear gladly?

Ans. *Roman-Catholick.*

Quest. 137. What think you of that name?

Ans. It is against all *Antiquity*, and manifesteth their *Faſſion*, *Schiſme*, and new Faith.

Quest. 138. Desire we to be called Calvinists?

Ans. By no means. For we acknowledge not *Calvin* for our Head, we have not sworn unto his words. He was a blessed Instrument used of God in the *Reformation*, but yet a man that might erre.

Quest. 139. Have you not your Doctrine from *Calvine*?

Ans. We have our Doctrine out of Gods word. And although we hold with him, yet it is according to Gods word, therefore we must not be called by his name. We hold with *Pauls* Doctrine, but may not therefore be called *Paulinians*, or *Paulists*, *1 Cor.* 1:12. Now this, I say, that every one of you saith; I am of *Paul*, and I of *Apollo*, and I of *Cephas*. Was *Paul* crucified for you, or were you baptized in the name of *Paul*.

Quest. 140. May we then not be called by the name of him with whom he hold/ or whose Disciples we are?

Ans. No.

Quest. 141. May we then not be called *Gomarists*, because we hold that Opinion which *Gomarus* together with others hath maintained against the Innovations of *Arminius*?

Ans. No.

Quest. 142. What is the meaning of the name *Geuse*, wherewith the Papists scoffingly call us in the *Neatherlands*?

Ans. It is an old thread-bare *Wallish* word, signifying as much as a poor, simple, silly, shamesfaced man, or beggar. It sprung first to our reproach in the beginning of the Commotions in the *Neatherlands*, Anno 1566. when the Confederate Nobles presented their Request to the Governour. And from that time are the Reformed called with that name in the *Neatherlands*, as in *France* they have the name of *Hugenots*; and to give any one that name, is as much among the Papists as to call one an Heretick.

Quest. 143. Count you this so disgracefull?

Ans.



*Answ.* No. For we comfort our selves with those words, Mat. 11: 5. *The Gospel is preached unto the poor*, Jam. 2: 5. *Has not God chosen the poor of this world to be rich in Faith*, &c. 1 Cor. 1: 26, 27, &c. Joh. 7: 48, 49.

**Quest. 144. Whence is the name of Hugonots?**

*Answ.* From a fained Jugler, Bugbear, or scare-babe *Hugo*, wherewith they scare Children in *France*. Now for to paint out the *Reformed* in an ugly manner, and to stirre up in their Children an avernesse, and detestation against them, they used to say to their Children, pointing with their finger at the *Reformed*, look *there is an Hugonot*.

**Quest. 145. Whence is the name Protestant?**

*Answ.* From the Believers in *Germany*, who in the beginning of the *Reformation* presented their *Protestation* (to the Emperour) and witnessed against the *Roman Doctrine* of *Antichrist*.

**Quest. 146. Are you not ashamed of this name?**

*Answ.* No wayes. For the *Prophets* and *Apostles* have also protested and witnessed, 2 Chron. 24: 19. *The Prophets testified against them*, Act. 2: 40. and 8: 25. and 10: 42.

**Quest. 147. What is to be held of the name; Reformed?**

*Answ.* It is given to them that receive in their hearts, confess with their mouths, and expresse in their life the reformed, purged, restored *Christian Religion*, redressed from humane Traditions, *Superstitions*, *Errours*, and *Idolatries* of *Poperie*, according to the old form of the *Apostolick Religion*, or of that which was practized in the *Apostolical Church*.

The XIII. Lords day.

The XXXIII. Question.

**Quest. For what cause is Christ called the only begotten Son of God?**

*Answ.* Because *Christ* alone is the Co-eternal and natural Son of the Eternal Father, (a) and we are but Sons adopted of the Father by grace for his sake.

(a) Joh. 1: 1. Hebr. 1: 2. (b) Rom. 8: 15, 16, 17. Eph. 1: 5, 6.

CATECHIZING.

§ Of Christs Godhead and Sonship.

Quest. 1. What hath been treated of on the two former Lords dayes?

Ans. 1. Of the name, and 2ly. of the surname of the Saviour.

Quest. 2. Whereof is treated on this / and the next following Lords day?

Ans. 1. Of the Divine, and 2. humane nature of our Saviour.

Quest. 3. What things are declared on this Lords day?

Ans. Two things. 1. Why the Saviour is called the onely begotten Son of God: Quest. XXXIII. 2. Why our Lord? Quest XXXIV.

Quest. 4. What confess you in the 12. Articles of the Faith of the Sonship or Filiation and Godhead of Christ?

Ans. That Jesus Christ is the onely begotten Son of God.

Quest. 5. Where saith the Scripture that he is the Son of God?

Ans. Psal. 2:7. *Thou art my Son, this day have I begotten thee.* Prov. 30:4. Matt. 3:17. and 17:5. 2 Petr. 1:17. Matt. 16:16. Mark. 1:1. Luke 1:32. and 22:70. Joh. 1:50. and 5:25. and elsewhere.

Quest. 6. Where saith the Scripture that he is the onely begotten Son of God?

Ans. Joh. 1:14:18. *The onely begotten Son, who is in the bosom of the Father.* Joh. 3:16, 18. 1 Joh. 4:9.

Quest. 7. But because in the XXVI. Quest. is taught, that the Eternal Father of our Lord Jesus Christ, is my God and Father, doth not thence follow this Argument against you, *He that hath Brothers is not the onely begotten; but Christ hath Brothers, &c. Ergo/* Heb. 2:2. *He is not ashamed to call them Brethren,* vers. 17. Joh. 20:17. *Go unto my Brethren/* Matt. 12:50. *How will you answer this?*

Ans. Christ is Son after one manner, and we after another manner.

Quest. 8. How saith the Catechisme?

Ans. That Christ alone is the Coeternal & Natural Son, &c.  
Quest.

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Quest. 9. What is properly a **Don**?

*Ans.* He that hath received his being and Nature from another by Generation. Improperly, he to whom fatherly love, care, and benefits are shewed of any one, in Body or Soul by special favour, being not naturally begotten of him, Matt. 9:2. Act. 7:21. *Pharaohs daughter took him up, and nourished him for her own Son*, 1 Cor. 4:14, 17. *Timotheus, who is my beloved Son*, &c.

Quest. 10. How many kindes of the **Sons of God** are there?

*Ans.* By immediate Creation the Angels, Job 1:6. and 2:1. and 38:7. *Adam*, Luke 3:38. By the Mediate, all men, Act. 17:28. *For we are also his off-spring*. Onely the Elect by adoption, Ephes. 1:5. *He hath predestinated us unto the adoption of Children*. By Regeneration, Joh. 1:13. *He hath given power to become the Sons of God*, &c. *that are born of God*. By Resurrection, Luke 20:36. *They are the Children of God, being the Children of the Resurrection*. See also Hof. 1:10. Job. 1:12. Rom. 8:14, 16, 17. Gal. 3:26. 1 Joh. 3:1. They that are called to the external Church bear also that name, Gen. 6:2, 4. Isa. 1:2. *I have nourished and brought up Children, and they have rebelled against me*. Magistrates, by reason of this Office, Ps. 82:6. Joh. 10:35. *If he called them Gods unto whom the word of God came*, &c. Christ alone by eternal Generation, Psal. 2:9. *Thou art my Son, to day have I begotten thee*, Hebr. 1:5. See the I X. Lords day.

Quest. 11. Where is it written that Christ is the Eternal **Son of God**?

*Ans.* Prov. 8:22, 23, 24. Psal. 2:6. Hebr. 1, 5. and 7:3. 1 Joh. 1:1, 2. Rev. 1:7, 8. Joh. 1:1. and 17:5. Isa. 9:6. Mich. 5:1.

Quest. 12. But may not one say that Christ is the Eternal **Son of God** for that he is ordained therunto in the **Counsel/Will/and appointment of God**?

*Ans.* By no means. For so he should be one of the **Creatures** whom God hath made.

Quest. 13. *Obj.* This seems not absurd. For in Col. 1:15: **he is called the first-born of all Creatures**?

*Ans.* He is not so named for that he must be put among the **Creatures**, but for that he is before all **Creatures** by **Eternal Generation**; for else he should not be called the *first begotten*, but the first Created. To this comes that in v. 17. *He is before all things, and in him all things consist*. See also vers. 16. *For by him*  
were

were all things created that are in Heaven, and that are in Earth, visible, and invisible, &c. which cannot be said of the New-creation; for the Apostle speaks also of the Invisible, to wit, the holy Angels, who have no need of a New-creation. See also, Joh. 1:3. *All things are made by that word, and without him nothing is made that is made.*

Quest. 14. *How is he begotten of the Father?*

Ans. In an incomprehensible manner, which must not be curiously or subtilly searched. The *Counsels* of God are free, for he disposeth according to his will. But that he *begetteth* his Son is *Natural*, Hebr. 1:2,3. He is the brightness of his glorie, and the expresse Image of his Person. The Father could do no other but from Eternity know himself, whence then cometh forth a natural Love, whereby the great God *formeth* an Image in himself, as understanding bringeth forth reason. But that which in the Creatures is *accidental* or casual, is in him *Substantial* or *Essential*. So that he without an Efflux bringeth forth an Image in himself, and not out of himself in which he seeth, knoweth, and loveth himself. And therefore is *Christ* called, Col. 1:15. *the Image of the Invisible God*, Joh. 1:1. *The word*, v. 18. *who is in the bosome of the Father*, Joh. 5:26. *As the Father hath life*, &c. Matt. 16:16. *The Son of the living God*. For that it is proper to the living to beget their like in Essence. Yet with this difference that the *Creature* hath not one and the same Essence, but onely in specie with him that *begetteth*.

Quest. 15. *But why do you call him the Natural Son of God; whereas it is no where read?*

Ans. There are found words of the like signification, or *Synonyma*, as Hebr. 1:3. *the brightness of his glory, and expresse Image of his Person*, Rom. 8:32. *his own Son*, Joh. 1:14,18. See here of Gal. 4:8. where is spoken of them, *who by Nature are no Gods*. Thus is this Son, as being the true God, and his own Son, as the onely begotten, and also the Natural Son of God. The Image of the Invisible God, 2 Cor. 4:4 Colof. 1:15. Joh. 5:18. *He said that God was his Father, making himself equal with God*, Col. 2:9. *In him dwelleth all the fulness of the Godhead bodily*.

Quest. 16. *Is then Christ of one Essence with the Father, and like unto him?*

Ans. Yes: For the *Father* hath imparted the *Essence* to the *Son*, so that one and the same *Essence* is in the Father and the Son, and

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and the same common to both, Joh. 5:26. *As the Father hath life in himself: so hath he given to the Son to have life in himself, &c* 16:13. *All things that the Father hath are mine.* In which respect they are called *One* Joh. 10:30. 1 Joh. 5:7 *That he is equal with the Father,* appeareth from Joh. 5: 18. Phil. 2:6. *being in the form of God, thought it not robbery to be equal with God.*

Quest. 17. *May we not say that he is of a like Essence with the Father?*

Ans. No. For so speak the Arians, calling him a created Son.

Quest. 18. *May we not say that he is one with the Father/ that is in Will and Consent?*

Ans. No. That is not enough. Of this alone speak the *Samosatenians* and *Socinians*, but is refuted by the Texts before cited, as also by consequence.

Quest. 19. *Is this point of Christs Godhead of so great consequence?*

Ans. Of very great consequence, Joh. 17: 3. *This is Eternal life, that they may know thee the onely true God, and Jesus Christ whom thou hast sent,* Joh. 5:20. *This is the true God and Eternal life.*

Quest. 20. *But doth it not seem a Dispute of words amongst the learned onely?*

Ans. No. But this comes by the *Sophisterie* of the *Hereticks*, Otherwise, if Christ were not the true *Natural and Eternal Son of God*, he could be no God; if he were no God, he could not be our Saviour. See how the *Apostle* joyneth his Godhead with the work of Reconciliation, Hebr. 1: 3. *who being the brightness of his glory, and the express Image of his Person, &c. when he had by himself purged our sins (or accomplished the purification of our sins) &c.* And 9. 15. *By the eternal spirit he offered up himself without spot to God.*

Quest. 21. *Whence take we the Demonstrative reasons for the Godhead of Christ?*

Ans. From five Classes of Arguments, as we may find the like on the LIII. Question to prove the Deity of the holy Ghost.

Quest. *Which are they?*

Ans. To Christ are ascribed in the word of God. 1. The *Titles*. 2. The *Attributes*. 3. The *Works*. 4. The *Glorie*, which are onely proper to the onely true God. 5. Those things which  
in

in the Old Testament are spoken of the true God, are applied to him in the New Testament.

Quest. 23. But where is *Chri* called God, and Lord, or Jehovah?

Ans. Gen. 19:24. Exod. 3:2, 4, 6, 7, 14, 15. Of the same Angel, Gen. 16:7, 8, 9, 10, 11, 13. Gen. 22:11, 16. Gen. 48:15, 16. Compare Exod. 13:21, with 14:19. Psal. 110:1. *The Lord said unto my Lord; sit thou at my right hand*, Isa. 25:9. Jer. 23:6. Hof. 1:7. and 12:5, 6. Mala. 3:1. Joel. 2:31. In the New Testament, Joh. 1:1. The word was God, and 20:28. Thomas said to him; *My Lord, and my God*, Act. 20:28. Rom 9:5. 1 Tim. 3:16. Tit. 2:13. 1 Joh 5:20, Revel. 1:8.

Quest. 24. Obj. Moses, and Magistrates are also called Gods, Exod. 4:16. *Thou shalt be unto him a God*, Psal. 82:6. Ye are Gods, 1 Cor. 8:5. *There are Gods many!*

Ans. They are so called by reason of their Office, and with such adjuncts, from which appeareth sufficiently; that they are no true Gods. But *Christ*, as appeareth by the alledged places, is absolutely called God and subjectively (as they speak in Scholes) and with such Titles as cannot be given to any Creature.

Quest. 25. Obj. But *Christ* himself seems to say that he is called God; no otherwise then the Judges were Gods, Joh. 10:33, 34. We stone thee for blasphemy, and that thou being a man makest thy self God. Jesus answered them: Is it not written in your Law, I said ye are Gods?

Ans. By no means. But he will teach them that before they condemned him absolutely they must understand, in what manner he called himself God, because the Scripture without blasphemy calleth some Gods. Over, and above this *Christ*, explaineth himself, arguing from the lesser to the greater, vers. 35, 36. *If he called them Gods, to whom the word of God came, and the Scriptures cannot be broken; say ye of him whom the Father hath sanctified and sent into the world thou blasphemest, because I said I am the Son of God?* and from his works, v. 37. *If I do not the works of my Father, believe me not.*

Quest. 26. Which attributes are ascribed to *Christ*?

Ans. Eternity, Omnipresence, Omniscience, Omnipotency, &c.

Quest. 27. Whence prove you his Eternity?

Ans. Prov. 8:22. Mic. 5:2. *His goings out have been of old*  
§ from

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from everlasting. Joh. 1:1. In the beginning was the word, and 8:38.  
and 17:5. Isa. 9:6. Rev. 1:8, 17, and 22:13. Hebr. 1:8. and 7:3.  
Col. 1:17. He is before all things.

Quest. 28. What force is there in those proofs/that he was  
before the world?

Ans. For that there was nothing before the world but E-  
ternity, and so is the Eternity of God and of his Inward works  
expressed, Psal. 90:2. Before the Mountains were brought forth, or  
ever thou hadst formed the Earth, even from everlasting to everla-  
sting thou art God, Eph. 1:4. 1 Petr. 1:20.

Quest. 29. What proof have you of the other Attri-  
butes?

Ans. Omnipresence, Joh. 3:13. The Son of Man which is in  
heaven, Matt. 18:20. Where two or three are gathered together in  
my Name, there am I in the midst of them, and 28:20. Eph. 3:17. Rev.  
2:1. Omniscience, Matt. 11:27. Luke 6:8. Joh. 2:24, 25. Jesus knew  
them all, and 6:64. and 16:30. and 21:17. Lord thou knowest all  
things, Rev. 2:2, 23. Omnipotence, Phil. 3:21. He shall change  
our vile bodies, &c. according to the working whereby he is able even  
to subdue all things unto himself, Matt. 28:18. Hebr. 1:3. Joh. 5:19.  
Rev. 1:8. Immortality, Matt. 24:35. Hebr. 1:12. Thou art the same,  
and of thy years there shall be no end. Holiness, Rev. 3:7. These things  
saith he, that is holy, he that is true. Truth, Joh. 8:14 and 14:6.  
I am the Truth, Rev. 3:7. Mercie, Eph. 5:2. 2 Cor. 13:13. The  
Grace of our Lord Jesus Christ. Punishing Justice/ Psal. 2:13.  
Rev. 6:16, 17.

Quest. 30. Are the works of God ascribed to him?

Ans. Yes. Joh. 5:17. My Father worketh hitherto, and I work,  
vers. 19. Joh. 14:11. Believe me for the very works sake.

Quest. 31. What works?

Ans. Creation, Joh. 1:3. All things are made by him, Col. 1:16.  
Hebr. 1:2, 10. Of the second Creation cannot there be spoken,  
for the Angels who had no need of this, are comprehended  
in it.

Quest. 32. Obj. The Arrians say; it was by him as an In-  
strument/ he being first Created of God?

Ans. 1. By him doth also signifie the principal cause, Rom.  
11:36. 2. All things are Created by him, therefore he must be un-  
created, or he must have created himself. 3. God ascribeth  
Creation onely to himself, Isa. 44:24. I am the Lord that maketh  
all

*all things, that stretcheth forth the Heavens alone*, Jerem. 10: 11, 12.

Quest. 33. What manner of works are yet more ascribed to him?

Ans. The Preserving and Governing, Hebr. 1: 3. *He upholdeth all things by the word of his Power*, Col. 1: 17. Joh. 5: 17, 19. As also the works of Grace, as the Revelation of the Doctrine of Salvation, Matt. 11: 27. Joh. 1: 18. *No man hath seen God at any time, the only begotten Son who is in the bosom of the Father he hath declared him*, Luke 24: 45. The sending of Ministers, Joh. 20: 21. Eph. 4: 11. *he hath given some Apostles and some Prophets. And furnishing them with necessary gifts*, Luke 21: 15. *I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.* To confirm the Doctrine with Miracles, Marc. 16: 20. *The Lord working with them, and confirming the word with signs following.* This he did himself being on earth, Matt. 11: 4, 5. *The blinde receive their sight, and lame walk, &c.* Joh. 5: 21. and 10, 37, 38, and 15, 24. But after his *Ascension* by him the Apostles. See in the Acts of the Apostles. Now this is a work proper to God alone, Psal. 72: 18. *Blessed be the Lord God, the God of Israel, who onely doth wondrous things.* To institute Sacraments, Matt. 28: 19. *Go teach all Nations, baptizing, &c.* 1 Cor. 11: 23. To reveal things to come, Rev. 22: 16. Gathering of the Church, Joh. 10: 14, 16. *Other sheep I have, them also I must bring.* Regeneration and Sanctification, Joh. 1: 33. Matt. 3: 11. Eph. 5: 25, 26, 27. Tit. 2: 14. *He purifieth unto himself a peculiar people.* To give the holy Ghost, Joh. 15: 26. *The comforter whom I shall send unto you from the Father, even the spirit of Truth, and* 16: 7. and 20: 22. Act. 2: 23. To give Faith, and to encrease Faith, Mark. 9: 24. *I believe Lord, help mine unbelief.* Luke 17: 5. 1 Pet. 1: 21. The managing of the works of the Godly, Joh. 15: 5. *without me ye can do nothing.* Gal. 2: 20. Comforting, Mat. 11: 28. Joh. 14: 27. *Peace I leave unto you.* Keeping them, Joh. 10: 28. *No man shall pluck them out of my hands.* Audience, Joh. 14: 14. *If ye shall ask any thing in my name I will do it,* 2 Cor. 12: 8, 9. Remission of Sin, Justification, Adoption, Matt. 9: 6. Isa. 53: 11. Joh. 1: 12. Giving of Eternal life, Joh. 10: 28. 1 Joh. 5: 20. The judgement, Act. 10: 42, and 17: 31. Rom. 14: 10. To raise the dead, Joh. 5: 21, 28. and 6: 40.

Quest. 34. How prove you his Deity from hence?



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*Ans.* For that these works are proper to God onely, Isa. 43:11. I even I am the Lord, and besides me there is no Saviour, vers. 25. Hos. 13:4. Mark 3:7. *Who can forgive sins but God onely.*

Quest. 35. *Is Divine honour ascribed to him?*

*Ans.* Yes. Invocation, Joh. 5:23. *That all men should honour the Son, even as they honour the Father,* and 20:28. Heb. 1:6. *Let all the Angels of God worship him,* Gen. 48:16. 1. sal. 43:12. and 72:11. 1 Cor. 1:2. Phil. 3:10. Rev. 5:8. From him Faith and Salvation is desired, Luke 17:5. *Increase our Faith,* and 23:42. Act. 7:59. 2 Cor. 13:13. Faith in him, Joh. 3:15, 16. and 14:1. *To believe in God: believe also in me,* Psal. 2:12. Baptisme in his name, Matt. 28, 19. Glorification, Rev. 5:13. and 7:11. 2 Petr. 3:18. *To him be glorie, both now and for ever,* Amen. Hope in him, Gen. 49:10. 1 Cor. 15:19. *If we onely in this life have hope in Christ,* Rom. 14:10. Phil. 2:9, 10.

Quest. 36. *How prove you his Deity from hence?*

*Ans.* For that God alone must be invoked, Matt. 4:10. *Thou shalt worship the Lord thy God, and him onely shalt thou serve,* Rev. 19:10 and 22:9. So that in Gal. 4:8. the Heathens were Idolatours, because they served *them* that by Nature were *no Gods.*

Quest. 37. *How prove you that in the New Testament, those things are spoken of Christ, which in the Old Testament are onely spoken of the true God?*

*Ans.* Exod. 17:2. *Why temptest thou the Lord,* Num. 14:22. and 31:5. 1. sal. 78:17, 18, 19. and 95:9. 1 Cor. 10:9. *Neither let us tempt Christ, as some also of them tempted,* Isa. 6:1, 3. with Joh. 12:41. *This said I saias when he saw his glorie,* Isa. 8:13, 14, 15. and 28:16. with Luke 2:34. Rom. 9:32, 33. and 1 Petr. 2:6, 7. Isa. 40:3 with Matt. 3:3. and Mark. 1:2. Isa. 41:4. and 48:12. with Revel. 1:8 17, and 22:13. Isa. 44:3. with Rev. 21:6. Psal. 68:19. *Thou art ascended up on high, &c.* with Eph. 4:8. *He is ascended up on high &c.* Psal. 97:7. with Hebr. 1:6. Psal. 103:26. with Heb. 1:10. Isa. 45:13. with Rom. 14:11. and Phil. 2:10. Zach. 11:12, 13. with Matt. 26:15. and Zach. 12:10. with Joh. 19:37. *And again another Scripture saith, they shall look on him, whom they have pierced,* and Rev. 1:7.

Quest. 38. *But might not these Scriptures onely touch upon Christ by way of accommodation and application?*

*Ans.*

*Ans.* No. But they are spoken of him in truth, For the things which are proper to God, cannot be applied to the Creatures, according to Isa. 42: 8. *My glorie will I not give to another,* and 48: 11. *nor to them that by nature are no Gods.* Gal. 4: 8

Quest. 39. *Obj.* The Socinians say / that Christ is of the same Order and Nature as all other Children of God: but is called Gods Son for some special Excellencie; but not for that he hath the same Essence with the Father / by an Eternal Generation?

*Ans.* This is repugnant to all the Texts in which he is not only called the Son of God, Matt. 3: 17. and 16: 16. but also his own Son, Rom. 8: 32. *the true Son,* 1 Joh. 5: 20. *begotten of the Father,* Psal. 2: 6 Joh. 1: 14, 18. *equal with God,* Joh. 5, 18. from Eternity, Mich. 5. 1 Joh. 17: 5, &c.

Quest. 40. What reason have you yet against that horrible and blasphemous Opinion.

*Ans.* By whom, and for whose sake all believers of the Old and New Testament are Children of God, the same cannot be a Child or Son of the same Order and Nature with the others. For a Brother is not a Son by a Brother, or for his sake, but by the Father, to whom he hath the relation of his Original. Esau is not for Jacobs sake the son of Isaac, nor Judah the son of Jacob for Reubens sake But now by Christ, and for his sake, as the only begotten, and Gods own Son, are all believers of the Old and New Testament Children of God, Eph. 1: 5, 6. *Having predestinated us unto the adoption of Children by Jesus Christ.* and 3: 15, Joh. 1: 12. *As many as received him to them gave he power to become the Sons of God,* and consequently therefore, &c.

Quest. 41. *Obj.* The Socinians hold sibe causes of the Sonship of Christ. His Conception by the holy Ghost / Luke 1: 35. Wherefore also, that holy thing, that shall be born of thee shall be called the Son of God. His sanctifying and sending into the world. The love of his Father; his Resurrection, Rom. 1: 4. Declared to be the Son of God with power, according to the Spirit of Holiness by the Resurrection from the dead, Act. 13: 32, 33. The promise which was made unto the Fathers: God hath fulfilled the same unto us their Children, in that he hath raised up Jesus again, as it is also written in the second Psalm: Thou art my Son, this day have I begotten thee. And his glorification?

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*Ans.* None of these can be of force, because he was the Son of God before all these, and was called so, as appeareth; *Ila.* 9:6. *Gal.* 4:4. God hath sent forth his Son, *Joh.* 3:16, 34, 35. *Col.* 1:15. *Hebr.* 1:3. *Phil.* 2:6.

**Quest. 42. How then must you yet answer?**

*Ans.* All the forenamed things are no causes of his Sonship, but onely Declarations and Manifestations from which the Son of God is known as such, else according to these principles his Sonship were either of five sorts, or not perfected, till after his glorifying, and so should the same be more or less. Both which are wicked and repugnant to Gods word.

**Quest. 43. Obj. Christ is the Son of Love. Therefore not the Eternal Son of God?**

*Ans.* It is not antecedent Love going before, by which he as a Son, as in us, *Eph.* 1:6. *Jam.* 1:18. 1 *Joh.* 3:1. but a consequent Love, following after; being first *the brightness of his glorie*, &c. *Hebr.* 1:3. *the Image of the Invisible God*, *Col.* 1:15. *The onely begotten Son*, &c. *Joh.* 1:18. First a Son, then beloved, as it is *Matt.* 3:17. *This is my Son, the beloved.*

**Quest. 44. Obj. Joh. 14:28. The Father is greater than I?**

*Ans.* This is to be understood according to the state of Christs Humiliation, so to Administer his Office, but not according to any inward greatness or perfection, as appeareth from *Joh.* 10:39, 30. *I and my Father are one*, and 16:15. *All that the Father hath is mine*, and 14:9. *He that hath seen me hath seen the Father*, *Phil.* 2:6. *In the form of God.*

**Quest. 45. Why are all Believers called the Sons of God?**

*Ans.* The Catech. saith: *We are onely so for his sake* (that is Christs) *Sons adopted of the Father by grace.*

**Quest. 46. Are not also the Angels thus the Sons of God?**

*Ans.* No. For they being not fallen, had no need of the grace of Adoption, but onely of Confirmation to persevere.

**Quest. 47. Who hath Adopted us for his Children?**

*Ans.* The Father of our Lord Jesus Christ, *Eph.* 1:3, 5. 1 *Joh.* 3:1. *Behold, what manner of Love the Father hath bestowed upon us that we should be called the Sons of God.* As the Civil Laws permit that any one, either himself having no Children, or having, yet may adopt a Child begotten of another, for his Child, to make

make it heir of his goods, (Gen. 48: 5. *And now thy two Sons Ephraim and Manasseh, which are born unto thee in the Land of Egypt, before I came unto thee into Egypt are mine,* Hebr. 11: 24. *He refused to be called the Son of Pharaohs daughter; so are all Believers Adopted of God to be Children and Heirs.*

Quest. 48. Have we deserved the same?

Ans. Oh no. For we were by Nature Children of wrath, Eph. 2: 3. *Ungodly Enemies of God,* Rom. 5: 6, 10. Colos. 1: 21.

Quest. 49. Whence is it then?

Ans. By grace (saith the Catechisme) 1 Joh. 3: 1. Eph. 1: 1. Joh. 1: 12. Jam. 1: 18. *According to his will begat he us. Being predestinated therewnto,* Eph. 1: 5.

Quest. 50. For whose sake are we Adopted?

Ans. For the sake of Christ / saith the Catechisme. For his satisfaction and merit, Eph. 1: 5. *Having predestinated us unto the adoption of Children by Jesus Christ.* And Christ hath made us to receive the adoption of Children, Gal. 4: 4, 5. And the Spirit of Adoption, Rom. 8: 15. Gal. 3: 15. so that after him all the whole family of the Children of God in Heaven and in Earth is called, Eph. 3: 15.

Quest. 51. What Dignity doth his Sonship give us?

Ans. The Apostle Teacheth it, Rom. 8: 17. *If Children then then Heirs, &c.*

Quest. 52. Having seen the difference betwixt Christs Sonship and the Believers / both not our gracious Adoption in some likeness and Analogie agree with the generation of the Son?

Ans. Yes. The Children of Adoption are said to be born of God, Joh. 1: 13. 1 Joh. 3: 9. For even as the natural Son of God is begotten of the Essence of the Father, Joh. 1: 14, 18. and 26. so are the Children of Adoption regenerated of the seed of God, not of corruptible, but of incorruptible by the word of God which liveth and abideth for ever, 1 Petr 1: 23. *The word of Truth,* Jam. 1: 18. and even as he representeth the Nature of the Father, as being the Essential Image of the Invisible God, Col. 1: 15. so that according to Christs saying: He that hath seen me hath seen the Father, Joh. 14: 9. so are these the accidental Image of God, renewed after his Image, Colos. 3: 10. being made partakers of the Divine Nature, that is, *qualities*, representing the Image of their Father in Imitation of Divine works, Matt. 5: 48. Be ye there-

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therefore perfect, as your Father which is in Heaven is perfect,  
Luke 6: 36. Be ye therefore mercifull, as your Father alio is  
mercifull.

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### The XXXIV. Question.

**Wherefore callest thou him our Lord?**

*Ans.* Because he redeeming and ransoming both  
our Body and Soul from Sins, not with Gold nor Sil-  
ver, but with his precious Blood, and delivering us from  
the Power of the Devil, hath set us free, and made us his  
own to serve him. (a)

(a) 1 Pet. 1: 18, 19 1 Cor. 6: 20.

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### CATECHIZING.

#### § Of Christ, as our Lord, &c.

**Quest. 53. What is a Lord?**

*Ans.* He that hath right over a thing or person . as the  
Magistrates over their subjects. Masters over their servants:  
either by Nature, as Children of Kings and Princes, or by pur-  
chase, or Conquest in War

**Quest. 54. Who is our Lord?**

*Ans.* Christ according to the XII. Articles of our Creed:  
And in Jesus Christ, &c. **Our Lord**; and so is he especially  
called 1 Cor. 8: 5, 6. *We have but One Lord Jesus Christ, by whom  
are all things, and we by him.* And so all over **Our Lord**, and **Lord  
of all**, Act. 2: 36. *God hath made him both Lord and Christ*, and 10:  
36. *Preaching Peace by Jesus Christ: He is Lord of all.* Rom. 1: 4, 7.  
and 14: 8, 9. Rev. 17: 14 and 19: 16. Eph. 4: 5 Phil. 2: 11. *That  
every tongue should confess that Jesus Christ is Lord*, Plal 110: 1.  
Mal. 3: 1. and 4: 5 Matt. 22: 43, 44. Joh. 20: 28.

**Quest. 55. Is not also the Father, and H. Ghost likewise  
our Lord?**

*Ans.* Yes. As being both the true God, of whom we are  
Created

Created and still Preserved. But Christ is here in a *special manner* peculiar to himself alone, called our Lord

Quest. 56. Hath he than any such Dominion over us? which the Father and the holy Ghost have not?

Ans. Yes. So teacheth the Catechisme.

Quest. 57. How speaketh the Catechisme?

Ans. Because he redeeming and ransoming both our Body and Soul, &c.

Quest. 58. In what respect is Christ a Lord in common with the Father and holy Ghost?

Ans. By reason of Creation, Preservation, and Governing, (Joh. 16: 15. *All that the Father hath is mine*, and 17. 10) extending it self over all Creatures. One Lord of all, Act 10: 36. The Lord of Lords, Rev. 19: 16.

Quest. 59. Is he not also the same Lord with the Father and holy Ghost / in respect of the Godhead?

Ans. Yes. Joh. 20: 28. *My Lord and my God*, 1 Cor. 15: 47. *The second Adam is the Lord from Heaven*. For he is the true Jehovah, as hath been proved upon the foregoing Question.

Quest. 60. Hath Christ this special Dominion / as God with the Father and holy Ghost / or as Mediatour?

Ans. As Mediatour, obtained by the Administration of his Office.

Quest. 61. Is it then not one thing / to be Lord as God / and as Mediatour?

Ans. No. For it is higher to be Lord, as God, than as Mediatour. For the Mediatour and his Power is under the Dominion of God. And were it all one thing, then were the Son not in a special manner our Lord.

Quest. 62. Is Christ then less than himself?

Ans. In the Divine Nature indeed there is neither More nor Less; but this is spoken in respect of his Mediatorie Office.

Quest. 63. According to which of his Natures is Christ Lord?

Ans. According to both. For as the Names of the Offices and benefits of the Mediatour, so are the names of worthiness and dignity (which Christ hath in reference to us) ascribed, and given to the whole Person in respect of both Natures, saving yet the properties of both. For the Attributes of the Divine Nature are not communicated to the Humane, nor can be.

Quest. 64. Seeing then that Christ is in a special manner pour Lord, are you then his own?

Ans. Yes. Tit.2:14. *A peculiar people*, 1 Pet.2:9. *A purchased people*, 1 Cor.6:19,20. *Ye are not your own, &c.* This is also said upon the first Question. „That I am not mine own/ but belong/ &c.

Quest. 65. Why are you his own?

Ans. „He hath redeemed vs / and ransomed vs/ and „made vs his own/ saith the Catechisme.

Quest. 66. Where read we that he hath bought us?

Ans. 1 Cor.6:20. *Ye are bought with a price*, and 7:23.

Quest. 67. What is understood by this/ that he hath ransomed us?

Ans. This hath respect unto *Persons*, who being taken prisoners of Enemies, and subject to punishments, are bought free by paying of a price, and so delivered from bonds and punishments. So then the work of our blessed *Redemption* is here meant through the *satisfaction* and *merits* of Christ, delivering up himself for us, that we might live.

Quest. 68. What hath he bought and redeemed you from?

Ans. The Catech saith: *From all our Sins.* For a deliverance and setting free is from captivity and slavery to liberty.

Quest. 69. Were we then Captives and Slaves under Sin?

Ans. Yes. Rom. 6:16,20. *When you were the servants of sin*, Joh 8:34. *Whosoever committeth Sin is the servant of Sin*, 2 Pet.2:19. Tit.3:3. Eph.2:3.

Quest. 70. How prove you that he hath redeemed you / and made you free from the same?

Ans. 1 Joh. 1:7. *The blood of Jesus Christ his Son cleanseth us from all Sin*, Ephes. 1:7. *In whom we have redemption by his blood*, Rom. 3:24. Tit. 2:14. 1 Petr. 1:18. *Ye were redeemed from your vain conversation by the precious blood of Christ*, Col. 1:14. Joh 8,36.

Quest. 71. From what else hath he delivered you?

Ans. *From all the power of the Devil*/ saith the Catech. For a Prisoner that is now to be owned of a better Master, must first be delivered from the others Tyranny.

Quest. 72. Were we Captives of Satan?

Ans.

*Ans.* Yes. 2 Tim. 2:26. *That they may recover themselves out of the snare of the Devil, who were taken Captive by him at his will.*

**Quest. 73.** *How hath he gotten power over us?*

*Ans.* As by, and according to the Law of War, having subdued our first Parents, and in them all their posterity, Gen. 5:4. 5, &c. 1 Cor. 15: 22. *In Adam they all die.* Besides this, God as a just Judge, hath delivered us up to the Devil, as to a Tormentour and Executioner, for the punishment of sin, Hebr. 2: 14. *The Devil had the power of death,* Rom. 6:23.

**Quest. 74.** *How prove you that Christ hath redeemed you from the same?*

*Ans.* Hebr. 2: 14, 15. *That through death he might destroy him that had the power of death, that is, the Devil; and deliver, &c.* 2 Tim. 2:26. Col. 1:13. Act. 26:18. and to turn them from the power of Satan unto God, 1 Joh. 3:8,9.

**Quest. 75.** *Wherewith hath he ransomed you?*

*Ans.* Not with Gold and Silver such the Catechisme (as the great Alchymist of Rome, the Pope, desireth for the redemption of Souls, cunning to change the impurest Lead into the finest Gold) but with his precious blood.

**Quest. 76.** *From whence prove you that?*

*Ans.* From 1 Pet. 1:18, 19. *Knowing that ye are not redeemed with corruptible things as Silver and Gold, &c. but with the precious blood of Christ, &c.* 1 Joh. 1: 7. Eph. 1: 7. *In whom we have Redemption by his blood,* Heb. 9: 14. Act. 20: 28. Rev. 5: 9.

**Quest. 77.** *Is here onely meant his blood?*

*Ans.* No. But his whole Passion and Obedience (Rom. 5: 19. *By the obedience of one shall many be made righteous,* Phil. 2:8.) as the onely ransom of our Redemption, Matt. 20: 28. *The Son of Man came to Minister, and give his Soul a ransom for many,* 1 Tim. 2:5,6. See the I. Quest.

**Quest. 78.** *Was he to give that ransom to the Devil, who had taken us prisoners?*

*Ans.* No. But to the Judge of the world, Gen. 18: 25. Rom. 11: 32. *For God hath concluded them all in unbelief, that he might have mercy upon all*) to whom he offered up himself, (Hebr. 9: 14. *through the eternal spirit he offered up himself without spot unto God*) and reconciled us to him, Rev 5:10. Rom. 5: 10. *when we were enemies we were reconciled to God by the death of his Son,* Col. 1:

20. That



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20. That we might be free from the *snarcs* of Satan, who tormented us, 2 Tim. 2:26. Matt. 5:25. and from the curse of the Law, Gal. 3:10.

Quest. 79. Whom hath he thus bought?

Ans. His people, Matt. 1:21. The Israel of God, Gal. 6:16. Psal. 130:8. The Elect and Believers, Rom. 8:33, 34. Joh. 3:16. His sheep, Joh. 10:15. the chosen generation, &c. 1 Petr. 2:9.

Quest. 80. In what? In Soul or in Body?

Ans. The Catech. saith; both our body and Soul, 1 Cor. 6:20. ye are bought with a price (at a high rate) therefore glorify God in your bodies, and in your spirits, which are Gods. For in both were we Captives, 2 Cor. 7:1. Let us cleanse our selves from all filthiness of the flesh and spirit, 1 Thess. 5:23. The God of Peace himself sanctifie you wholly, and I pray God your whole Spirit and Soul and Body be preserved, &c.

Quest. 81. To what?

Ans. He hath also made us his own/ Rev 5:9. Tit. 2:14. That he might redeem us from all iniquity, and purifie unto himself a peculiar people, 1 Pet. 2:9. 1 Cor. 6:19, 20. Mal. 1:6. Rom. 14:8, 9. Therefore we must serve him, Luke 1:74, 75.

Quest. 82. Well; were we then not Gods own before?

Ans. Yes. But onely as all Creatures, but not unto Salvation; for we were the servants of sin, Rom. 6:17. and slaves of Satan, 2 Tim. 2:26.

Quest. 83. Doth he now keep these also?

Ans. Yes. Joh. 6:37, 39. and 10:28. and 17:12. Those that thou gavest me I have kept. And thus he is our Lord/ especially also keeping and preserving us in that Redemption obtained.

Quest. 84. Is he ordained hereunto of the Father?

Ans. Yes, Act 2:36. God hath made him both Lord and Christ, and 5:31. God hath exalted him to be a Prince and a Saviour, Matt. 28:18. Hebr. 1:2. Eph. 1:22. Joh. 6:37. and 17:6.

Quest. 85. But might we not have these glorious things if we with the modern Pelagians and Socinians make Christ onely a Saviour/ who by his life/ Miracles/ and death which confirmed them all/ hath shewed us the way of sal-  
ba:

hation / that we knowing the same / should enter in to it

*Ans.* By no means, Because all this might have been represented by *Moses*, the *Prophets*, *Apostels*, *Paul*, and holy *Martyrs*, and in all afflictions by a meer man. But the *Apostle* asketh, 1 Cor. 1:13. *Is Paul Crucified for you? or are you baptized in the name of Paul?* and concludeth thereupon, 1 Cor. 3: 21, 22. *Therefore let no man glory in men; for all things are yours, whether Paul, or Apollo, or Cephas: whereof the general conclusion is,* 1 Cor. 7:23. *ye are bought with a price (dearly bought) be not ye the servants of men.*

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The XIII. Lords day.

The XXXV. Question.

**Quest.** What believest thou when thou sapest / He was conceived by the H. Ghost, and born of the Virgin Marie?

*Ans.* That the Son of God himself, (a) who is, and remaineth the true and everlasting God, (b) hath assumed the very Nature of Man, of the flesh and blood of the Virgin Marie, (c) by the working of the H. Ghost, (d) that withall he might be the true seed of David, (e) like unto his brethren in all things (f) sin onely excepted. (g)

(a) Joh. 1:1. Col. 1:15. Matt. 16:16. (b) Rom. 9:5. 1 Joh. 5:20. (c) Joh. 1:14 Gal. 4:4. (d) Mark. 1:18 Luke 1:35. (e) Psal. 132:11. Act. 2:30, &c. Rom. 1:3. (f) Phil. 2:7. (g) Hebr. 4:15.

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CATECHIZING.

The third Article.

§ Of Christs Incarnation ; in his Conception and Nativity.

Quest. 1. What was on the last Lords day treated of?

Ans. Of the Divine Nature of the Saviour.

Quest. 2. What then is this Lords day treated of?

Ans. 1. Of the Incarnation of Christ. Quest. XXXV.

2. Of the Comfort and use which we draw from that Do-

ctrine. Quest. XXXVI.

Quest. 3. Believe you also that the Son of God is made Man?

Ans. Yes. Making my confession thus; who was conceived by the H. Ghost / born of the Virgin Marie,

Quest. 4. Which are the words of the Catechisme?

Ans. That the Son of God / who is / and remaineth he true and everlasting God.

Quest. 5. How describe you his Incarnation with shorter words / but yet taken out of the answer now given?

Ans. The Incarnation of Christ is that the Son of God himself, now is, and remaineth the true and eternal God, hath assumed the true humane Nature, from the flesh and blood of the Virgin Marie, by the operation of the H Ghost.

Quest. 6. Is this Incarnation of Christ a Mystery or secret?

Ans. Yes. See 1 Tim. 3:16. Without controversie great is the Mystery of Godlineß, God was manifest in the flesh, 1 Petr. 1:12. For a Virgin: (being and remaining a Virgin) did conceive and bear a Son, and call his name Immanuel, Isa 7:14.

Quest. 7. What points are here treated of?

Ans. In general. I. Of the Person which is made Man. II. Of the Incarnation of this Person. In particular, 1. What the Son of God is made. 2. Of whom. 3. How, and in what manner. 4. By whose Operation. 5. The final causes why he is made man.

Quest. 8

Quest. 8. Who is made Man?

Ans. The Catechisme saith: The Son of God himself/  
1 Tim. 3:16. God is manifest in the flesh.

Quest. 9. Whence prove you that?

Ans. Joh. 1:14. The word was made flesh, Gal. 4:4. But  
when the fulness of time was come, God sent forth his Son, made of  
a woman, &c. 1 Joh. 4:2. Every spirit confesseth that Jesus Christ  
is come in the flesh, is of God, Rom. 1:3. and 8:3. Phil. 2:6.

Quest. 10. Is then not the Father/or the holy Ghost also  
made Man?

Ans. No. I. Not the Father. For to be made man, and to be  
a Saviour is to be sent; now the Father cannot be sent of any.  
And it were also an absurd thing, that he who is the Father of  
one that is God by Nature, should be made the Son of a Crea-  
ture. II. Nor yet the H. Ghost. For it should have been ab-  
surd, that among the Persons of the Deity should have been two  
Sons, one according to the Deity, and one according to the  
Humanity. The H. Ghost also had no other Person after him in  
the order of the Divine Trinity, whom he could have sent into  
the hearts of Believers, for to renew them unto eternal  
life.

Quest. 11. Well / Is not then for all this the Father/ and  
also the H. Ghost one/ as true God with the Son?

Ans. Yes. One in Essence, but another in Person, distinct  
from the Father and H. Ghost, by reason of the Incommunicable  
subsistence, Joh. 5:32. There is another that beareth witness of me,  
and 14:16. I will pray the Father, and he shall give you another  
comforter.

Quest. 12. Could he then be made Man without their be-  
ing made Men?

Ans. Yes. For the Divine Nature is not simply made Man,  
but the Divine Nature determined in the Son, that is the Person,  
or subsistence of the Son.

Quest. 13. Why is the Son rather made Man than the  
other Persons?

Ans. 1. For that it was fitting that the Father should re-  
deem the world by the same his Son, by whom he had created  
the world, Hebr. 2:10. 2. And that he should repair the Image  
of God by him who is the Image of the Invisible God, Col. 1:15.  
Hebr. 1:3. 3. For that he himself ought first to have the  
right.

right of Sonship, if he should procure it for us, *Joh. 20: 17.*

4. For that the *Father* could no more gloriously manifest his love to man, than by giving his onely begotten Son, *J. h. 3: 16. Rom. 8: 32. who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.*

Quest. 14. *When the Son of God was made Man / did he then also remain God?*

Ans. Yes. The *Catechisme* saith; *who is and remaineth true and everlasting God / Isa. 7: 17. She shall bear a Son and call his name Immanuel, and 9: 6. unto us a Child is born, &c. his name shall be called the mighty God, Mich. 5: 1. Joh. 1: 1, 3, 14. Rom. 1: 3, and 9: 5. Of whom (as concerning the flesh) Chr st came, who is over all, God blessed for ever. From an outward cause no change can befall him; for he is Omnipotent Neither from an inward; for he is of a simple and infinite Essence.*

Quest. 15. *How prove you that he was true God before?*

Ans. That is taught in Quest. XX XIII. See *Joh. 5: 20. God by Nature, Gal. 4: 8. from everlasting, Mich. 5: 1.*

Quest. 16. *Whereunto doth this serve: ou?*

Ans. To oppose the errors of the *Socinians*, who teach that *Christ* was not before he was born of *Marië*.

Quest. 17. *Is not the Godhead changed into the Manhood as the water at Cana in Galilee?*

Ans. No For the Godhead is unchangeable, *Hebr. 1: 10. Jam. 1: 17. with God is no variableness, neither shadow of turning. Mal. 3: 6. The ancients said: He remained what he was, (to wit, God) and became what he was not (to wit, Man).*

Quest. 18. *Is not this opinion absurd?*

Ans. Yes. Most highly blasphemous. For as the water changed into Wine was no more water: so should the Godhead have been nullified, and the World should have been without God; or we must hold three several Gods. All this is blasphemous.

Quest. 19. *Who are they that hold this opinion?*

Ans. The *Mennonists*, using this Simile, that water was changed into Wine, and the wife of Lot into a pillar of Salt, teaching plainly: That the Son of God hath ceased to be like unto the Father in Essence form, and Divine properties. That he hath put off his Divine form.

Quest.

Quest. 20. *Is this agreeable to the **H.** Scripture?*

*Ans.* No wayes. For in the same is the Divine Nature since the Incarnation distinguished by way of opposition, Rom. 1: 1; 34. *Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of Holiness.* Cor. 13: 4. 1 Petr. 3: 18. *Christ indeed was put to death in the flesh, but quickened by the spirit, and 4: 1.*

Quest. 21. *Obj.* Yet notwithstanding it is written in Phil. 2: 7. *That he made himself of no reputation [Gr. vain, or empty,] &c.*

*Ans.* This making himself empty is not a nullifying of his Eternal Deity (which is impossible) but onely an intermission of the use of his Divine glorie, through the assumption of the form of a servant, for to accomplish the work of our Redemption. Which in the following verse is explained by the word *humbled himself.*

Quest. 22. *Obj.* Joh. 1: 14. *The word is made flesh.*

*Ans.* The Apostle sayes onely made, not changed. True indeed the Anabaptists cry out alwayes: *Made is made,* it is nothing else but *made.* But *making* is also done by assumption. So any one is *made* a Lord Major, or Alderman, a Sheapheard, that is, he is made so by assumption, or taking on. So that woman is *made* this mans wife, what is that else, but that this woman is taken of this man, to be his wife.

Quest. 23. *Hath this manner of speaking any place in the word of God?*

*Ans.* Yes. Ezek. 16: 8. *Thou becamest mine,* that is, thou art made mine by a gracious acceptation and Union with me by the Covenant of Grace. So Gen. 2: 7. 1 Cor. 15: 45. *And so man became a living Soul.* Moses will say that the body of Adam hath taken a living spirit by the inspiration of God, and that man is thus become a living Creature. If to be made, must be a change, how is that then to be understood, Gal. 3: 13. *he was made a curse.*

Quest. 34. *But must that be just so taken in this matter?*

*Ans.* Yes; According to Hebr. 2: 16. *For truly he did not take upon him the Nature of Angels, but he took on him the seed of Abraham,* Phil. 2: 6, 7. *He took on him the form of a servant.* Neither can it be otherwise, because his Incarnation is called a *par-*

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taking of flesh and blood, Hebr. 2: 14: likewise a manifesting in the flesh, 1 Tim. 3: 16. and a coming in the flesh, 1 Joh. 4: 2, 3. yea, Christ himself calleth his body a Temple. Joh. 2: 19, 20. for that the fulness of the Godhead dwelleth in him bodily. Col. 2: 9.

Quest. 25. What hath he taken on himself?

Ans. The Carech laith; True humane Nature. For he must be a true man. Quest. XV: XVI.

Quest. 26. Whyp say pou; Mans Nature, and not Man; or Mans Person?

Ans. For that the Person hath not assumed a Person, but a Nature; ellie there should be two Persons, as the Nestorians taught.

Quest. 27. Could not the Person of God have assumed something else?

Ans. No. They are wicked questions which the Romish Doctors make here (and most horrible) as; whether he could have assumed the Essence of a Devil, or the Nature of an As: whether he might not have been a Melon, a Peeble stone, or the body of a Woman, &c.

Quest. 28. Whence probe pou that he is made a true Man?

Ans. From the places wherein he is called Man, or a Son of Man, Joh 8: 40. 1 Tim 2: 5. and innumerable other places.

Quest. 29. Hath he also the Essential parts of a Man?

Ans. Yes. Soul and Body.

Quest. 30. Whence probe pou that he hath had a true Body?

Ans. The Apostle saith it expressly, Col. 1: 22. 1 Cor. 10: 16. Hebr. 10: 5. A body hast thou prepared me, Matt. 26: 12. and 27: 58. Joh. 2: 21. and 19: 38. He hath flesh and bones, Luke 24: 39. An head, Matt. 8: 20. Hands, Feet, Sides, and other Members, Joh. 20: 27.

Quest. 31. Where is it written that he had a Soul?

Ans. Expressly in Isa. 53: 11. He shall see of the travail of his Soul, Mat. 20: 28. and 26: 38. My Soul is sorrowfull unto the death, Luke 23: 46. Joh. 13: 27. and 19: 30. He had understanding, Luke 2: 52. Jesus increased in wisdom; And will, Matt. 23: 37. and 26: 39.

Quest. 32. Could not the Godhead be in stead of a Soul as the Heretick Apollinaris said?

Ans. No. For the Godhead could not be subject to any sorrow

sorrow, nor depart when he gave up the Ghost in his death.

Quest. 33. **W**hy Christ also had Infirmities as other men?

Ans. Yes. As hunger, Matt. 4. 2. *afterward he was an hungred*, and 21:18. Thirst, weariness, Joh. 4:6,7. and 19:28. *Jesus said I thirst*: And grief, Matt. 26:37,38. *My Soul is exceeding sorrowfull unto death*, Joh. 11. 33, 34. and 12:27. *but without sin*, Heb. 4:15. *who was in all points tempted like as we are, yet without sin*, 2 Cor. 5:21. Also humane properties, Phil. 2:8. *Found in fashion as a Man*; as namely to be conceived and born, Luke 1:31. *Thou shalt conceive in thy womb, and bring forth a Son*, and ver. 42. and 2:5, 6, 7. to encrease, Luke 2:52. to eat and to drink, Matt. 11:19. *The Son of Man came eating and drinking*. To sleep, Matt. 8:24, 25, &c. but he slept. To weep, Luke 19:41. *he wept over them*, Hebr. 5:7. To feel pain, Hebr. 5:8. *He learned obedience by the things which he suffered*. He hath had a humane will, Matt. 26:39. *Not as I will, but as thou wilt*. Somethings he hath not known, Mark. 11:13. and 13:32. *Of that day and hour knoweth no man nor the Angels, which are in Heaven, nor the Son, but the Father onely*. He was troubled, Joh. 12:27. also angry, Mark. 3:5. *when he had looked round about on them with anger*.

Quest. 34. **W**hy must Christ be just such a Man/ having a true Soul and Body?

Ans. For that he must satisfie for the whole true Man, consisting of a true Soul and a true body.

Quest. 35. **B**ut is he not made Man onely in an outward appearance / as the Angels in the Old Testament assumed Bodies?

Ans. No. For besides what is said above, the word *flesh*, Joh. 1:14. and *Seed of Abraham*, Heb. 2:14. express the true nature, and so is he made like unto men, and like unto his brethren, Phil. 2:7. Hebr. 2:17.

Quest. 36. **O**bj. Rom. 8:3. In the likeness of sinful flesh?

Ans. This may be taken in this manner, that he appeared as if he were a Man like others, subject to sin. Or we may say, that the Apostle looketh upon that deformity of Christ in his passion. As the beasts in the Old Testament when they were sacrificed, were deformed; so, &c. Isa. 53:2. *He had no form nor comeliness; and when we shall see him, there is no beauty that we should desire him*.



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Quest. 37. *Obj.* If he be a true Man even as we are / then is he a sinfull Man; for we are sinfull men?

*Ans.* It followeth not. For sin is not of the *Essence* of humane Nature, but onely an evil *accident*, and corruption of Man. It is also repugnant to Hebr. 4: 15. *He is in all points tempted like as we, yet without sin.* He must be a just man. Quest. XVI. XVI.

Quest. 38. From whence hath Christ his flesh?

*Ans.* The Catechisme saith; Out of the flesh and blood of the Virgin Marie.

Quest. 39. What call pou that woman / out of whom Christ is after the flesh?

*Ans.* Marie. Whose Descents the Evangelists, Matt. 1. and Luke 3. derive unto David. She was siter of Marie, Cleophas wife, and of Marie Magdalene, Joh. 19: 25. Now the wife of Cleophas was Mother of James the lesser, and of Joses and Salome, Mark. 15: 40. These are called properly Christs brothers, Mark. 6: 3. for that they were his Nephews, or Children of his Aunt. Therefore are they much mistaken, that will prove from hence that Marie had Children by Joseph.

Quest. 40. Was she married?

*Ans.* No. Matt. 1: 18. *When as his Mother Marie was espoused to Joseph (before they came together) she was found with Child by the H. Ghost,* Luke 1: 27, 34. *And Marie said unto the Angel, How shall this be, seeing I know not a man.* The Catechisme calleth her a Virgin: according to the Prophecie, Isa. 7: 14 and that is accomplished in her, Matt. 1: 23.

Quest. 41. But how could this be so?

*Ans.* It was done by the co-operation of the H. Ghost. Luke 1: 35.

Quest. 42. Hath Christ had no Father according to his Humanity?

*Ans.* No. Hebr. 7: 3. *without Father.*

Quest. 43. *Obj.* Luke 2: 48. *Behold thy Father, &c.*

*Ans.* Marie speaketh thus according to the opinion of the Jews, Luke 3: 23. being (as was supposed) the Son of Joseph, or because a Father-in-law, was also to be called with the name of a Father.

Quest. 44. But is he not passed through Marie, as the water through a Channel / or Spout / or as the Sun shinemeth through a glasse?

*Ans.*

*Ans.* No. But out of the *substance*: out of the flesh and blood of *Marie*. For he is called *the seed of the woman*, Gen. 3: 15. *Made of a woman*, Gal. 4: 4. She hath conceived and brought him forth, Matt. 1: 16, 23. Luke 1: 31. Luke 2: 7. (She brought forth her Son) and 1: 42. (the fruit of thy womb) She is called his Mother, vers. 43. *The mother of my Lord*. Therefore is he called the Son of Mar, every where the seed of *Abraham* and of *David*, and their Son, Gen. 22: 18. Isa. 1: 1. Matt. 1: 1. Act. 13: 23. Out of the *Fathers*, Rom. 9: 5. and particularly out of *Judab*, Hebr. 7: 14. Hereunto serve also the *Genealogies*, Matt. 1. Luke 3. For else could he not be the *Messias*.

*Quest. 45. Obj.* We say the fruit of the field which yet cometh not forth of the substance of the field / because the seed cast into it from without bringeth forth the fruit: so also Christ the fruit of *Maries* womb, &c. *Q2.* because he hath onely layen some time in the womb of *Marie*?

*Ans.* That the fruit hath nothing of the substance of the field is denied. For we say a fruitfull Soyl, because it affordeth its nourishing substance to the fruit. But yet this *simile*, is not from Gods word. But we onely take a *simile* from fruit-bearing Trees, which bring forth the fruit out of their substance, Psal. 128: 3. *Thy wife shall be as a fruitfull Vine*: So is Christ a rodde out of the stem of Jesse, and a branch growing out of his roots, Isa. 11: 1. These *similes* shew the Original of his substance. To the other evasion we say: That then one might be a *French* Child, for that he hath layen in a *French* Cradle, which is absurd.

*Quest. 46.* Are then the proper things which are related of the *Virgin Marie* in respect of Christ, related of other Mothers in respect of their own children?

*Ans.* Yes. For even those things which are related of *Elizabeth* to witnes that she is the Mother of *John*, are also related of *Marie*, to testifie that she is the mother of Christ. See of *Elizabeths* fruitfulness and bearing Child, Luke 1: 24, 57. Of *Marie*, Luke 1: 31. and 2: 6, 7. *Elizabeth* is *John's* mother, Luke 1: 60. *Marie* Christ's / Luke 2: 48.

*Quest. 47.* Have you yet any other sweet consideration?

*Ans.* Yes. For whereas the Scripture warneth us expressly, that *Joseph* was not the Father of *Jesus* as was supposed; the Scripture doth this no where concerning the *Virgin Marie*.

*Quest. 48. Obj.* Women bring no seed to generation?

*Ans.* That is false, Lev. 12: 2. *If a woman have conceived seed; and born a Man-child.* [Belg. *If a woman have given seed.*] Hebr. 11: 11. *By Faith Sara herself received strength to conceive seed.* [Belg. *to give seed.*]

Quest. 49. *From whence, say the Anabaptists, that he hath his flesh?*

*Ans.* They speak here blasphemously, saying; that he is made Man of the seed of the heavenly Father; from the dew of the Eternal word: that his Essence is from the Fathers Essence; from God the Almighty Father, from above out of the highest Heaven, &c.

Quest. 50. *Well; Is not this according to the Scripture? For in Matt. 1: 20. it is said Of the H Ghost?*

*Ans.* But, Of, doth not here denote any matter, but the power and operation of the H. Ghost, Luke 1: 35. *The H Ghost shall come upon thee, and the power of the highest shall over shadow thee.* So in Rom 11: 36. *Of him, and through him, &c* And the Scripture saith no where that he is the Son of the H. Ghost, although conceived by his operation, but indeed that he is the Son of Marie.

Quest 51. *Obj.* 1 Cor. 15: 47. *The first man is of the Earth, earthly; The second man is the Lord from Heaven?*

*Ans.* The first and second Adam are not compared in respect of matter, but in respect of their Dignity and quality. So is Christ an heavenly person, having heavenly gifts, not earthly, as corrupt Adam. Besides, Christ is here held forth and compared, being now glorified, and not in his state of humiliation; For it is spoken there of his Resurrection.

Quest 52. *Obj.* Joh 6: 33. *The bread of God is he which cometh down from Heaven, and 38. I came down from Heaven.*

*Ans.* It is not said there, that his humanity is descended out of Heaven, of which onely the question is; but that the person, which is not onely man, but also God, is come out of Heaven. So then is he come, not that he hath left Heaven, or brought his humane Nature from thence, but so that he by an heavenly power of the H Ghost hath assumed here on Earth the humane Nature out of the Virgin Marie, and so is God manifested in the flesh 1 Tim. 3.

Quest. 53. *Obj.* *Yea/ but said Menno, such a kind of noble*  
and

and glorious fruit could not be pluckt from such a stinking Elder-Tree, and stinking Thorn-bush (namely Adams seed/ of the flesh of Marie.) This pure water, whereby all our spots must be washed away, could not be drawn out of such an unclean foul pit full of Vermin.

*Ans.* See about this Luke 1: 35. *That holy thing that shall be born of thee.* He is also, as being the second Adam not reckoned in the first, and therefore without sin. So that he is not of the flesh, nor of blood, nor of the will of man, Ioh. 1: 13. according to the course of Nature, but through the power of the highest, Luke 1: 35.

**Quest. 54.** What difference observe you betwixt his Conception and Nativity?

*Ans.* The Conception is done above, or against the course of Nature, that he might be without sin. The Nativity according to the course of Nature, being nine moneths a breeding; and boren of his mother, *that he should be like unto us in all things, yet without sin*, Matt. 1: 18. *she was found with Child by the H. Ghost,* and v. 21. Luke 2: 6, 7. *And so it was that while they were there, the dayes were accomplished, that she should be delivered; and she brought forth her first-born Son.*

**Quest. 55.** Because even now it was said/ that it was done by the Operation of the H. Ghost, as also the Catech. saith/ where is that written?

*Ans.* In Luke 1: 35.

**Quest. 56.** What operations are there ascribed to the H. Ghost?

*Ans.* 1. The forming of the humane Nature in the womb of Marie, and out of her substance, without the concurrence of man. *The power of the Highest shall overshadow thee.* 2. The sanctifying of Nature, whereby the H. Ghost hath purified the same from all Original pollution which was in Marie, as also even in the most holy men. *The H. Ghost shall come upon thee, therefore also that holy thing that shall be born of thee, &c.* Lastly, the Union, whereby the H. Ghost hath united the humane nature with the Son, in one Person, Hebr. 10: 5. *A body hast thou prepared for me,* namely by the H. Ghost, Luke 1: 35. *The H. Ghost shall come upon thee, and the power of the Highest shall overshadow thee.* And this was done presently from the first moment of his Conception; so that this humane Nature hath never subsisted of it self, but al-

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wayes in the Person of the Son of God, being personally united  
with the same.

Quest. 57. Seeing then that Christ is not made Man by  
changing his Deity, how then is he made Man?

Ans. He is made man by assuming of the Humanity. So  
saith the Catech. That he hath taken the very nature of Man?

Quest. 58. How prove you that?

Ans. The phrases teach us that in Phil. 2:7. Took upon him  
the form of a servant, Hebr. 2: 14, 16. As Children are made par-  
takers of flesh and blood, he likewise took part of the same. For verily  
he took not on him the Nature of Angels, but the seed of Abraham.  
Of the Union of the two Natures in Christ, these Texts are of  
force, Luke 1:35. That holy thing which shall be born of thee, shall  
be called the Son of God, Col 2:9. In him dwelleth all the fulness of  
the Godhead bodily, Joh. 1: 14. The word was made flesh, 1 Tim. 3:  
16. God is manifest in the flesh.

Quest. 59. Hath he assumed the humane Nature absolutely  
to the Divine?

Ans. No. For so should the humane Nature be essentially  
one with the Divine, and for as much as the same is common to  
the three Persons in the Godhead, so should they all three have  
been made man.

Quest. 60. Well; how then?

Ans. He hath assumed it into Personal Union, Phil 2: 6, 7.  
that is, he hath so united the humane Nature (being destitute  
of a peculiar subsistency) that the humane Nature without it  
cannot subsist one moment, and never hath had a consisting,  
but only in the Person of the Son of God.

Quest. 61. How prove you that?

Ans. These Phrases teach that, Col. 2: 9. The fulness of the  
Godhead dwelleth in him bodily, that is, personally; and so is the  
very blood of the Son of God himself, Joh. 6: 54, 55. Act. 20: 28.  
1 Joh. 1: 7. so that the humane Soul, and the humane Body  
which the Son of God hath taken on him, are made even the  
Soul and Body of the Son of God himself.

Q. 62. Is this Union of the two Natures in Christ such/  
as the Son of God is one with the Father/ the faithfull with  
Christ, and also one with another/ as many Members of one  
body? or by a simple presence/ as a Shipper is with his ship/  
or by any Power or Grace/ as God is with Man/ or by some  
relation,

relation, as a friend with his friend; or as in the Sacraments the sign with the thing signified?

*Ans.* No. For the Union of the Father, and Son is not *Personal*, but *Essential*; for there are more Persons than one in the *Essence*. The faithfull are one, and United with *Christ* by the Spirit and by Faith. The faithfull scattered through the whole world are one spiritual body. The other *similes* are of no force herein. But here is a *personal* Union; so that the Divine Nature makes one Person with the assumed humane Nature, God and man.

Quest. 63. Are not hereby both Natures destroyed/ and their properties mingled with one another?

*Ans.* No. But the Natures remained distinct, each retaining its *Properties*, so that the humane Nature remained visible, finite, palpable, &c. the Divine, invisible, impalpable, omnipresent, &c.

Quest. 64. How have the Ancient Fathers in the Council of Chalcedon, expressed the manner of the Assumption and Union of the two Natures in Christ, against the Nestorians, and Eutychians?

*Ans.* They say; 1. It is without *mutation*; that one Nature is not changed into another. 2. Without *separation*, that they shall not be separated one from another to eternity; so that even in the Death of *Christ* himself, Soul and Body separating from each other, were not separated from the Person, nor was the Union broken. For there is indeed the *Natural* Union broken betwixt Soul and Body, but not the *Personal* betwixt the Divine and humane Nature. 3. Without *division*, that there are not two several Persons, but onely one. 4. Without *mixture*, that neither the Natures nor the Natural Properties are mixed, but remain distinct, and each Nature retaineth its peculiar properties, Will, and Operations, so that the Omnipresence, &c. cannot be imparted to the humane Nature. For if Mixture hath any place, then is he neither true God, nor Man. Act. 2: 30. Rom. 1: 3, 4. and 9: 5. Of whom as concerning the flesh, *Christ* came, who is ever al, God blessed for ever, 1 Petr. 3: 18. *Christ* is put to death in the flesh, but quickned by the spirit, and 4: 1. 2 Cor. 13: 4. 5. *Essential*; not that any contingent things and accidents are United with the one or the other, but that two *Essences*, the Divine and the Humane are *personally* United.

**Quest. 66.** What special benefit ariseth out of this wonderfull Union of the Divine and humane Nature in the Person of the Son of God?

**Ans.** That all that which the Lord *Christ* doth, or suffereth, even according to his humane Nature is the very work of God himself. For it is ascribed to the Son of God, and not to another person. So is the Lord of glorie Crucified, 1 Cor. 2: 8. God hath purchased the Church with his own blood, Act. 20: 28. The imparting of *Properties* is called in the Schools *Communicatio Idiomatum*; the Co-operation of both Natures in the work of Redemption, *Communicatio Apotelesmatum*. The imparting of gifts to the humane Nature, as an effect of this Union, *Communicatio Chrismatum*.

**Quest. 66** Map then all that can be said of the Divine or humane Nature / be indeed and in truth expressed of the Son of God?

**Ans.** Yes. For the Son of God hath in himself both the Divine and humane Nature.

**Quest. 67.** What example have you for this?

**Ans.** 1 Joh. 1: 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, &c. Act. 20: 28. God hath purchased his Church with his own blood, 1 Cor. 2: 8. The Lord of glorie was Crucified. So say I, according to these places, the Son of God is Crucified, seen, handled, hath shed his blood, died, &c.

**Quest. 68.** Map I say then The Godhead is Crucified/ died/ is seen/ &c.

**Ans.** No. For that hath respect unto the Nature, but the other had respect unto the Person, yet according to the humane Nature.

**Quest. 69.** Map I say; the Man Christ, or the Son of Man is Omni-present?

**Ans.** Yes. Joh. 3: 13. The Son of Man which is in Heaven, for then speak you of the Person. But you may not say; the Manhood, for that respecteth the Nature.

**Quest. 70.** Doth this knowledge of the Assumption and Union of the two Natures into one Person beget any comfort?

**Ans.** Yes. For by this Personal Union it comes to pass, that

that the passion of Christ, which he hath suffered in the flesh, is even the suffering of the Son or God himself.

Quest. 71. But for as much as these phrases used hitherto/ are not in so many words in the Scripture/ is it commendable to use them?

Ans. Yes. For they agree with the foundation of the holy Scripture, and otherways we can give no Explication of the mysteries to the simple.

Quest. 72. What is the End of the Incarnation of Christ out of the Virgin Marie?

Ans. It is twofold. The Catech. saith, That he might be the true seed of David: like unto his Brethren in all things.

Quest. 73. What call you the first end?

Ans. The fulfilling of the promise made to David, that Christ should be born man out of his seed.

Quest. 74. Where is that promised?

Ans. 2 Sam. 7:14, & c. Psal. 89:2. (alleged Aet. 2: 30.) The Lord hath sworn in truth unto David, he will not turn from it: Of the fruit of thy body will I set upon thy Throne, Jer. 23:5. I will raise unto David a righteous branch, and 33.15.

Quest. 75. Where is the accomplishment of it written?

Ans. Aet. 2: 30. and 13: 23. Of this mans seed hath God according to his promise raised unto Israel a Saviour, Jesus/ Rom. 1: 3 which was made of the seed of David, according to the flesh, Luke 3. Gal 4:4. 2 Tim 2:8. Rev. 5:5. and 22: 16. Matt. 1: 1. Luke 2:4. Matt. 20:30 and 22: 42.

Quest. 76. Which is the second end?

Ans. The Catechisme saith: To be like unto his brethren, in all things, sin excepted.

Quest. 77. Where do you read of this likeness.

Ans. Rom. 8:3. In the likeness of sinfull flesh, Phil. 2: 7, 8. was made in the likeness of men, &c Hebr. 2:17. and 4:5.

Quest. 78. But because the Catechisme saith/ in all things, wherein is that All?

Ans. Not onely in the Nature, but also in the properties, all sorts of Infirmities, yet without sin, as before is proved, Isa. 53.9, 11. Jer. 23: 5. Luke 1: 35. 2 Cor. 5: 21. who knew no sin, 1 Pet. 2:22. and 3:18. 1 Joh. 3:5. In him is no sin. See Quest. XV.

XVI.

Quest. 79. Whereunto was this likeness necessary?

Ans.



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*Ans.* Partly, because he must have the true humane Nature. Partly for our Consolation, *that he might be a mercifull, and faithful High Priest*, Hebr. 2: 17. and 4: 15.

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### The XXXVI. Question.

**Quest.** What profit takest thou by Christs holy Conception and Nativity?

*Ans.* That he is our Mediatour, (a) and doth cover my sins with his Innocency and perfect Holiness, in which I was conceived, that they may not come into the sight of God. (b.)

(a) Hebr. 6: 26, 27. (b) 1 Petr. 1: 18, 19. 1 Petr. 3: 18. 1 Cor. 1: 30, 31. Rom. 8: 33, 34. Isa. 35: 11. Psal. 32: 1.

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### C A T E C H I Z I N G.

**Quest. 81.** Hath this Doctrine any profit in it?

*Ans.* Yes; very great.

**Quest. 82.** Wherein consisteth the same?

*Ans.* The Catech. sheweth it, holding forth two sorts of advantages.

**Quest. 83.** Which are the words of the Catechisme?

*Ans.* That he is our Mediatour, &c.

**Quest. 84.** Which is the first advantage?

*Ans.* That he is our Mediatour, very God, as is proved in Quest. XXXIII. True just Man in one Person, proved in this Lords day. See the conditions of the Mediatour. Quest. XV.

**Quest. 85.** Whereunto serveth this?

*Ans.* For the Confirmation of our Faith. That he is the promised Messias and Saviour, the true Immanuel.

**Quest. 86.** How prove you that?

*Ans.* That the Prophecie in Isa. 7: 17. is fulfilled in him, Matt. 1: 23.

**Quest. 87.** How conclude you now to your comfort and strengthening?

*Ans.*

*Ans.* That he is the onely Mediatour, saying with Paul, 1 Tim. 2: 5. *There is one Mediatour between God and Man, the Man Christ Jesus.*

**Quest. 88. Which is the second advantage?**

*Ans.* The Catechisme saith: **That he with his Innocency and perfect Holiness, &c.**

**Quest. 89. Are we all conceived and born in Sin?**

*Ans.* Yes. Job 14: 4. *Who shall bring forth a clean thing out of an unclean,* Psal. 51: 5. *Behold, I was shapen in Iniquity, &c.* Isa. 47: 8. Rom. 3: 10. Eph. 2: 3. Joh. 3: 6. *That which is born of the flesh, is flesh.* Yet it is to be observed here, that where the Catechisme saith: *My sins in which I was conceived,* as of many; there saith David, Psal. 51: 5. *In sin,* as of one, meaning Original sin, a knot of all Iniquities, a Womb of all sins. See of this sin the III. Lords day; and of the punishment of it, Lords day IV.

**Quest. 90. How is now our unholy Conception and Nativity sanctified by Christs holy Conception and Nativity?**

*Ans.* That he, being conceived and born without sin, as an holy Priest, (Hebr. 7: 26. 1 Pet. 3: 18. *For Christ hath once suffered for sins, the just for the unjust*) should blot out our sins by his holy Offering, Isa. 53: 11. Joh. 17: 19. Rom 8: 3. 2 Cor. 5: 19, 21. *He hath made him to be sin for us who knew no sin, that we should be made the righteousness of God in him,* 1 Petr. 1: 19. Rev. 1: 5. 1 Joh. 3: 5. *Ye know that he was manifested to take away sin,* 1 Cor. 1: 30.

**Quest. 91. It is necessary to Salvation to believe this?**

*Ans.* Yes.

**Quest. 92. Who say the contrarie?**

*Ans.* The Anabaptists, saying: *It is enough for us that we have Christ/ what matter is it what flesh he hath. or from whence, or from whom he hath received it, we will not contest about that with any.*

**Quest. 93. Is this enough?**

*Ans.* The Scriptures teach us otherwise, Joh. 17: 3 Rom. 1: 3. 2 Tim. 2: 8. *Remember that Jesus Christ of the seed of David, &c.* 1 Joh. 4: 1, 2, 3, 4. *Every Spirit that confesseth that Jesus Christ is come in the flesh is of God: and every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, &c.* And because all things of his Incarnation, Family, Father, &c. are propounded in the Old Testament. therefore we must needs search diligently, least a false Messias be put upon us. Also that we may be assured, that Christ is a mercifull High-Priest, Heb. 2: 11, 18. *Wherefore in*  
all

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*all things it behooved him to be made like unto his brethren, that he might be a mercifull, and a faithfull High-Priest, &c. That also the Hope of our blessed Resurrection may be confirmed, 1 Cor. 15: 20, 21, 22. As in Adam all die, so in Christ shall all be made alive. So Job 19: 25. of that same Goel, that is, a near Redeemer. And thus we may be assured of the accomplishment of the promises made to Abraham and David, so that we can call him the Son of David; Out of Judah, our brother, and that according to the word of God; which no Anabaptist can say with us.*

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The XV. Lords day.

The XXXVII. Question.

Quest. What believest thou, when thou saiest:  
 He suffered?

Ans. That Heall the time of his life, which he led on the Earth, but especially at the end thereof, sustained the wrath of God, both in Body and Soul, (a) against the sin of all Mankind, that he might by his passion, as the onely propitiatory Sacrifice, deliver our Body and Soul from everlasting damnation, and purchase unto us the favour of God, righteousness, and everlasting life. (d)

(a) Isa. 53: 4, 12. 1 Petr. 2: 24. (b) Isa. 53: 10. Eph. 5: 2. 1 Cor 5: 5. 1 Joh. 2: 2. Rom. 3: 15. Hebr 9: 28. and 10: 14. (c) Gal. 3: 13. Col. 1: 13. Hebr. 9: 12. 1 Petr. 1: 18, 19. (d) Rom. 3: 25. 2 Cor. 5: 21. Joh. 3: 16. and 6: 15. Hebr. 9: 15. and 10: 19.

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# CATECHIZING.

The fourth Article.

§ Of Christs Passion, Death, Burial, and Descent  
 in o Hell.

Quest. 1. Wherein consisteth the knowledge of the Mediatour?

Ans.

*Ans.* That we know. 1. His Person. 2. His Office.

**Quest. 2.** Of what is treated hitherto?

*Ans.* Of the first; wherein hath been Taught how we must know his Person. 1. Concerning his Name. 2. By his Names.

**Quest. 3.** What followeth now?

*Ans.* The Explication of his Office, by which he hath 1. Purchased, and merited Salvation for us; which was done in the state of *Humiliation*. 2. Applied it, which he doth in the state of *Exaltation*.

**Quest. 4.** What is declared on this Lords day?

*Ans.* 1. In general, the word, suffered: in *Quest. XXXVII.*  
2. In particular, in *Quest. XXXVIII.* why under Pontius Pilate 3. In *Quest. XXXIX.* Crucified.

**Quest. 5.** How many wayes is the Humiliation of the Son of God considered?

*Ans.* Two manner of wayes, either in the *second Person* of the Godhead, which hath abased himself, having taken upon him the form of a *servant*, *Phil. 2:7.* being in the form of God, &c. *vers. 6.* Or he is considered as made man; or as it is *Phil. 2:8.* Being found in fashion as a Man he humbled himself, and became obedient unto death; yea, the death of the Cross.

**Quest. 6.** What difference is there betwixt these two Humiliations?

*Ans.* The one is the Incarnation of the Son of God. The other is the low estate and condition of the Son of God, being now made man.

**Quest. 7.** Because enough hath been spoken of the first Humiliation formerly; what call you this estate of the Humiliation of Christ, in which he was to be/ to the end that he might save us?

*Ans.* The *Passion*, or the suffering of Christ, expressed in the 12. Articles of the Creed, Who suffered under Pontius Pilate/ upon which suffering there follow yet 4 steps of Humiliation in order: Namely the *Crucifying*, *Death*, *Burying*, *Descending to Hell*. These five things making up the state of *Christs Humiliation*, whereupon followeth the state of *Exaltation*; as that he rose again, &c. Of both estates we read in the Scripture, *Luke 24:26.* Ought not Christ to have suffered these things, and so enter into his glorie, 1 *Petr. 1:11.* *Psal. 110:7.*

**Quest. 8.**

Quest. 8. What signifieth this word; *Suffered*?

Ans. The *Catechisme* maketh it known: That he in *Soul* and *Body* &c.

Quest. 9. *How* many points are here treated of?

Ans. Five. 1. Who hath suffered? 2. When. 3. What. 4. For whom. 5. To what end.

Quest. 10. *Who* hath suffered?

Ans. *Christ Jesus* the Son of God, our Mediatour, true God and true man.

Quest. 11. *How* prove you that?

Ans. Out of these following Texts, Joh. 3: 16. *The onely begotten Son*, Act. 3: 15. *Killed the Prince of life*; and 20: 28. *God*; 1 Cor. 2: 8. *the Lord of glorie*, 1 Joh. 1: 7. Hebr. 1: 3. and 9: 14.

Quest. 12. *Hath* he suffered as our *Prophet*?

Ans. No. But he taught as a *Prophet*, suffered as a *Priest*, ruleth as a *King*.

Quest. 13. *Hath* not the *Father* suffered?

Ans. No. For he cannot suffer.

Quest. 14. *Well* / but nevertheless are not *Christ* and the *Father* one?

Ans. One in *Essence*, distinct in *Persons*; and besides this, the Son is made man, so that he could suffer.

Quest. 15. According to which *Nature* hath he suffered?

Ans. According to the humane Nature.

Quest. 16. *Hath* not the *Divine Nature* / or *Godhead* suffered?

Ans. No. For the *Godhead* cannot suffer; and then *Christ* should not onely have suffered, but also the *Father* and holy *Ghost*.

Quest. 17. *What* doe the *Anabaptists* teach here?

Ans. That *Christ* hath suffered and died not according to his *Humanity*, but in his *Deity*, being changed into the *Humanity*, against 1 Petr. 3: 18. and 4: 1. where *Spirit*, that is the *Godhead*, is opposed to *flesh*, that is *Humanity*, and against Jam. 1: 17. *By whom is no variableness, neither shadow of turning*, 1 Tim. 16: 15, 16. where is taught that *God* is *immortal*.

Quest. 18. *May* I say rightly: *Christ, God* hath suffered?

Ans. Yes; to wit, in the *flesh*, but not according to his *Deity*.

Quest. 12.

**Quest. 19.** Wherewith prove you that we may speak so?

*Ans.* 1 Cor. 2:8. Act. 3:15. and 20:28. Hebr. 5:8. *Though he were a Son, yet hath he learned obedience by the things which he suffered.* See the Catechizing on the XXXV. Quest. near the end.

**Quest. 20.** Is he our Mediatour according to both Natures?

*Ans.* Yes; As is proved in the XXXI. Quest.

**Quest. 21.** But inasmuch as his Godhead hath not suffered/ what then hath the Godhead done towards this suffering/ and the work of reconciliation?

*Ans.* The Godhead hath so strengthened the humane Nature, and upheld it, that it could bear the weight of the wrath of God against sin. 2. It hath also given such Dignity to the short sufferings of the humane Nature, that it hath satisfied for the Eternal punishments which we had deserved. See Quest. XVII.

**Quest. 22.** How prove you that Christ hath suffered in the humane Nature?

*Ans.* 1 Pet. 3:18. *Being put to death in the flesh,* and 4:1. *Forasmuch then as Christ hath suffered for us in the flesh,* Hebr. 2:14.

**Quest. 23.** Whereof consisteth the humane Nature?

*Ans.* Of Soul and Body.

**Quest. 24.** Wherein hath Christ suffered / in Soul or in Body?

*Ans.* The Catechisme saith: *In Soul and Body.*

**Quest. 25.** Where finde we that Christ hath suffered in his Soul?

*Ans.* Isa. 53:11. *He shall see of the travail of his Soul, &c.* Matt. 26:37, 38. *My Soul is exceeding sorrowfull, even unto death,* and 27:46. *My God, my God, why hast thou forsaken me.*

**Quest. 26.** What suffered he in his Soul?

*Ans.* Very heavy, and terrible Torments, Anxieties, pains, sorrows, and distresses arising from the sense of Gods wrath, Psal. 22:2, 15. Luke 22:43. *And there appeared an Angel to him from heaven strengthening him.* Hebr. 5:7. *Who in the dayes of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.* But of this in the Article of his descending

*descending into Hell.* Quest. XLIV. In the same was he also tempted, Matt. 4:1; Hebr. 2:18. troubled, Joh. 12:27. molested with railings, contempts, scoffings, Matt. 21:19. and 23:24. Joh. 8:48.

Quest. 27. Who are they that deny that Christ suffered in his Soul the wrath of God/and the punishment of Hell?

*Ans.* The Papists and Anabaptists.

Quest. 28. Where is it written that Christ suffered in his Body?

*Ans.* 1 Petr. 2:24. David hath prophesied hereof, Psal. 22:17. 18. The accomplishing is to be read in the Gospels, Matt. 26. and 27. Mark. 14: and 15. Luke 22: and 23. Joh. 18. and 19.

Quest. 29. Because most hath been spoken of the outward and bodily sufferings of Christ, is that to exclude the spiritual suffering of the Soul?

*Ans.* No. But there a part is put for the whole; yea, that part out of which even the most simple may first observe the sufferings of Christ. And from thence perceive we also that he hath not had a body in appearance onely, or that he hath not suffered onely in shew, but in very deed, thus fulfilling the shadowes of the Old Testament. For his offering was the body and accomplishment of the killing of beasts, and shedding of their blood.

Quest. 30. When, and how long hath Christ suffered?

*Ans.* The Catechisme saith; the whole time of his life, which he led on the earth; but especially at the end thereof/ Luke 12:50. But I have a baptism to be baptized with, and how am I straitened till it be accomplished, Joh. 12:27. Now is my Soul troubled, but what shall I say? Father save me from this hour. The Evangelical Histories testifie of Banishments: Satans tentations, poverty, disgrace, infirmities, hunger, thirst, fear, perils of life. See also Isa. 53:2, 3. Afterward especially in the Garden of Gethsemane, in the Judgement Hall, &c. in Golgotha (or the place of skulls) what he suffered in these places particularly, we find in the Gospels.

Quest. 31. What hath he suffered?

*Ans.* The Catechisme saith: The Wrath of God.

Quest. 32. What understand thou thereby?

*Ans.* The temporal and eternal punishments of the angry God.

God. See Quest. X. Rom. 1:18. and 2:5. and 3:5. Eph. 5:6. and that Christ hath suffered the same appeareth from Matt. 26. and 27. Isa. 63:3. 2 Cor. 5:21. Gal. 3:13. *being made a curse for us*, Psal. 22:1. &c. Isa. 53:2. with John 5:24. Hebr. 2:9. with John 8:52. So then he hath not onely suffered for sin, but he hath felt God against him in that suffering, as an angry Judge.

Quest. 33. How hath he suffered the eternal punishment/ when it lasted but a short time?

Ans. That was recompensed with the Dignity of his sufferings; for he was the Son of God.

Quest. 34. For whom hath Christ borne the wrath of God?

Ans. The Catechisme saith; For the sins of whole mankinde, to wit, kindled, but borne for his own onely.

Quest. 35. Well; hath not then Christ suffered for himself?

Ans. Far be it. See Hebr. 7:26, 27. 1 Pet. 2:22. and 3:18. 2 Cor. 5:21.

Quest. 36. Where is it written that he suffered for the sins of others?

Ans. 2 Cor. 5:21. *For he made him to be sin for us, who knew no sin, that we should be made the righteousness of God in him*, 1 Pet. 2:24. and 3:18. Isa. 53:6. and elsewhere.

Quest. 37. But how can this consist with Gods Justice/ that he punisheth the innocent for the guilty?

Ans. He was become surety, standing in their stead; so then he ought to suffer that which they should have suffered, for whom he was become a surety. Psal. 40:7, 8, 9. Hebr. 10:5, 6, &c. In him were those conditions, which are shewed before as necessary. Quest. XII.

Quest. 38. What call you them for whom he hath suffered?

Ans. Believers, Joh 3:15, 16. and Elc. Rom. 8:33, 34. *his people*, Matt. 1:21. Tit. 2:14. *his Church*, Act. 20:28. Eph. 5:25. *his sheep*, Joh. 10:11, 15. *his body*, Eph. 5:23.

Quest. 39. Obj. Yet the Catechisme saith; against the sin of all mankinde. Ergo. For every one, man by man.

Ans. By all mankinde we may here fitly understand, all sorts of people, tongues, Nations, Orders, Families, States, Ages, and Conditions. Thus all, for all sorts, Luke 11:42. and thus it must



be understood, Hebr.2:9. *That he by the grace of God should taste death for every man*, 1 Tim. 2: 4, 6. *who gave himself a ransom for all*, Tit. 2: 11. *The grace of God which bringeth salvation hath appeared to all men.* The world also signifieth the world of the Elect, Joh. 1:29. and 3:16. 2 Cor.5:19, 1 Joh.2:2. Or if we will make a difference in the words, the *Catechisme* saith not, that *Christ* hath born the wrath of God for the sins of all mankind, but against the *sin*, &c. that is, that he hath born that wrath of God, which was kindled against the sin of all mankind, but not so far forth as the same was kindled against whole mankind, but against his own people: kindled indeed against all, but not born, but as, and so far forth as the same was incensed against all. It differeth much: For (as the Remonstrants say,) or against (which the *Catechisme* saith:) According to their Exposition, the sins of all mankind are the *object of Christs sufferings and death*; but in the sense of the *Catechisme* they are the *object of Gods wrath*. And that this is the proper meaning of the *Catechisme* the next words declare, in which the end of Christs suffering is shewed; *that he might by his passion/ &c. Hath he suffered to this end, to work out such an effect, then hath he not suffered for all mens sins.* For all are not redeemed from wrath, Rom. 11:8. Joh. 3:36.

Quest. 40. *Seeing then that Unbelievers must bear the punishment of their sins themselves for ever/both it follow from thence / that Christ hath not born the punishment of their sins?*

Ans. Yes. For then he hath not taken them away from them. Neither should it agree with the Justice of God, that he should punish the same sin twice, Rom. 3:5.

Quest. 41. *Is not also Christs suffering magnified by this Explication?*

Ans. Yes. For he hath suffered the punishment not for the sins of one man alone, but for all the sins, which so many innumerable *Thousands* of Elect persons of all times and Nations through the world have committed, and shall yet commit.

Quest. 42. *What manner of Universal Satisfaction and Reconciliation by the death of Christ is there/according to the opinion of the Remonstrants?*

Ans. That *Christ* hath procured a *possibility* of Reconciliation

tion unto the Father, and besides this, that he hath made the Father (as it were) appeasable and reconcileable under a doubtful and contingent condition, against the Scripture, Rom. 5: 10: *For when we were Enemies, we were reconciled to God by the death of his Son; much more being reconciled shall we be saved by his life,* 2 Cor. 5: 19. *For God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.* Also that Christ hath obtained for himself power and right, for to forgive sin, and to bestow life to them that fulfill the required conditions. And so forth.

**Quest. 43. What think you of that Universalitp?**

**Ans.** By their own saying, this may come to nothing. Yea, we say it doth so; They nullifie Christs Satisfaction and Merits with the Socinians, holding forth the nullitie of the Impetration and meriting any thing by his death for man, and with the Pelagians, they binde life and righteousness, to the free will of man.

**Quest. 44. May then the Application not be separated from the Impetration?**

**Ans.** No, But for whom Christ by his death obtaineth remission of sin, and eternal life, to them he applieth the same, Isa. 53: 11: *By his knowledge shall my righteous servant justify many. For he shall bear their iniquities,* Joh. 10: 15. *I give my life for the sheep,* vers. 28. *and I give unto them eternal life.* See also Rom. 4: 25. and 5: 10. and 8: 32, 34. 1 Joh. 2: 1, 2. See Quest. 20.

**Quest. 45. To what end hath Christ suffered?**

**Ans.** The Catechisme saith: *That he might by his Passion as the onely propitiatorp Sacrifice/ &c.*

**Quest. 46. How many Ends of Christs Sufferings are here propounded?**

**Ans.** Two. 1. The Redemption of our Souls and Bodies from eternal Condemnation, being the greatest evil. 2. The Procuring of Gods favour, righteousness, and eternal life, being the highest good.

**Quest. 47. How prove you the first?**

**Ans.** Luke 1: 71, 74. *That we should be saved from our Enemies,* Cor. 6. 20. Colos. 1: 13, 14. *Who hath delivered us from the power of darkness,* Hebr. 2: 14, 15. and 9: 14, 15.

**Quest. 48. How considereth the Catechisme the sufferings of Christ?**

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*Ans.* As a Propitiatory Sacrifice, or atonement, Rom. 3: 25; and 5: 10. reconciled by the death of his Son, Hebr. 9: 15. 1 Joh. 2: 2.

Quest. 49. Are there no other Propitiatory Sacrifices necessary to our Redemption?

*Ans.* No. Therefore also saith the Catechisme. The onely. See Hebr. 7: 27. and 10: 14. Joh. 19: 30. *It is finished.*

Quest. 50. Who sin against this?

*Ans.* The Socinians, and the Papists with their Mass. See Quest. LXXX.

Quest. 51. From what doth he deliver you?

*Ans.* From the greatest Evil; namely Eternal Condemnation/ as the Catechisme saith: Rom. 8: 1. *There is now no Condemnation for them which are in Christ Jesus,* and v. 34. *who is he that condemneth? It is Christ that died,* Gal. 3: 13. Isa. 53: 4, 5, 6.

Quest. 52. Hath he also purchased the favour of God for us?

*Ans.* Yes. Rom. 5: 8, 9, 10, 11. Eph. 2: 13. Hebr. 4: 15, 16. Reconciling us with him when we were Enemies before, Rom. 5: 2. Joh. 1: 17. *Grace and Truth came by Jesus Christ,* Eph. 1: 6, 7.

Quest. 53. Hath he also purchased Righteousness for us?

*Ans.* Yes So that the Father freely giveth and bestoweth the same upon us, and reckoneth it unto us, Rom. 5: 19. *So also by the obedience of one, shall many be made righteous,* 2 Cor. 5: 21. So that the Satisfaction and Righteousness of Christ being imputed to us, we may stand in Gods Judgement.

Quest. 54. Hath he also purchased Eternal life?

*Ans.* Yes. Joh. 3: 15, 16. *That whosoever believeth in him, should not perish, but have everlasting life,* &c. and 6: 51. 1 Joh. 4: 9. Hebr. 5: 9. Rom. 5: 21. and 6: 23.

Quest. 55. May every believer apply to himself the fruits of the sufferings of Christ?

*Ans.* Yes. Gal. 2: 20. *Who loved me, and gave himself for me,* 1 Tim. 1: 15.

Quest. 56. Are not also some less principal ends of the death of Christ known in Scripture?

*Ans.* Yes. 1. In respect of Christ. 2. In respect of Believers.

Quest. 57. Which are they in respect of Christ?

*Ans.* That through suffering he should enter into his glorie, Luke 24: 24.

24:24. and to make the Captain of our salvation perfect through sufferings, Hebr. 2: 10.

Quest. 58. Which in respect of Believers?

Ans. That he might have Compassion on their infirmities, Hebr. 2: 17, 18. and 4: 15. and 5: 2. and leave them an example of Obedience and Patience, 1 Petr. 2: 21.

Quest 59. What difference is there betwixt the Sufferings of Christ, and of Believers?

Ans. 1. Christ felt the Anger of God; but they comfort. 2. He suffered for the sins of others, Isa. 53: 6. The Lord laid on him the Iniquities of us all, [or made them all to meet on him,] But they not so. 3. Christs suffering is a ransom for the sins of Believers: but the sufferings and passions of Believers are but trials, chastenings, *Martyrdoms*.

Quest. 60. Because the word Satisfaction is no where found/ how prove you that in Christs suffering all is to be found/ that must be in a proper Satisfaction?

Ans. Here is he that satisfieth, to wit, Christ, being made a curse for us, Gal. 3: 13. Rom. 3: 25. 1 Joh. 2: 2. To whom he offereth up himself, to wit, God, Hebr. 9: 14. and 5, &c. For whom he satisfieth, to wit, for sinners, &c. Rom. 5: 6, 8, 10. who could not satisfie for themselves, Rom. 8: 2, 3, 4. but are accounted in Christ to have satisfied, Gal. 3: 13. 2 Cor. 5: 15, 21. Lastly, there is the ransom, to wit, Christs blood and death, Matt. 20: 28. Rom. 3: 25. and 5: 10. Phil. 2: 8. 1 Joh. 1: 7. a Propitiatory Sacrifice to be slain, Hebr. 9: 12, 28. and 12. 1 Joh. 2: 2. and 4: 10. yea, one onely one, Hebr. 7: 27. and 9: 28. and 10: 14.

Quest. 61. Is the Doctrine of Christs Suffering and Satisfaction hurtfull to our Salvation?

Ans. No. But on the contrary begetteth an hatred against Sin and Love to Godliness, Rom. 6: 1, &c. What shall we say then? shall we abide in Sin, That grace may abound? God forbid? Or, 2 Cor. 5: 15, 16. Tit. 2: 14. For Christ doth not onely procure the remission of sin, but also the Sanctification of the Spirit, Gal. 3: 13. by the power of which we being dead to Sin, should live unto righteousness, 1 Pet. 2: 24.

The XXXVIII. Question.

**Quest.** For what cause should he suffer under Pilate, as being his Judge?

**Ans.** That he being Innocent, and yet condemned before a Civil Judge, (a) might deliver us from the severe Judgement of God, (b) that was to pals upon all men.

(a) Luke 23:14. Joh. 18:38. Matt. 27:24. Luke 23:14,15. Iob 19:4. Psal. 69:4. (b) Isa. 53:4,5. 2 Cor. 5:21. Gal. 3:13. Ezek. 21:27. Gen. 49:10.

CATECHIZING.

§ Why Christ suffered under Pilate.

**Quest. 62.** Under whom did Christ suffer?

**Ans.** We confesse in the 12. Articles of the Faith; under Pontius Pilate.

**Quest. 63.** Why hath he suffered under the Judge Pontius Pilate?

**Ans.** That he being Innocent/ &c.

**Quest. 64.** How many reasons are rendred in the Catechisme; why he needs suffered under Pontius Pilate?

**Ans.** Two. 1. The proving of his Innocency. 2. Our Redemption from the Judgement of God?

**Quest. 65.** What Testimonies have you of Christs Innocency in the Gospel?

**Ans.** Of Judas the Traytour himself, Matt. 27:4. Of Herod, Luke 23:15. Pilates wife, Matt. 27:19. Of the Centurion, and the whole multitude of the standers by, Luke 23:47. seeing the Miracles. Of the women in the way to his Execution, Luke 23:27. Of one of the Thieves, Luke 23:41.

**Quest. 66.** Wherein is Pilates Testimony of Christs Innocency more glorious then all these now produced?

**Ans.** 1. Herein, that Pilates Testimony is publick, and done openly

openly of him as Judge. 3. And that after a sharp *Examination* and *Inquiry* of the matter. 3. And so often repeated, namely five times, Matt. 27: 23, 24. Mark. 15: 4. Luke 23: 14: 15, 22. Joh. 18: 38, and 19: 4, 6.

**Quest. 67.** What conclude you now from this?

*Ans.* That therefore he was not Judged for his own sins, but for ours, Isa. 53: 8, 9, 11. *For the transgressions of my people was he smitten, &c.* Psal. 69: 5. 1 Petr. 1: 18, 19. and 3: 18. *For Christ also hath suffered once for sins, the just for the unjust, that he might bring us to God,* 2 Cor. 5: 21.

**Quest. 68.** Who was Pilate?

*Ans.* A *Romane*, placed by the *Romane* Emperour *Tiberius*, to rule over the Countrey of *Juda*, as his Deputy.

**Quest. 69.** How propoundeth the Catechisme the second reason, why he was just to suffer under Pilate, taken from the end?

*Ans.* That he might deliver us from the severe, &c.

**Quest. 70.** Is there any comfort in that / that he being Innocent, yet notwithstanding was condemned of Pilate?

*Ans.* Yes. For there we consider the Judgement of God; for Judgement is kept for the Lord, Deut. 1: 17. 2 Chron. 19: 6. And *Pilate* had received his power from above, Joh. 19: 11. Yea, we do not look upon this condemning as a meer work of *Pilate*, but as Gods, who by the mouth of *Pilate* hath sentenced his Son.

**Quest. 71.** Shall not we then come into the judgement of God, but be absolved?

*Ans.* Yes. Our absolving is the fruit of Christs condemning, Isa. 53: 5, 7, 8, 11. *The chastisement of our peace was upon him, and by his stripes we are healed,* 2 Cor. 5: 21. Gal. 3: 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us,* Joh. 5: 24. Rom. 8: 1, 3, 33, 34. 1 Petr. 3: 18. *Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God.*

**Quest. 72.** Could we not else be absolved?

*Ans.* No. But the wrath of God should abide on us, and we remain under the curse.

**Quest. 73.** Is then herein more comfort than if he had died of a sickness, or in a tumult?

*Ans.* Yes. For he must stand before a Judge, and his Innocence

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 cencie must appear, which else would not have been. Enemies  
 have often sought to kill *Christ*, or to stone him in a tumult,  
 but he escaped the dangers, Matt. 2: 16. Marc. 3: 6, 7. Luke 4:  
 29, 30. Joh. 8: 59. And also suffering in *form* of Justice by the  
*ordinarie* Judge, condemned in open judgement, he fulfilled the  
 Predictions, Psal. 118: 22. Isa. 53: 7, 8. *He was oppressed, and he*  
*was afflicted, yet he opened not his mouth, he was brought as a Lamb*  
*to the slaughter, and as a sheep before her sheaxers, is dumb, so he*  
*openeth not his mouth, v. 12, he was numbred with the transgres-*  
*sours.*

Quest. 74. Shall we then not need to appear in Gods  
 judgement?

Ans. Yes. Rom. 14: 10. 2 Cor. 5: 10. Hebr. 9: 27. But we  
 shall not be condemned there, because by his Innocencie our  
 transgressions are covered, Rom. 5: 19. and 8: 1, 34. Gal. 3:  
 13, 14:

Quest. 75. Why is the name of this Judge so precisely ex-  
 press in the 12. Articles of the Creed?

Ans. 1. To know the *precise* time of his suffering; as to that  
 end also in H. Scripture is recorded, that he was born in the  
 time of *Caesar Augustus*, Luke 2: 1. and of King *Herod*, Matt. 2: 1.  
 and that he was baptized in the fifteenth year of the reign of  
*Tiberius Caesar*, Luke 3: 1. 2. To prove that he alone is the true  
 Saviour, suffering at that time when the *Scepter* was departed  
 from *Judah*, Gen. 49: 10. Ezek. 21: 27. Dan. 9: 26. 3. So to  
 distinguish our Saviour from other men, namely that he is the  
*Jesus* which is born of *Marie*, and Crucified under *Pilate*, and  
 none other.

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### The XXXIX. Question.

But is there any thing more in it that he was  
 fastned to the Cross/ than if he had suffered any  
 other kinde of death?

Ans. There is more. For by this I am assured,  
 that he took upon himself the *Curse* (a), which did  
 lie on me. For the Death of the Cross was Cursed of  
 God. (b)

(a) Gal. 3: 13. (b) Deut. 21: 23.

CATECHIZING.

§ Of Christs Crucifying.

Quest. 76. Which is the second step of the Humiliation of Christ?

Ans. His Crucifying, Phil. 2: 8. And being found in fashion as a Man, he humbled himself and became obedient unto death, even the Death of the Cross, 1 Pet. 2: 24. who his own self bare our sins in his own body on the Tree, Joh. 12: 32.

Quest. 77. Why hath Christ suffered on the Cross?

Ans. To accomplish, 1. The Prophecies of the Old Testament, Psal. 22: 17, 18, 19. Hereunto belong also the following Texts, Exod. 12: 46. Zach. 12: 10. Joh. 19: 36, 37. Rev. 1: 7. In the New Testament, Joh. 12: 32, 33. and 18: 32. 2. The Types and Figures, as of the Offerings, called the Heave-Offerings, for that they were heaved and lifted on high of the Priest, Levit 7: 14, 32. Exod. 29: 27, 28. and of those that were laid upon the wood, Lev. 1: 8. and 3: 5. and 4: 12. and of Isaac, who carried the wood, Gen. 22: 6. and was laid upon the same, vers. 9. and of the brazen Serpent, Num. 21: 8, 9. Joh. 3: 14, 15. and 12: 32, 33. and of Samson, Judg. 16: 29, 30, &c.

Quest. 78. Hath that somewhat more in it / than if he had died another death?

Ans. The Catech. saith: Yes. For by this I am assured / that he / &c.

Quest. 79. How many sorts of Capital Punishments had the Jews?

Ans. Four sorts. Stoning; Burning to death with fire, killing with the sword, and strangling.

Quest. 80. Was not also hanging on the Cross / used among the Jews?

Ans. Yes; And also among the Gentiles, yet with this difference, that the Jews first stoned them to death, and then hanged them up till Even. But the Heathens did this to the living; and so was it also in this manner done to Christ by the Romans, who had taken away from the Jews all power of life and death, Joh. 18: 31.

Quest.



Quest. 81. What was the fashion of the Cross?

Ans. It consisted of three woods; one in length, on which the body did hang: one overthwart, on which the armes were nailed, and one standing out before, on the long wood on which the feet were nailed. So that it is absurd, that the *Popish* Painters paint *Christs* feet, as if they had been fastned with a nail to the long wood, one on the top of another.

Quest. 82. Is there something singular in this death of Christ?

Ans. Yes. The *Apostle* sheweth this, 1 Cor. 1:23. *We preach Christ Crucified*, &c. and 2:2. *For I determined not to know any thing among you, but Jesus Christ and him Crucified*, Gal. 6:14.

Quest. 83. What comfort doth this afford us?

Ans. That he hath taken upon himself - (Gal. 3:13.)  
„ the Curse/ which lay upon us/ Deut. 27:28. See Quest. X.

Quest. 84. How are you assured thereof?

Ans. For he hanged on the Cross. Now the death of the  
„ Cross was accursed of God/ Deut. 21:22, 23.

Quest. 85. Was then the outward hanging the cause of the Curse?

Ans. No. But sin, 2 Cor. 5:21. For he was accursed before he was hanged; but the hanging was an external and public demonstration of the *Malediction* in our stead, because none but the heaviest sinners were punished with this punishment, as Adulterers, Idolaters, Blasphemers, &c. who were a *Malediction* before the Lord.

Quest. 86. Why were these peculiarly a Curse?

Ans. For that in the *Old Testament* no Sacrifices were appointed for them. *David* intimateth this in Psal. 51:16. *For thou desirest not Sacrifice, else would I give it; thou delightest not in burnt-offering*. So that in that case the Law fell short, and shewing its weakness pointed at Christ, who is the end of the Law, for righteousness, to every one that believeth, Rom. 10:4. So that herein was somewhat *Judicial*, that the heaviest sins must be punished with the heaviest punishments, that others thereby should be scared from sin; and something *Ceremonial*, *prophetical*, and prefiguring, that thereby the abolition & abrogation of that great Curse (which appointed all sinners to eternal death, and which *Christ* was to abolish) might be adumbrated, shadowed out and signified. For except such an Offering had remained, there

## § Of Christs Death.

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there should have been no Salvation for them, who suffered thus outwardly, and came to be converted.

Quest. 87. How can the hanged Person be accursed/ where- as the example of the Thiet teacheth that he received blessing/ Luke 23:43.

Ans. This was by accident, for that God had mercy on him, endowed him with faith in *Christ*, and had taken away the Curse from him. Otherwise he was in himself by reason of the Crime guilty, and justly condemned. But when any one was unjustly hanged on the Cross, as the *Martyrs*, he was not accursed.

Quest. 88. May we then firmly believe that we are redeemed from the Curse?

Ans. Yes. Forasmuch as our Surety upon the Cross (where he was made a Curse) hath satisfied, Gal. 3:13, 14. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us*, &c. Eph. 2:16. *That he might reconcile both unto God in one body by the Cross, having slain the Enemy thereby*, Col. 1:28. and 2:14, 15. 2 Cor. 5:21. See Joh. 3:14. Gal. 6:14.

The X V I. Lords day.

The XL. Question.

**Why was it necessary for Christ to humble himself unto Death?**

Ans. Because the Justice, and Truth of God (a) could by no other means be satisfied for our sins, but by the very Death of the Son of God, (b)

(a) Gen. 2:17. (b) Rom. 8:3, 4. Hebr. 2:14, 15.

## CATECHIZING.

### § Of Christ Dying.

Quest. 1. What is treated of on this Lords day?

Ans. 1. Of the fruit and usefulness of Christs suffering in the consideration of his Death and Burial. Qu. XL. XLI. XLII.

XLIII.

XLIII. 2. Of his suffering in his Soul. Q.XLIV. in the Explication of his descending into Hell.

Quest. 2. *How is the first subdivided?*

Ans. It treateth first of the Grace of Justification. Q. XL. Secondly, of the Grace of Sanctification. Q. XLIII.

Quest. 3. *Which is the third degree, of Christs Humiliation?*

Ans. His Death.

Quest. 4. *Where is it written that Christ died?*

Ans. Matt. 27, 50. *Jesus when he had cried again with a loud voice, gave up the Ghost*, Mark. 15: 37. Luke 23: 46. Joh. 19: 30. Rom. 14: 9. *For so this end Christ both died and rose*, 1 Cor. 11: 26. *ye shew the Lords death*, and 15: 3. *That Christ died for our sins, according to the Scriptures*, Phil. 2: 8. 1 Theff. 5: 10. Hebr. 2: 9. Rev. 1: 18. and 2: 8. And is there so described, that it is not done in shew, but in Truth. Whence also may be perceived that the Ubiquity of the Body of Christ is repugnant to the Death of Christ.

Quest. 5. *According to which Nature hath Christ died?*

Ans. Onely according to the humane Nature, 1 Pet. 3: 10. *being put to death in the flesh*, and 4: 1. *Forasmuch then as Christ hath suffered for us in the flesh*. The Divine Nature is Immortal; 1 Tim. 1: 17. *The King Immortal*.

Quest. 6. *What is separated in Death?*

Ans. Not the two Natures in Christ; but onely Soul and Body from one another, nevertheleis remaining personally United with the Godhead. So that it may be well said; The Son of God died, 1 Joh. 1: 7. *The blood of Jesus Christ his Son*, Aet. 20: 28. The separated Soul remained the Soul of the Son of God, and the dead Body likewise the Body of the Son of God, Psal. 16: 10. *Thou shalt not suffer thy holy one to see Corruption*, Aet. 13: 35.

Quest. 7. *Was Christs death fore-told?*

Ans. Yes. Luke 24: 25, 26, 27. *Ought not Christ to have suffered these things?* See v: 44, 46. Expressly in words, Isa. 53: 7, 8, 9, 12. *He was cut of out of the Land of the living, because he hath powred out his Soul unto death*, Dan. 9: 20. Zach. 13: 7. In Types, Heb. 9: 9, 12, &c. Blood of Bulls and Calves, &c. Rev. 13: 8. Christ himself had foretold his Death, Matt. 20: 18, 19. *They shall condemne him to death, and deliver him to the Gentiles to Crucifie him*, Luke 18: 31, 32, 33. Joh. 10: 15. *I give my life for the sheep*.

Quest.

**Quest. 8. Was Christs death necessary?**

*Ans.* Yes. So said Christ himself, Luke 24:26 For the same was decreed of God, Act. 2:23. Him being delivered by the determined counsel of God, ye have taken, and by wicked hands have Crucified and slain, and 4:28. so that the Cup could not pass over, Matt. 26:39. For without shedding of blood there is no remission of sin, Heb. 9:22.

**Quest. 9. What reason of the necessity of the death of Christ alledgeth the Catechisme?**

*Ans.* 'Tis taken from the final cause, which is the satisfying of Gods Justice and Truth for our Sins, saying: Because „ the Justice and Truth of God / &c.

**Quest. 10. Did Gods Justice require death?**

*Ans.* Yes. Rom. 1:32. The judgement of God is, that they who commit such things are worthy of death. This had we deserved with our sins, Rom. 5:12,14,17,18, and 6:23. The wages of sin is death.

**Quest. 11. Could he not decline it?**

*Ans.* No. For he cannot deny himself. See Quest. XII. Therefore the heaviest punishment was due, namely the destruction, or perdition of the sinning nature, Death/ Rom. 6:23. Temporal and Eternal. See Quest. XI

**Quest. 12. Well/ why then must Christ die to satisfy Justice?**

*Ans.* For that he stood in our place as Surety, 2 Cor. 5:21. He made him to be sin for us who knew no sin. It was to be done either by our selves or by another. Quest. XII. By our selves we could not do it. Quest. XIII. Therefore it must be done by the Surety.

**Quest. 13. Can we be assured that Christ hath satisfied the Justice of God/ so that we are acquitted from the punishment of sin?**

*Ans.* Yes. For he died in our stead, and his death is a ransom for us. Matt. 20:28. To give his Soul a ransom for many, Gal. 3:13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us, Eph. 1:7. and 5:2,25. 1 Tim. 2:6. Who gave himself a ransom for all, Tit. 2:14. Hebr. 7:27. and 9:7,15. 1 Petr. 2:21. 1 Joh. 3:2. Hereof each believer assurcth himself for himself, Gal. 3:20. Who loved me, and gave himself for me, And setteth Christs death and Blood against the Condemnation, Rom.

Rom. 3: 23, 24, 25. and 8: 34. *who is he that condemneth? It is Christ that died,* Eph. 1: 7. 1 Joh. 1: 7. Rev. 5: 9.

Quest. 14. *Doth Gods Justice require also/ that sin must be punished with Death?*

Ans. Yes; As appeareth out of Gods Threatning, Gen. 2: 17. *In the day that thou eatest thereof thou shalt surely die.* Ezek. 18: 30. *The Soul that sinneth it shall die.* Seeing then Christ stood in our stead, it behoved him, for whom are all things, and by whom are all things, in bringing many Sons to glory, to make the Captain of their salvation perfect through sufferings, Hebr. 2: 10. It appeareth also by all the Sacrifices and Types of the Old Testament, &c.

Quest. 15. *Could then God not fail in his Truth?*

Ans. No. For he is Immutable and true in all his words, as of Promises so of Threatnings, Num. 23: 19. *God is not a man that he should lie, nor the Son of Man that he should repent, or hath he said, and should he not do it? or hath he spoken, and shall he not make it good?* Mal. 3: 6. Matt. 5: 18. Rom. 3: 4.

Quest. 16. *What manner of Death was Christs Death?*

Ans. A willing, and free Death, Matt. 26: 30, 53. 1 Joh. 10: 18. *No Man taketh it from me, but I lay it down of my self,* and 18: 4, 6. Psal. 40: 8. Hebr. 10: 17. *Then said I; loe, I come, (in the vocation of the book is written of me) to do thy will, O God.* Accursed, Gal. 3: 13. *being made a Curse for us. Innocent, or guiltless,* Isa. 53: 9: *he had done no violence, neither was deceit found in his mouth,* A& 3: 14. *Precious,* A& 20: 28. 1 Joh. 1: 7. 1 Petr. 1: 19. *redeemed by the precious blood of Christ. Violent, not by sickness or old Age.* Therefore in Scripture many times by the blood of Christ (a part taken for the whole) is understood the violent death of Christ, Zach. 9: 11. Matt. 26: 28. *This is my blood of the New Testament/ which is shed for many, for the remission of sin,* A& 20: 28. Rom. 3: 24, 25. Eph. 1: 7. Col. 1: 20. Hebr. 9: 12, 14. 1 Petr. 1: 2, 19. 1 Joh. 1: 7. Rev. 5: 9. *Thou wast slain, and hast redeemed us to God by thy blood.* And so is shewn that the Types are fulfilled in Christ, namely the bloody Sacrifices of the beasts in the old Testament, Hebr. 9: 7, 12, 22. *Neither by the blood of Goats and Calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us,* and 10: 4.

The XLI. Question.

**To what end was he buried?**

*Ans.* That thereby he might make manifest, that he was dead indeed. (a)

(a) Act. 13:29. Matt. 27:59, 60. Luke 23:52. Joh. 19:38.

CATECHIZING.

§ Of Christs Burial.

**Quest. 17. Which is the fourth step of Christs Humiliation?**

*Ans.* His Burial.

**Quest. 18. Where is the History of Christs burial written?**

*Ans.* Matt. 27:57, &c. Mark. 15:42, &c. Luke 23:50, &c. Joh. 19:38, &c. See also Act. 13:29. 1 Cor. 15:4. The Sepulchre was sealed and watched, Matt. 27:62, &c.

**Quest. 19. What Circumstances are to be considered in Christs burial?**

*Ans.* 1. That it was done by Joseph of Arimathea, &c. 2. That the body was wound in fine Linnen with grave-cloaths and Spices. 3. That it was laid in a Garden, in a new grave hewn out of a Rock.

**Quest. 20. Why was he buried?**

*Ans.* The Catechisme saith: That thereby he might make manifest, that he was dead indeed.

**Quest. 21. Was this then a sure proof of his death?**

*Ans.* Yes. For men bury none alive, but onely the dead. Wherefore Pilate also consented not to his burial, before he had learned certainly that he was dead, Mark. 15:42, 43, 44, 45.

**Quest. 22. Was herein any Humiliation in Christ?**

*Ans.* Yes; According to the words, Gen. 3:19. *Dust thou art, and unto dust shalt thou return.*

**Quest. 23. Have we any comfort thence that we are assured that Christ certainly died?**

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*Ans.*

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*Ans.* Yes. For our *Salvation* is procured by his death.

**Quest. 24.** *Is this burial according to the Scriptures?*

*Ans.* Yes, as it is in 1 Cor. 15: 4. *I have delivered unto you, that he was buried according to the Scriptures.* That the Types of the Old Testament might be fulfilled, as that of *Jonah*, *Jonah* 1: 17. *Matt.* 12: 39, 40. *As Jonas was three dayes and three nights in the heart of the Earth*, and 16: 4. Of *Joseph*, *Gen.* 39: 20. Of *Samsen*, *Jud.* 16: 2, &c. Of the Prophets, *Psal.* 16: 10. *Thou shalt not suffer thine holy one to see corruption*, *Isa.* 53: 9. *And he made his grave with the wicked*, as also *Joh.* 12: 7.

**Quest. 25.** *Have we here any comfort out of Christs burial?*

*Ans.* Yes. That Christ hath Sanctified our Graves by his Grave, so that they are no more terrible places, but pleasant resting places, in which we shall rest and sleep, till we are raised again to life, *Isa.* 57: 2. *He shall enter into peace, they shall rest upon their beds*, *Joh.* 11: 11. Our friend *Lazarus* sleepeth, *Act.* 1: 26. *My flesh shall rest in hope*, *Rev.* 14: 13. *Blessed are the dead, which die in the Lord from hence forth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.*

**Quest. 26.** *Is Christ also rotted in the Grave?*

*Ans.* No; according to that *Prophecy*, *Psal.* 16: 10.

The XLII. Question.

**But since that Christ died for us/ why must we die also?**

*Ans.* Our Death is not a satisfaction for our sin, (a) but the abolishing of Sin, and our passage into everlasting life. (b)

(a) *Mark.* 8: 37. *Psal.* 49: 8. (b) *Phil.* 1: 32. *Joh.* 8: 24. *Rom.* 7: 24.

CATECHIZING.

§ Of our Death.

**Quest. 27.** *Where is it taught that the righteousness and Truth of God is satisfied by the Death of Christ?*

*Ans.*

*Ans.* In Quest. XL.

**Quest. 28. Obj.** If we must yet die / then Christ hath not died for us / and he hath consequently not satisfied. But we must die. Therefore hath not Christ died for us?

*Ans.* The Catechisme answereth : Our death is no satisfaction for our sins. In our death is indeed a separation of Soul and Body, but not the feeling of Gods wrath against sin, whereby we begin to pay for sin.

**Quest. 29. Well ; what reason / that we die not to satisfy ?**

*Ans.* For that it is not possible for us. For satisfaction is no work of a naked Creature, Matt. 16: 26. Mark. 8: 37. Psal. 49: 8, 9. No man can by any means redeem his brother, nor give to God a ransom for him. For the Redemption of their Soul is precious, and it costeth for ever.

**Quest. 30. Well ; Is it not necessary that we satisfy ?**

*Ans.* No. For Christ hath redeemed us from the Curse and Damnation, being the eternal death, Rom. 8: 1, 3, 4. There is therefore now no condemnation to them, that are in Christ Jesus, &c. Gal 3: 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us, Isa. 25: 8. Hos. 13: 14. 1 Cor. 15: 54, 55, 56. Also from the Temporal. God is just, and will not require one debt to be payed twice.

**Quest. 31. Shall then Temporal death come upon us ?**

*Ans.* Yes. Gen. 3: 19. Rom. 5: 12, 14. Hebr. 9: 27. It is appointed for men once to die. But it shall not be sent upon us as a punishment, or satisfaction for our sins, for to satisfy the Justice of God by the same, either in whole or in part.

**Quest. 32. If our death be no satisfaction for sin / what is it then ?**

*Ans.* The Catechisme saith : but onely an abolishing of sin / and a passage into everlasting life. If the believers receive so great benefits by death, then it can be no punishment to them.

**Quest. 33. Is not Mortification of sin begun here ?**

*Ans.* Yes. But not compleated, Rom. 7: 16, &c. Gal. 5: 17. For the flesh lusteth against the spirit, and the spirit against the flesh, &c. Hebr. 12: 1. **Quest. CXIV.**

**Quest. 34. Must it be compleated ?**

*Ans.* In death, Rom. 6: 7. For he that is dead is justified from sin, and 7: 24. Wretched man that I am, who shall deliver me from the



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*the body of this death.* There is the perfection of Sanctification,  
2 Cor. 7: 11. And then are *the spirits of the just men made perfect*,  
Hebr. 12: 23. *without spot or wrinkle*; Eph. 5: 27. Then is the rest,  
namely from the works of sinfull Nature, Hebr. 4: 10. Then  
are we as the Angels of God in Heaven, Matt. 22: 30. Luke 20:  
36. Then shall we be like unto him, 1 Joh. 3: 2. *Then that which*  
*is in part shall be done away*, 1 Cor. 13: 10.

Quest. 35. *Why doth not sin then also remain with us?*

Ans. It cannot be. *For there shall not enter into is any thing*  
*that defileth*, &c. Rev. 21: 17.

Quest. 36. *What is the second thing that is yet to be proved*  
*concerning the Death of Believers?*

Ans. That it is a passage unto eternal life?

Quest. 37. *Is not this also done by Faith?*

Ans. Yes. Joh. 5: 24. *Verily, Verily, I say unto you, he that*  
*heareth my word, and believeth on him that sent me, hath everlasting*  
*life, and shall not come into condemnation: but is passed from*  
*death unto life*, Rom. 8: 24. *For we are saved by hope.*

Quest. 38. *What is then to be expected hereafter?*

Ans. The full possession in very deed; as Lazarus was car-  
ried of the Angels into the bosom of Abraham, Luke 16: 22.  
2 Cor. 5: 1. *For we know, that if this our earthly house of this Taber-*  
*nacle be dissolved, we have a building of God, an house not made with*  
*hands, eternal in the Heavens.*

Quest. 39. *How speaketh the Scripture of the death of be-*  
*lievers in respect of eternal life?*

Ans. The Scripture calleth it a *departing in peace*, Luke 1: 29.  
Gain, Phil. 1: 21. a *dissolution*, or unbinding, vers. 23. 2 Tim.  
4: 6. A coming to God and Christ, and an innumerable company of  
Angels, and to the Church of the first-born, Hebr. 12: 22, 23, a being  
present with the Lord, 2 Cor. 5: 8. See Joh. 5: 25. and 14: 1, 2.  
Luke 16: 22. 2 Cor. 5: 1. Rev. 14: 13.

Quest. 40. *But must they not first go into Purgatory?*

Ans. No. See Joh. 5: 24. Luke 23: 43. *To day shalt thou be*  
*with me in Paradise*, &c. Quest. L VII.

Quest. 41. *Come not Temporal afflictions upon belie-*  
*vers as punishments/ thereby to satisfy for sin?*

Ans. No. But onely as fatherly chastizements to their sal-  
vation, Psal. 119: 67, 71. Prov. 3: 12. *For whom the Lord loveth he*  
*correcteth*, Rom. 8: 28. Hebr. 12: 6.

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The XLIII. Question.

**What other benefits receive we by the Sacrifice/ and death of Christ?**

*Ans.* That by vertue of his death our Old Man is Crucified, slain, and buried together with him, (a) that henceforth evil lusts, and desires may not raign in us, (b) but we may offer our selves unto him a Sacrifice of Thankf-giving. (c)

(a) Rom. 6: 6. (b) Rom. 6: 7. 14. (c) Rom. 12: 1.

C A T E C H I Z I N G.

§ Of the fruits of Christs death.

**Quest. 42. How many are the fruits of the death of Christ?**

*Ans.* Two. The 1. Our Justification. The 2. Our Sanctification. The first is for our Comfort. The second for our Amendment.

**Quest. 43. Are they both necessary?**

*Ans.* Yes. Immediately bound one to another, 1 Cor. 1: 30. who is made unto us of God wisdom and righteousness, sanctification, and redemption, Gal. 3: 13: 14. Hebr. 9: 19. 1 Petr. 2: 24. Who himself bare our sins in his own body on the Tree, that we being dead to sin, should live unto righteousness, by whose stripes we were healed.

**Quest. 44. Seeing then we have spoken of the first / which is the second?**

*Ans.* Our Sanctification, or the renewing of our corrupt Nature.

**Quest. 45. How speaketh the Catechisme?**

*Ans.* That by vertue of his death / our Old Man /

**Quest. 46. Is not Sanctification wrought by our own power?**

*Ans.* No. 2 Cor. 3: 5. Not that we are sufficient of our selves,

to think any thing as of our selves. But by vertue of the death of Christ, Rom. 6: 4, 5, 6. knowing this that our old Man is Crucified together with him, that the body of sin might be destroyed, &c. See 1 Pet. 2: 24. For he came that he might destroy the works of the Devil, &c. 1 Joh. 3: 8.

Quest. 47. On whom is this done?

Ans. On the Old Man, Rom. 6: 6. Eph. 4: 22. Colos. 3: 9. that is corrupt Nature, our sinfull inbred disposition; the flesh with the affections and lusts, Gal. 5: 24. See Quest. LXXXVIII.

Quest. 48. What is done to him?

Ans. The Catechisme saith: That our Old Man is Crucified together with him.

Quest. 49. What is that to say?

Ans. Even as Christ is Crucified, so is the Old Man Crucified by him in the faithfull, Rom. 6: 6. Gal. 5: 24. They that are Christs have Crucified the flesh with the affections and lusts, and 6: 14. because he, by his spirit and faith dwelling in their hearts worketh also in them, that they resist sin. And it is a right Crucifying, for that the Old Man doth not die in a moment, but by little and little.

Quest. 50. Which is the following effect, having also a certain Analogie and agreement with Christs death / as the former had?

Ans. That our Old Man is slain together with him / saith the Catechisme, Rom. 6: 8, 11. If we then be dead with Christ, &c. This is done with pain.

Quest. 51. Which is the third?

Ans. That he is buried together with him / sayes the Catechisme, Rom. 6: 4. We are buried with him by baptism into death, Col. 3: 12. buried with him in baptism.

Quest. 52. What is the end of these Effects and fruits?

Ans. The Catechisme saith: 1. That henceforth all lusts and desires may not reign in vs / Rom. 6: 6, 14. knowing this, that our Old Man is Crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For sin shall not have dominion over you, &c. Not that they are not in vs. For here is a strife, &c. Gal. 5: 17. but they are no slaves of sin, that it should reign in them; Joh. 8: 34, 35, 36. Rom. 6: 17, 18, 20, 22. The Meditation of Christs death for their sins maketh them to hate sin.

Quest. 53. Which is the other/ or the second part?

Ans. The Catechisme saith: But that we may offer up our selves unto him a Sacrifice of Thanksgiving. See Quest. L X X V I. Psal. 51:19. Rom. 6:13. and 12: 1, 2. I beseech you therefore brethren by the Mercies of God, that ye present your bodies a living Sacrifice holy, acceptable unto God, &c. 1 Pet. 2:5. An holy Priesthood, to offer up spiritual sacrifice, and 4: 1, 2. Not for a Propitiatorie sacrifice; for Christ hath once performed that.

Quest. 54. Where is it written that Christ hath obtained for us Sanctification and Regeneration?

Ans. Joh. 17: 19. And for their sakes I sanctifie my self, that they also might be sanctified through the truth, Hebr. 10: 10, 14. by which will we are sanctified, through the offering of the body of Christ once for all.

Quest. 55. Doth it then follow from this second Effect of the death of Christ, that Believers never fall into sin?

Ans. No. The Old Man is Crucified in them, &c. Not that he is there no more, but that he doth not reign in them. So that indeed they fall and stumble, but ever is that Text true of them. 1 Joh. 3: 9. Whosoever is born of God, doth not commit sin, &c. and 5: 18.

# The XLIV. Question.

Why is there added: He descended into Hell?

Ans. That in my greatest pains, and most grievous tentation, I may support my self with this comfort, that my Lord Jesus Christ hath delivered me from the straits and torments of Hell (a), by the unspeakable distresses, torments, and terrours of his Soul, into which he was plunged, both before, and especially, when he hanged on the Cross (b).

(a) Psal. 18: 5, 6. and 116:3. Matt. 26:36. and 27: 46. Hebr. 5:7. (b) Isa. 53:5.

## CATECHIZING.

## § Of Christs descending to Hell.

Quest. 56. Which is the fifth and the last step of Christs Humiliation?

Ans. His descending into Hell.

Quest. 57. Must this Article also be confessed?

Ans. Yes. Although some antient Fathers have not used it, nor is it found in some Symboles, yet is it futable to the holy Scriptures, and without that which we understand hereby, Christs suffering signifies but little.

Quest. 58. Is it then to be understood according to the Letter, that Christ is locally descended into Hell, where the Devils and the damned are?

Ans. It could not be, according to the Soul, because he committed that into the hands of his Father, and according to the same, he was taken up into Paradise with one of the Thieves, Luke 23: 43. *To day thou shalt be with me in Paradise*, and v. 46. *Father into thy hands I commend my spirit*, (understanding by Paradise, the third Heaven, as in 2 Cor. 12: 2. *That he was wrapt up into the third Heaven*, and v. 4. *into Paradise*.) Not according to the body. For that rested in the Grave till the third day. Not according to the Deity; for the same being every where, ascendeth, and descendeth not.

Quest. 59. Who are they that are of this opinion?

Ans. The Papists, and some of the Lutherans.

Quest. 60. What must he do there, according to the common opinion of the Papists?

Ans. He must redeem the Souls of the faithfull of the Old Testament, lying in Limbo (in the Suburbs of Hell) and conduct them from thence with him into Heaven, and triumph over his Conquered Enemies. See of this Limbus, and other places of the Soul after this life upon the LVII. Quest.

Quest. 61. What reasons have they to hold that the Patriarchs have been in that Limbus?

Ans. They say, because Christ had not yet satisfied, and that therefore no Man could get into Heaven before. See the Refutation

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tion of it in *Quest. LVII.* and *1 Pet. 1:20. Rev. 13:8. The Lamb slain from the foundation of the world.*

*Quest. 62. Obj. 1 Pet. 3:18, 19.* By which (*Spirit*) he went and preached unto the spirits in prison. *With this place they will make it good that Christ is locally gone to Hell?*

*Ans.* By these *Spirits* we cannot understand the faithfull of the *Old Testament*, for it is repugnant to the Salvation of their Souls, as having been in Heaven before Christs death and Resurrection, *Gen. 5:24. Enoch walked with God, and he was not, for God took him, 2 King. 2:11. So Elijah went up in a whirlle winde to Heaven, Matt. 17:4. Luke 16:22. Lazarus was carried by the Angels into the bosom of Abraham, and 23:43. Hebr. 11:5, 16, 40. and 12:23.* The word *Prison* signifieth a place onely where one is kept for punishment, and not for blessedness. The word *Preaching* hath also respect to an Invitation unto conversion, which hath no place for the faithfull *Patriarchs*. Therefore we understand by the *Spirits*, those which in the dayes of *Noë* were disobedient, to whom the Godhead of *Christ* preached by *Noah*, who were also in *Peters* times in Hell (for their unbelief) being a prison, *Rev. 20:7.*

*Quest. 63. Obj. Eph. 4:9.* That he also descended first to the lower parts of the Earth?

*Ans.* Here is not spoken of a local motion, but of Christs Humiliation and Manifestation in the flesh, which he hath assumed upon Earth; and the lowermost parts, not in respect of the Earth, but in respect of Heaven the lowermost parts of the world. See *Psal. 139:15.*

*Q. 64.* That we may then rightly hit the meaning of this Article, how many waies is the word Hell taken in Scripture?

*Ans.* Four manner of waies. (1.) For the Grave, *Psal. 16:10. Act. 2:31. He seeing this before, spake of the resurrection of Christ, that his Soul was not left in Hell, neither his flesh did see corruption.* (2.) For the place of the damned, *Luke 16:23. And in Hell he lift up his eyes being in torments, Deut. 32:22. Psal. 139:8.* (3.) For hellish torments, *1 Sam. 2:6. The Lord bringeth down to the Grave, (Hebr. Hell.) and bringeth up, Psal. 18:6. and 116:3.* (4.) For the uttermost Humiliation, *Isa. 14:15. Tet thou shalt be brought down to Hell.*

*Quest. 65.* How many waies is the word Descend taken?

*Ans.* Two manner of waies. Properly, it is to come from

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from a higher place to a lower. Improperly, to humble him-  
self.

„Quest. 66. *How many wayes is this Descending into Hell,  
understood?*

*Ans.* Also four manner of wayes. (1.) For being buried,  
Gen. 42:38. *Then shall ye bring down my gray hairs with sorrow to  
the Graves.* The word translated *Grave*, signifieth sometimes  
Hell. (2.) For coming into the place of the damned, Num. 16:  
33. *And they went down alive into the pit,* (Heb. Hell.) 3. For  
feeling hellish torments, 1 Sam. 2:6. (4.) For being very much  
abased, Matt. 11:23. *Thou Capernaum, who art exalted unto Hea-  
ven, shalt be brought down unto Hell.*

Quest. 67. *May it be taken for being buried?*

*Ans.* No. For this is too dark to clear the first, which was  
so clearly laid down. Yet when some in former times did so  
understand it, they left out this Article (*Buried*) and put these  
words in the place, comprehending withall the inward suffering  
of Christ in his Soul in the word *Suffered*. Or others understand  
by the Article (*Buried*) the preparation, embalming, &c. which  
was done before the Body was buried, that is, laid in the Grave,  
Joh. 19:40.

Quest. 68. *How is it taken here?*

*Ans.* For feeling of hellish tortures, and anguish in his Soul;  
as Psal. 18:6. *The sorrows (or cords) of Hell compassed me about,*  
and 116:3. *The sorrows of death compassed me, and the pains of Hell*  
„*got hold upon me, And as the Catechisme saith: Unspeakable*  
„*distresses/ torments/ and terrours of his Soul / into which*  
„*he was plunged/ both before/ and then especially when he*  
„*hanged on the Cross.*

Quest. 69. *How prove ye that Christ hath suffered all this/  
and that in those several times?*

*Ans.* Joh. 12:27. *Now is my Soul troubled,* Matt. 26:38. *My  
Soul is exceeding sorrowfull unto death,* and 27:46. *My God, my  
God, why hast thou forsaken me,* Luke 22:44. Psal. 116:3.

Quest. 70. *Is then the Order of the steps of Christs Hu-  
miliation well observed according to this Exposition?*

*Ans.* Much better and fitter then according to other Expo-  
sitions. For thus we proceed from his suffering in the body,  
to his suffering in the Soul, from the visible to the invisible,  
from the least to the greatest. And thus the whole work of Re-  
demption

demption is comprehended under this last, as being thereby sealed and perfected.

Quest. 71. Was this suffering of Christ necessary?

Ans. Yes, For if he should redeem our Souls, he must himself suffer in his Soul; if he should redeem us from hellish torments, he must first taste the same himself, Isa. 53: 3, 4, 5: 2 Cor. 5: 21. Hebr. 5: 7. When he had offered up prayers and supplications with strong crying, and tears unto him that was able to save him from death, and was heard in that he feared, Gal. 3: 13. Christ is made a curse for us.

Quest. 72. What comfort have you from hence?

Ans. The Catechisme saith: That in my greatest pains / and most grievous tentations / I may support my self with this comfort / that my Lord Jesus Christ hath delibered me by the / &c. from the straits and torments of Hell / Isa. 53: 3, 5. The chastisement of our peace was upon him, 1 Cor. 15: 52, 57. Galat. 3: 13. Christ hath redeemed us from the curse of Law, being made a curse for us, Col. 2: 14, 15. Hebr. 2: 14, 15.

The XVII. Lords day.

The XLV. Question.

[According to others, here are the XLVI: XLVII:

XLVIII: Questions joyned together.]

What doth the Resurrection of Christ profit us?

Ans. First by his Resurrection he vanquished death, that he might make us partakers of that righteousness, which he had purchased for us by his death. (a) Secondly; we are now also stirred up by his power to a new life. Lastly, the Resurrection of our head Christ, is a pledge unto us of our glorious Resurrection (c).

(a) Rom. 4: 25. 1 Pet. 1: 3. 1 Cor. 15: 16. (b) Rom. 6: 4. Colos. 3: 1, 3. Eph. 2: 5. 1 Cor. 15: 20, 21.



CATECHIZING.

The fifth Article.

§ Of Christs Resurrection.

Quest. 1. What was there needfull that the Son of God should do to save us perfectly?

Ans. 1. To merit Salvation for us. 2. To apply the Salvation merited.

Quest. 2. Hath he done both?

Ans. Yes. The first in the state of Humiliation; the second in the state of Exaltation.

Quest. 3. Hath the Son of God remained alwayes in the state of Humiliation?

Ans. No. But he is highly exalted out of the same, Phil. 2: 9, 10. Therefore God also hath highly exalted him, and given him a name, which is above every name, &c. and thus we make two parts in the state of Christs Mediatourship. 1. The state of Humiliation. 2. Of Exaltation.

Quest. 4. What is the state of Christs Exaltation?

Ans. The highest honour and glorie that belongeth to Christ, true God and Man in one person, as spiritual Head and King of his Church, to which he after his Humiliation is Exalted.

Quest. 5. Doth this concerne the whole person of Christ, or onely one of the two Natures?

Ans. The whole Person. For it is the glorie and honour of the Mediatour and Saviour.

Quest. 6. But how could he be exalted according to his Divine Nature / being this honour and glorie was alwayes due to the same?

Ans. As in the time of Humiliation the Divine glorie was covered and concealed, so is the same in a glorious manner revealed in the state of Exaltation, Joh. 17: 1. Glorifie thy Son, that thy Son also may glorifie thee, Rom. 1: 4. Declared to be the Son of God with power, according to the spirit of holiness, Phil. 2: 6, 7, 8, 9. who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him  
the

*the form of a servant, wherefore God also hath highly Exalted him, &c.*

**Quest. 7.** Is then this Exaltation according to both Natures/ all after one and the same manner?

*Ans.* No. The Person is glorified, and Exalted according to the Divine Nature, in the manifestation of glorie; according to the humane Nature in a *real*, and true communication of *glorie* and honour.

**Quest. 8.** Hath then the humane Nature in Exaltation received the Divine Properties?

*Ans.* No. But being made free from all Infirmities of Soul and Body, is Crowned with glorious qualities above all *Creatures*, yet retaining its Essence and properties, remaineth alwayes distinct from the Divine Nature.

**Quest. 9.** How many steps are there in his Exaltation?

*Ans.* Four. His Resurrection: His Ascension; His sitting at the right hand of the Father; and his coming again to Judgement.

**Quest. 10.** What is treated of this Lords day?

*Ans.* Of the Resurrection of *Christ*.

**Quest. 11.** Is the knowledge of this Article any thing material?

*Ans.* Yes; Rom. 10: 8, 9. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved*, 1 Cor. 15: 17. *If Christ be not raised, your faith is vain; ye are yet in your sins.* More largely of this in the sequel of this Declaration.

**Quest. 12.** From whence prove you the truth of Christs Resurrection?

*Ans.* From the Testimonies of the Angels, Women, *Apostles*, *Evangelists*, and other Saints, Matt. 28. Mark. 16. Luke 24. Joh. 20. and 21. A<sup>c</sup>t. 1: 3. and 13: 30, 31. *But God raised him from the dead; and he was seen many dayes of them, &c.* 1 Cor. 15: 4. yea, even of his Enemies also, Matt. 28: 11, &c. For this serve the apparitions and manifestations hapned to divers, even after the Ascension, as to *Stephen*, A<sup>c</sup>t. 7: 56. to *Paul*, 2 Cor. 15: 8.

**Quest. 13.** What understand you by Rising?

*Ans.* The lifting up again of a thing that was fallen. But here, the Uniting of Soul and Body, which were separated by death.

*Quest.*

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Quest. 14. *On what day is he risen?*

Ans. On the third day. For on the day of preparation was he laid in the Grave, Joh. 19: 42. On the Sabbath he rested, Matt. 27: 62, &c. and so is risen on the third day, Matt. 28: 1, &c. Luke 24: 21. Act. 10: 40. *Him God raised up the third day*; and 1 Cor. 15: 4. *That he rose again the third day, according to the Scriptures.* According to the Predictions, Psal. 16: 10. Luke 24: 46. and he said unto them; *Thus it is written, and thus it behoved Christ to suffer, and so rise from the dead the third day*, Matt. 16: 21. and 17: 23. and 20: 19. Luke 18: 33. Joh. 2: 19. *Destroy this Temple, and in three dayes I will raise it up*; and in memory of the resurrection of Christ is the same called the Lords day, Rev. 1: 10. which is the first day of the week, 1 Cor. 16: 2.

Quest. 15. *Why did Christ rise no sooner?*

Ans. That he might perfectly assure us, that he was dead Indeed?

Quest. 16. *Why not later?*

Ans. 1. That he should not see corruption, Psal. 16: 10. *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy one to see corruption*, Act. 13: 35. 2. That the Faith of the Disciples should not be too much weakened by the long delay of the Resurrection. 3. That no suspicion should have place, if he had risen long after, as if he was risen with another body.

Quest. 17. *What Type hath Christ then fulfilled?*

Ans. Of Jonas, Jonah 2: 1, 2. Matt. 12: 40. *For as Jonas was three dayes and three nights in the Whales belly; so shall the Son of man be three dayes and three nights in the heart of the Earth.*

Quest. 18. *But how is this rightly fulfilled / inasmuch as Christ hath not laped three whole dayes and nights therein?*

Ans. Here are whole dayes and nights, put for a part, as that is usual with the Hebrews. See 1 Sam. 30: 12. compared with v. 13. Esth. 4: 17. with 5: 1. And if we take it according to the *Romane* account, who begun, and ended their dayes at midnight, it falls yet clearer.

Quest. 19. *What Christ fulfilled more Types / when he rose again?*

Ans. Yes. Of Adam, Gen. 2: 21, 22. Of Isaac, Gen. 22: 4, 9, 10. Of Joseph, Gen. 39: 20. and 41: 14. Of Samson, Jud. 16: 3. Of David, Psal. 86: 13.

Quest. 20. *Should not Christ have performed his Office without the Resurrection?*

Ans.

*Ans.* No. For he was to Conquer death, Hof. 13: 14. *I will ransom them from the power of the grave, I will redeem them from death. As Mediatour, God and Man, he must have an everlasting Kingdom, Psal. 45: 7 Luke 1: 33. And he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end. He must after the Sacrificing appear in the Sanctuary, (Hebr. 9: 24. Christ is entered into Heaven it self,) and send the holy Ghost from thence, (Joh. 16: 7. If I depart, I will send the comforter unto you) and powerfully apply unto us the merited salvation, 1 Cor. 15: 21 For since by man came death, by man came also the resurrection of the dead.*

**Quest. 21.** *Is Christ onely risen/ and not the Father nor the holy Ghost?*

*Ans.* Christ onely.

**Quest. 22.** *But/ how could this be / inasmuch as they are alwayes one?*

*Ans.* Christ, although one with the Father and holy Ghost, according to the Divine Essence, is notwithstanding a distinct Person, which is also made man.

**Quest. 23.** *According to which Nature is he risen?*

*Ans.* According to that Nature in which he died, namely the humane.

**Quest. 24.** *Why not according to the Divine Nature?*

*Ans.* For that the same could not die, and therefore, not be raised up.

**Quest. 25.** *Is he also risen after the same Nature after which he died?*

*Ans.* Yes. The word *rising* doth also signifie the same, having respect to that which was fallen. It appeareth also from Luke 24: 39. *Behold my hands and my feet, That is I my self,* Joh. 20: 25, 27. *Then saith he to Thomas. Reach hither thy fingers, and behold my hands, and reach hither thy hand, and thrust it into my side.*

**Quest. 26.** *Did that Nature after Resurrection remain weak and base/ mortal/ and corruptible/ as formerly/ as the Socinians will have it?*

*Ans.* No; But is glorified, Rom. 6: 9, 10. *Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.*

Qu. 2.

**Quest. 27. By whose power is Christ risen?**

**Ans.** By his own Divine power, Joh. 2: 19, and 5: 28. and 17: 18. Rom. 1: 4. *Declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead,* 1 Petr. 3: 18. *Being put to death in the flesh, but quickened by the spirit.* Which ought to be observed against the *Anabaptists*, who as they maintain, that Christ suffered and died not in his assumed humanity, but in his Deity changed into Humanity; so they hold that he must be raised again, not by himself, but by another. The *Socinians* also maintain the latter.

**Quest. 28. Is he not also raised by the power of the Father and the H. Ghost?**

**Ans.** Yes. Act. 2: 24. *Whom God hath raised up,* and 4: 10. and 5: 30. and 10: 40. and 13: 30. Rom. 4: 24, 25. and 8: 11. 1 Cor. 15: 15. 2 Cor. 13: 4. Eph. 1: 19, 20.

**Quest. 29. Is there no contrariety betwixt both these powers?**

**Ans.** No. For the Power of the Father, Son, and H. Ghost, is all one and the same, yet keeping the order in working *ad extra*, or from without, (as they speak in the *Schools*) which order in working followeth the order and manner of subsisting. Thus worketh the Father of himself, by the Son and holy Ghost; The Son from the Father, by the holy Ghost; The holy Ghost from the Father and the Son, by himself. And thus shall the Son rise also. Joh. 5: 19, 21. *As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.*

**Quest. 30. Why is the raising up of Christ so frequently and particularly ascribed to the Father?**

**Ans.** This is for our comfort; for because he had delivered him up to death, and turned his anger against him for our sins, so hath he shewed by that raising up, that he is perfectly reconciled by his death. Therefore saith Peter 1 Petr. 3: 21. *That the answer of a good conscience toward God saveth us by the resurrection of Jesus Christ.*

**Quest. 31. Is it any matter that Christ is risen?**

**Ans.** Very much, 1 Cor. 15: 14, &c. *If Christ be not risen, then is our preaching vain, your Faith is also vain, &c.* So then believers draw some profit from hence; for as he hath born their persons in his humiliation; so he beareth also their persons in his Exaltation, to apply unto them the Salvation merited, Joh.

17. 19. *And for their sakes, I sanctifie my self, that they also might be sanctified through the Truth.* Therefore Paul wished that he might know the power of his Resurrection, Phil. 3:10.

Quest. 32. *What are the fruits which we draw from the Resurrection of Christ?*

Ans. The Catechisme propoundeth three unto us.

Quest. 33. *Which is the first?*

Ans. The Catech. saith: *That by his Resurrection he hath banquished death / that he might make us partakers of that righteousness which he had purchased for us by his death / Rom. 4:25. Who was delivered for our offences / and was raised again for our justification / 1 Cor. 15:14, 15.*

Quest. 34. *Which is the second?*

Ans. We are now by his power stirred up to a new life / Rom. 6: 4, 5, 6. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glorie of the Father; even so we also should walk in newness of life, &c.

Quest. 35. *Which is the third?*

Ans. The resurrection of Christ is a sure pledge of our glorious Resurrection / 1 Cor. 15: 20, 21, 22. Christ is become the first fruits of them that sleep, &c. 1 Theff. 4: 14, 15. If we believe that Jesus died and rose again; even so them also which sleep in Jesus, will God bring with him.

Quest. 36. *How prove you that Christs rising hath perfectedly conquered death?*

Ans. It appeareth from Act. 2:24. Hof. 13: 14. with 1 Cor. 15: 54, 57. *Death is swallowed up in victory. Death where is thy sting? &c. Rom. 8:38, 39. Hebr. 2:14. That through death he might destroy him that had the power of death, that is, the Devil.*

Quest. 37. *Understand you onelp Christs own death / which he hath conquered in Resurrection?*

Ans. No. But especially our death, which we had deserved by sin. 1. Eternal. 2. Spiritual. 3. Temporal death.

Quest. 38. *But could not Christ have risen / if he had not satisfied Gods Justice for our sins?*

Ans. O no; For although there had been but one sin unpayed for, he could not have risen, nor have been delivered from the sting of death; and we were yet in our sins, 1 Cor 15: 17. Whereas now the Resurrection of Christ giveth us this

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comfort, that he hath fully satisfied the Justice of God for the  
sins of his people.

Quest. 39. Could not Christ have applied his Righteous-  
ness to us / without Resurrection / having satisfied in his  
death?

Ans. No. For he was to apply the same to us as God and  
Man. Therefore must he live not onely after the Divine, but  
also after the humane Nature, for he was Mediatour according  
to both.

Quest. 40. What call you the other Benefit?

Ans. The second part of our Sanctification, namely the  
Resurrection of the new Man, or as the *Catechisme* speaketh:  
The stirring of us up to a new life / called in Scripture the first  
Resurrection, Rev. 20:5, 6.

Quest. 41. Is this done onely by admonishing us that we  
must rise/as in Eph. 5:14. awake thou that sleepest/arise from  
the dead?

Ans. No. But Christ having by his death merited the rais-  
ing grace, and the quickning spirit, imparteth the same unto  
us by his Resurrection. Therefore Paul speaketh of the power of  
his Resurrection, in Phil. 3:10. and 1 Cor. 15:45. he saith; The  
second Adam is made a quickning spirit. And after his Resurrection  
he imparteth the spirit, whom he hath procured, Joh. 7:39.  
and 16:7. If I depart, I will send the comforter unto you.

Quest. 42. By what Texts else do you prove that Christs  
Resurrection served for this?

Ans. From Rom. 6:4, 5, 8, 9, 10. and 8:11. Col. 2:12, 13.  
Being buried with him in baptisme, wherein you also are risen with  
him, through the faith of the operation of God, &c. and 3:1, 2. If  
ye then be risen with Christ, seek those things which are above, Eph.  
2:5, 6. 2 Tim. 2:11. 1 Petr. 1:3.

Quest. 43. Are we then spiritually dead in our Souls / that  
we must be made alive?

Ans. Yes. Matt. 8:22. Job. 5:25. Eph. 2:1. Dead in tres-  
passes and sins, Col. 2:13. as unfit to do spiritual good things,  
as a dead man is to work.

Quest. 44. Can the Death and Resurrection of Christ not  
be separated / that is / that he should not be risen for them  
for whom he died?

Ans. No. For the Scripture bindeth them together, Rom.

4:25. *Who was delivered for our offences, and raised again for our justification, and 8: 34. It is Christ that died, yea, rather that is risen again, and 14:9. 2 Cor. 5: 15.*

Quest. 45. *Who are they that teach otherwise?*

Ans. The Remonstrants, willing that he died for all, and every one, but is onely risen for them that believe, so that he hath conquered death for the latter, but for the other hath failed, that he hath perfectly satisfied for Believers, but not for the others; forasmuch as his Resurrection is a sure Testimony of his satisfaction and glorious Victory.

Quest. 46. *Is then Christs Resurrection of more concernment than his death to our salvation?*

Ans. No. The Apostle teacheth the contrary, Rom 5:10. *If when we were Enemies we were reconciled to God by the death of his Son, much more being reconciled, shall we be saved by his life.* The matter here lieth thus; that by his death perfect satisfaction is made, and salvation merited, but by his Resurrection the same is applied, which here was merited by his death.

Quest. 47. *Because the third benefit is the confirming and assuring us of our glorious Resurrection/with what reasons can you make that good?*

Ans. 1. For that Christ the head being raised in glory, cannot leave his Members under death, and eternal shame, 1 Cor. 6: 15. *Know ye not, that your bodies are the Members of Christ?* Phil. 3:20, 21. *Who shall change our vile body, that it may be fashioned like unto his glorious body,* Eph. 1:22, 23. and 4: 15, 16. and 5: 30. Col. 1:18. 1 Cor. 12:27. 2. As the first Adam hath brought death upon himself and posterity, so the second life. 1 Cor. 15:21, 22. *For, since by man came death, by man came also the Resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive,* Rom. 5: 14, &c. 3. In Christ and in us dwelleth the same spirit, therefore he shall no less raise us than himself from the dead, Rom. 8: 2. *If the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you,* 2 Cor. 4: 13, 14. 4. He is our brother and our flesh, Eph. 5:30. Heb. 2: 11. Col. 1: 18. Then followeth glorie, Rom. 8: 29. Matt. 27: 52, 53. Rom. 8: 17. *If so be that we suffer with him, that we may also be glorified together.* And as by the first-fruits being offered to God, the whole masse was sanctified, Exod. 23:29. Deut. 26:3.



Rom. 11:16. Thus Christ risen from the dead is become the first fruits of them that sleep, 1 Cor. 15. 20. He is the Resurrection and the life, Joh. 11:25. 5. He hath received life and glorie for himself and for us, 1 Cor. 15: 21. Eph. 5: 23. Lattly, being dead, he could raise himself; much more shall he now being alive be able to raise us up unto life, Rom. 5:10. See of our raising up, Joh. 5:28,29. 1 Cor. 15. 1 Thes. 4:14. For if we believe that Jesus died and rose again; even so them also which sleep in Jesus, will God bring with him.

Quest. 48. But what comfort can be in this / seeing that the wicked shall also rise? Act. 24: 15. That there shall be a Resurrection of the dead, both of the just and unjust?

Ans. But they shall rise to shame, and everlasting contempt, Dan. 12: 2. For to receive the reward according to their works, according to Gods just judgement, 2 Cor. 5:10 2. Thes. 1:6,&c.

Quest. 49. How then shall the wicked rise / and how the godly?

Ans. The wicked onely by vertue of the mighty Summons, and call of Christ, who as Judge shall Summon them, to cast them into Hell in Soul and Body; but the godly not onely by vertue of the Summoning voyce of Christ, but also, and especially by vertue of his quickning spirit that dwelleth in them, that is, by vertue of that Union which they have with Christ as Members of their head, and that unto glorie, Phil. 3: 21. who shall change our vile body, that it may be fashioned like unto his glorious body,&c. Dan. 12:2. 1 Joh. 3:2.

The XVII. Lords day.

The XLVI. Question.

How understand you that He ascended into Heaven?

Ans. That Christ (his Disciples looking on) was taken up from the Earth into Heaven (a), and yet still is there for our sakes (b), and will be untill he come again to Judge the quick and the dead (c).

(a) Act.

(a) Act. 1:9. Mark. 16:19. Luke 24:55. (b) Heb. 9:24. and 4:14. Rom. 8: 34. Colol. 3:1. (c) Act. 1:11. Matt. 24:30.

# CATECHIZING.

## The Sixth Article.

¶ *Of Christs Ascension, and sitting at the right hand of God.*

Quest. 1. Which is the second step of Christs Exaltation?

Ans. His Alcention.

Quest. 2. What is this Lords day treated of?

Ans. 1. Of the right meaning of this Article. Q. XLVI.  
2. Two Objections of the Lutherans are answered. Q. XLVII.  
XLVIII. 3. There is treated of the use of this Article.

Quest. XLIX.

Quest. 3. Was there any necessity why Christ ascended to Heaven?

Ans. Yes. In respect of Christ, because of his Prophetical, Priestly, and Kingly Office. In respect of our condition, to strengthen our Faith, Hope, and Love towards him.

Quest. 4. Is he ascended according to his Deity / or according to his Humanity?

Ans. Not according to his Deity, because the same is every where present, and hath never left Heaven; but according to his Humanity.

Quest. 5. Was it according to his Soul or Body?

Ans. Both according to his Soul and Body; the whole humane Nature, Matt. 26:11. *Me have ye not always.*

Quest. 6. Is not this Ascension to be understood spiritually / being onely a knowledge of heavenly mysteries / as Joh. 3: 13. *No man hath ascended up to Heaven, but he that came down from Heaven;* or being onely a change of state and condition; or consisting in a banishing / and invisible Omnipresence of the body of Christ?

Ans. By no means. For then were he not taken up, but onely

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ly made invisible, not departing from them one hairs breadth.  
But we say against the *Lutherans Ubiquitists*, that it was done *properly*, *visibly*, and *locally*, as appeareth from Act. 1: 2, 9, 10, 11.  
*While they beheld he was taken up, and a Cloud received him out of their sight*, Mark. 16: 19. Luke 24: 51. *He was parted from them, and carried into Heaven*. See the like of *Elijah*, 2 King. 2: 11.

Quest. 7. *How understand you that Locally?*

Ans. That according to his body he did verily change his place, relinquishing the same, and taking another, so that he was no more in the first, but onely in the second. See the former Texts, and Act. 3: 21. *Whom the Heaven must receive*, &c. Phil. 3: 20. *From whence* (namely out of Heaven) *we look for the Saviour*, Col. 3: 1.

Quest. 8. *Finde you no contradiction in the Opinion of the Ubiquitists?*

Ans. Yes. Here they draw the *Ubiquity* of Christs body from his *Ascension*, as depending thereupon; and elsewhere they hold the same as by vertue of the *Personal Union*, which according to their Opinion is an *Exaequation*, or equalizing of the Humane Nature with the Divine. So then here they draw the *Omnipresence* from the *Ascension*, and elsewhere from the *Incarnation*.

Quest. 9. *Do the Lutherans still speak as gross as the Ubiquitists formerly?*

Ans. They grant indeed that his body is lifted up *locally* and *visibly*; yet they hold also that it was *invisibly* every where, thus overthrowing what they seemed first to hold.

Quest. 10. *From whence is he ascended?*

Ans. *From the Earth*/saith the Catech. And in this respect said Christ, Joh. 16: 28. *I leave the world*; and Hebr. 8: 4. The Apostle giveth to understand, that he can no more be upon Earth.

Quest. 11. *How is the place/ from which he ascended particularly called?*

Ans. *The Mount of Olives*, Act. 1: 12. In the Village *Bethany*, Luke 24: 50. lying South without *Hierusalem* half a mile.

Quest. 12. *Whither did Christ ascend?*

Ans. The Catech. saith: *To Heaven*/ Luke 24: 51. Mark. 16: 19. Act. 1: 11. *This same Jesus which is taken up from you into Heaven*, Hebr. 9: 24. *Christ is entred into heaven itself*, 1 Petr. 3: 22.

Quest.

Quest. 13. Hath not the word Heaven, several significations in the holy Scripture?

Ans. Yes. Properly it is taken for the whole space, extending it self from the Earth upward to the highest and uttermost place of the highest Heaven. And inasmuch as this space hath several parts, therefore the whole space is not onely called Heaven, but also Heavens, and every part of it is also called Heaven.

Quest. 14. How probe you that of every part?

Ans. 1. The Air is thus called, Matt. 6:26. *Behold the fowles of the heavens*, and 8:20. and 26:64. 2 Sam. 21:10. 2. The Firmament, or Expansion, Psal. 8:3. *When I consider the heavens*, and 19:2. Gen. 1:5. and 22:17. 3. The heaven of glorie, in which are the Angels, (Matt. 6:10. *Thy will be done in Earth as it is in Heaven*) and blessed men, Phil. 3:20. Also called the heaven of Heavens, 1 King 8:27. *The third Heaven*, 2 Cor. 12:2. *The heavenly Hierusalem*, Gal. 4:26. Hebr. 12:22. And *Paradise*, 2 Cor. 12:3. 4. Luce 23:43. *The Fathers house*, Joh. 14:2. *The bosom of Abraham*, Luke 16:22. In these God is said to dwell, Deut. 26:15. *Look down from thy holy habitation from Heaven*, 1 King. 8:30. 2 Chron. 6:31. and 30:27. Psal. 2:4. and 33:14. Matt. 6:9. Joh. 14:2. For that he there manifesteth his glorie, Isa. 66:1. *The Heaven is my Throne*.

Quest. 15. For what is the word Heaven taken sometimes improperly?

Ans. 1. For God himself who hath made Heaven, and therein most of all manifesteth his glorie, Dan. 4:26. *After that thou shalt have known that the Heavens do rule*, Matt. 21:25. *The Baptisme of John, was it from Heaven?* Luke 15:18:21. 2. For the Angels, who are Inhabitants of Heaven, Job 15:15. The Heavens are not pure in his Eyes, Psal. 89:6.

Quest. 16. Into which Heaven is Christ ascended?

Ans. Not into the first or second onely, but into the third Christ intimateth this sufficiently, saying that he did go to his Fathers house, and to his Father, Joh. 14:12, 28. and 16:5. and 17:11. and 20:17. Wherefore the Apostle saith, Eph. 4:10. *That he ascended up far above all heavens*, Hebr. 1:3. and 4:14. and 7:26. Joh. 14:2, 3. 1 Pet. 3:22.

Quest. 17. Is Heaven not every where present as the Ubiquitists affirm?

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*Ans.* No. But it is a certain *finite* place, (Joh. 14: 2, 3. In my Fathers house are many Mansions, &c. I go to prepare a place for you,) Truly distinct from the lowermost Heavens, (Eph. 4: 10. That ascended far above all Heavens) from the Earth (Psal. 115: 16) and from Hell, Luke 16: 26.

*Quest.* 18. *Obj.* Above the Heavens is no place / therefore he is not ascended locally; and consequently Christs body is every-where present.

*Ans.* Although above the third heaven is no place, yet is it above the other, above which Christ ascended, Eph. 4: 10. He ascended far above all heavens. And this appeareth out of Mark. 16: 19. He was received up unto heaven, Luke 24: 51. Joh. 6: 62. and 14: 2, 3, 3. and 17: 24. Coloss. 3: 1. Phil. 3: 20. Although now we know not what manner of place it is, but we expect the same hereafter.

*Quest.* 19. *Obj.* Things which are opposite one to another / must be explained after one manner; but now Ascension, and Descending into Hell / are opposite one to another; as therefore the latter is taken improperly / so must it be here also?

*Ans.* This hath no place here, for as much as it were repugnant to the Articles of the Faith, and against the H. Scripture. Besides, the Descending into hell, as the uttermost step of his Humiliation, doth not stand opposite to his Ascending into heaven, but to the highest step of his Exaltation?

*Quest.* 20. By whose power is he so far Exalted?

*Ans.* By the Fathers power (Act. 2: 33. being by the right hand Exalted) and his own, Joh. 3: 13. and 14: 3. and 20: 17. I ascend unto my Father.

*Quest.* 21. At what time after his Resurrection is he Ascended up into Heaven?

*Ans.* On the 40th. day after his Resurrection, Act. 1: 3. No sooner, that he might shew unto his Disciples that he was truly risen, and instruct them concerning his Kingdom.

*Quest.* 22. Who were by / when Christ Ascended?

*Ans.* The Catech. saith: That Christ was taken up / his Disciples looking on / Act. 1: 9, &c. While they beheld, he was taken up, Luke 24: 51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, Mark. 16: 19. And Christ had foretold the same, Joh. 6: 62. What, and

and if ye shall see the Son of Man ascended up where he was before?

Quest. 23. *Who else besides?*

Ans. Act. 1:10. *Behold, two men stood by them in white apparel, namely Angels, in the shapes of men, as Gen. 18:2.*

Quest. 24. *Were it not better that Christ had remained upon Earth?*

Ans. No. Christ himself said unto his Disciples, Joh. 16: 7. *It is expedient for you, that I go away.*

Quest. 25. *How speaketh the Catechisme?*

Ans. That he is there for our sakes.

Quest. 26. *Wherein consisteth that; for our sakes?*

Ans. That he there maketh *Intercession* for us, and is our *Advocate* with the Father. But of this in Quest. XLIX.

Quest. 27. *How long shall Christ remain in Heaven?*

Ans. The Catech. saith: *Till he come again to judge the quick and the dead.* Act. 3:21. *whom the heaven must receive untill the time of restitution of all things,* Phil. 3: 20. *from whence we also look for the Saviour,* Hebr. 9: 28. *Unto them that look for him, shall he appear the second time without sin unto Salvation.* See Quest. LII.

Quest. 28. *Doth not Christ come again every day in the Mass?*

Ans. No. For this is contrary to the former Texts, and it cannot be.

Quest. 29. *Well/ is not God Almighty?*

Ans. This is rather *Impotency*, as repugnant to the Truth of God.

Quest. 30. *But must we not deny our understanding / and believe without seeing?*

Ans. O no. See on the contrary the blind *Papists* plainly refuted, Act. 1: 11. *Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.*

Quest. 31. *How shall he come?*

Ans. Visibly, Locally, in the Clouds of Heaven, Act 1: 11. 1 Thes. 4:16, 17. *The Lord himself shall descend from heaven with a shout, with the voice of the Arch-Angel, and with the trump of God,* Matt. 24: 30. *And then shall appear the sign of the Son of Man in heaven.*

The XLVII. Question.

**Is then Christ not with us / untill the end of the world / as he hath promised?**

*Ans.* Christ is true God, and true Man (*a*), and so according to his Manhood he is not now on Earth (*b*), but according to his Godhead, his Majesty, his Grace, and Spirit, he is at no time from us (*c*).

(*a*) Matt. 28:20. (*b*) Hebr. 8:4. Matt. 26:11. Joh. 16:28. and 17:11. Act. 3:21. (*c*) Joh. 14:18. Matt. 28:20.

CATECHIZING.

§ Of Christs Presence with us.

**Quest. 32. Where is Christ according to his Humanity?**

*Ans.* Even as is proved before; In Heaven.

**Quest. 33. Is he then no more upon Earth according to the same?**

*Ans.* No. Matt. 24:26, 27. and 26:11. *The poor ye have alwayes with you, but me ye have not alwayes,* Joh. 16:28. *I leave the world, and go hence to the Father,* Hebr. 8:4. *If he were on Earth he should not be Priest.* It is contrary to the natural properties of a body to be every-where present. But he shall come to the last judgement, Act. 1:11. and 3:21. Hebr. 9:28.

**Quest. 34. Obj. The Ubiquitists say; if this Exposition must be true / then Christ is not present with us. But now according to his promises he is with us /** Matt. 18:20. *For where two or three are gathered together in my name, there am I in the midst of them, and 28:20. I am with you alwayes to the end of the world. Ergo; this Explication can hold no water?*

*Ans.* Hereupon the Catechisme giveth a good Explication, making a difference betwixt the two Natures in Christ, the Divine, and the Humane.

**Quest. 35. How are the words of the Catechisme?**

*Ans.*

„ *Ans.* Christ is true Man and true God / and so according to his Manhood / &c.

Quest. 36. Where is it written that his Godhead is every where?

*Ans.* 1 King. 8:27. Behold the heavens, yea, the heaven of heavens cannot contain thee, Jer. 23:24. Do not I fill heaven and earth, saith the Lord, Psal. 139:1,8. Isa. 66:1. Act. 17:24,25,27.

Quest. 37. But is not Christ according to his Deity as well with the wicked as with us?

*Ans.* Yes. But with this difference, that he is not with them „ with his Grace and Spirit / according to which he is at no „ time from us / as the Catech. saith

Quest. 38. Is then the Grace and Spirit of Christ sufficient / to feed us according to the Soul / without the presence of his body and blood?

*Ans.* Yes. For if the created Sun from Heaven quickneth, and enlightneth by its heat and light, how much more Christ the Sun of Righteousness, Mal. 4:2.

Quest. 39. Where is it written that he is with us according to that, for our comfort?

*Ans.* Joh 14:16 He shall give you another comforter, that he may abide with you for ever, v. 23. My Father shall love him, and we will come unto him, and make our abode with him, 2 Cor. 13:13. Isa. 54:8,10. 1 Joh. 3:24 and 4:13. 1 Cor. 15:10.

Quest. 40. Is it then usual that contraries / and things opposite to one another / are spoken of one and the same thing / in respect of several parts / as is said here of Christ. Matt. 26. 11. Me ye have not alwayes; and I leave the world, Joh 16:28. and again to the contrary / Matt. 28:20. I am with you alwayes, even unto the end of the world?

*Ans.* Yes. Thus many things are expressed of the whole Man, which yet can be spoken onely of the one or the other part of man. So is a Man dead, but according to his body; in Heaven or Hell, but according to his Soul, &c. So likewise of Christ, Joh. 3:13. No Man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. And Act. 20:28. and elsewhere, yet being true onely in respect of the one Nature or the other. And thus was Christ the Son and the Lord of David, Matt. 22:42,43. Thus Christ is put to death in the flesh, but quickned by the Spirit, 1 Petr. 3:18.

The



## The XLVIII. Question.

**But are not by this means the two Natures in Christ pulled asunder / if is Manhood be not wheresoever his Godhead is?**

*Ans.* No. For seeing his Godhead is incomprehensible, and every where present (a), it followeth necessarily, that the same is without the bounds of his humane Nature, which he took to him (b), and yet is nevertheless in it, and abideth personally United to it.

(a) Jer.23:24. Act.7:49. (b) Joh. 3: 13. and 11:15. Matt.28:6.

## CATECHIZING.

## § Of the Union of the two Natures in Christ.

**Quest. 41. Remain the two Natures in Christ always United?**

*Ans.* Yes. Without being ever separated from one another, as is said upon the XXXV. Quest. Col.2:9. *For in him dwelleth all the fulness of the Godhead bodily.*

**Quest. 42. But the Manhood is not every where / where the Godhead is / as you have said; Ergo is the same separated from the Godhead. Thus argue the Ubiquitists against the former answer?**

*Ans.* The Catech. denying this consequence. saith: No, not at all.

**Quest. 43. What reason doth it render?**

*Ans.* For seeing his Godhead is incomprehensible / &c.

**Quest. 44. Wherein consisteth the foundation of this whole Answer?**

*Ans.* In this: That the personal Union is not a *Conjunction*,

or *Exauration*, and equalizing of the two Natures in *Christ*, but a very close, and inseparable conjunction of the same in the Subsistence of the word or the Son of God; reserving nevertheless the Essence and properties of each Nature. But now it is proper to the humane Nature, to be limited, circumscribed, and finite; but it is proper to the Divine Nature, to be unlimited, uncircumscribed, and infinite.

**Quest. 45.** Can you declare by a *Simile* / that in a true Union the things United need not to be extended to an equal wideness?

*Ans.* Yes. Where the Soul is, there is not each Member of the Bodie; where each Member of the Bodie is, is not the Soul working in one manner, yet the Union is not broken. So is the Sun also United with Heaven, and the Soul with the heart of Man; and the Beams of the Sun are further extended than the Sun it self.

**Quest. 46. Obj.** But thus onely one part shall be United, and not the whole?

*Ans.* This followeth not. For the Godhead is indivisible every-where whole; and the Godhead is no where, but is United with the Manhood, although the same is somewhere else, where the Manhood is not. So then the Godhead (which is every-where) is United personally to the Manhood, and so in the same; and again out of the same, for that the same is not included in it; yet nevertheless here is neither *partition* nor *separation*.

**Quest. 47. Obj.** But if there be no other Union betwixt both Natures in Christ, then is there no difference betwixt Christ and Believers / sozasmuch as the Godhead which is every-where present / is also with them / and Christ also hath promised to dwell with them / Joh. 14: 23. We will come unto him, and make our abode with him, Rev. 3: 20. I will come unto him, and sup with him, and he with me?

*Ans.* The Divine Nature is personally United with the humane, therefore consequently there is a difference. For in him dwellles all the fulness of the Godhead bodily, Col. 2: 9. that is personally, or also essentially, truly, so that Christ, God and Man is one person; so that one Christ consisteth of those two United Natures; which hath no place in Believers; for they are not one person with God, (*Peter* is one, God is another, but in *Christ*

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is not one and another) but in them he dwelleth onely as a  
working cause, ruling, and sanctifying them.

Quest. 48. But are not the Properties of the Divine Na-  
ture Communicated to the humane/ so that the humane is  
every-where present with the Divine?

Ans. No. For that is contrary to the properties of the Di-  
vine Nature, and quite taketh away the humane.

Quest. 49. How prove you that the Godhead is infinite;  
and every-where present?

Ans. 1 King 8:27. Isa. 66:1. Jer. 23:24. Do not I fill heaven  
and earth saith the Lord, Act. 17:27. Psal. 139.

Quest. 50. How prove you that the Godhead is out of the  
assumed Manhead?

Ans. Joh. 3:13. The Son of Man which is in heaven, and yet  
he spoke on earth.

Quest. 51. Obj. Eph. 4:10. He that descended is the same also  
that ascended far above all heavens, that he might fill all things.

Ans. This is not to be understood of a filling with his bo-  
dy, but with his gifts, as appeareth by the sequel. See also Eph.  
1:23. Which is his body, and the fulness of him that filleth all  
in all.

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### The XLIX. Question.

[According to others, the XVIII. Lords day com-  
prehending Quest. XL. and L.]

**What fruit doth the Ascension of Christ into  
Heaven bring unto us?**

Ans. First. That he maketh intercession to his  
Father in Heaven for us (a): Next, that we have our  
flesh in Heaven, as by a ture pledge to assure us that  
it shall come to pass that he who is our head, will lift  
up us, his Members unto him (b). Thirdly, that he  
sendeth us his Spirit in stead of a pledge between him  
and us (c), by whose powerfull working we seek not  
af-

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after earthly, but heavenly things, where he himself is  
sitting at the right hand of God (d).

(a) 1 Joh. 2: 1. Rom. 8: 34. (b) Joh. 14: 2.  
and 17: 24. and 20: 17. Eph. 2: 6. (c) Joh. 14: 16,  
26. and 16: 7. Act. 2: 33. 2 Cor. 1: 21. and 5: 5.  
(d) Col. 3: 3.

## CATECHIZING.

### *§ Of the fruit of Christs Ascension.*

Quest. 52. *Is Christ ascended to Heaven for his own sake  
onely, to be Crowned there, as in his Royal Palace, with  
the highest glory?*

Ans. No. But especially for our sakes.

Quest. 53. *How many benefits have we from the Ascension  
of Christ?*

Ans. Three: In which we see that he administred his three-  
fold Office (of which in the XXXI. Quest.) in the state of glo-  
ry, to apply Salvation; as he administred the same in the state  
of Humiliation, to purchase Salvation.

Quest. 54. *Which is the first?*

Ans. That he maketh Intercession to his Father in  
Heaven for us.

Quest. 55. *But hath he not also prayed for us upon the  
Earth, as Joh. 17?*

Ans. Yes. But first; that Intercession depended upon this,  
which is done in Heaven. Secondly, that was done by vertue of  
the Sacrifice which was to be performed, but this upon the Sa-  
crifice already performed.

Quest. 56. *How prove you that he is our Advocate?*

Ans. 1 Joh. 2: 1. *We have an Advocate with the Father, Je-  
sus Christ the righteous,* Rom. 8: 34. *Who also maketh Intercession  
for us,* Hebr. 7: 25. *Seeing he ever liveth to make Intercession for  
us,* and 9: 24. *Christ is entered into heaven it self now to appear in the  
presence of God for us.*

Quest. 57. *Doth he then lye upon his knees uttering a  
prayer befoze his Father?*

Ans.

*Ans.* No. But it is a shewing forth of his efficacious merits which are ever as new, desiring that his Members may be spared for their sakes, *Hebr. 9: 24.* And thus is speech ascribed to the blood of *Christ*, *Hebr. 12: 24.* See the XXXI. Quest.

Quest. 58. What is repugnant to this benefit?

*Ans.* The Opinion of the *Papists*, who besides *Christ* put yet other Intercessours, and maintain that *Marie* is taken up into Heaven, for to be a Mediatrix for Men.

Quest. 59: Which is the second benefit?

*Ans.* The *Catech.* saith: That we have our flesh in heaven, that we may be confirmed thereby as by a sure pledge, that it shall come to passe, that he who is our head, will lift up us his Members unto him.

Quest. 60. Who is our flesh?

*Ans.* *Christ Jesus*, *Eph. 5: 30.* We are Members of his Body, of his flesh, and of his bones, whereas he was first made of our flesh and of our blood. So close is this Union betwixt *Christ* and his Church.

Quest. 61. What comfort doth it afford unto you, that *Christ*, with whom you are so nearly United, is in Heaven?

*Ans.* That we have our flesh in Heaven as a sure pledge. As a Seller taketh a Pawn, assuring himself thereby of payment to be made, so we by the glorifying of *Christ*, assure our selves of our future glorie.

Quest. 62. What other similitude borroweth the *Catechisme*?

*Ans.* Of the Head and Members, *1 Cor. 6: 15.* Know ye not what your Bodies are the Members of *Christ*, *Eph. 1: 22, 23.* It saith, that *Christ* as Head will lift up us as Members.

Quest. 63. Is *Christ* alone your Head, or *Peter* also, and the Pope of Rome?

*Ans.* Onely *Christ*, *Eph. 1: 22.* He gave him to be head of his Church over all things, *Col. 1: 18.* He is the head of the bodie, the Church.

Quest. 64. How conclude you here now to your comfort?

*Ans.* The Argument of comfort is taken from our near Union with *Christ*. Where the Head is, there must the Members also be. Our Head is in Heaven; Therefore there must the Members also be.

Quest.

**§ Of the fruits of Christs Ascension.** 353

**Quest. 65. How make you this good by Scripture?**

**Ans.** Joh. 14:2,3. *I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto my self, that where I am there ye may be also, and 17:24. and 20:17. Eph. 2:6.*

**Quest. 66. May you then assure your self of Salvation?**

**Ans.** Yes. 2 Cor. 5: 1, &c. Rom. 8: 16, 17. *The Spirit itself beareth witness with our Spirit, that we are the children of God, and if Children, then heirs.*

**Quest. 67. Shall ye then not go into Hell / or into Purgatory?**

**Ans.** Not into the first, Rom. 8:1. Joh. 5: 24. *He that believeth my word, and believeth on him, that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. The last is fained.*

**Quest. 68. Was Heaven shut before / and were we excluded from thence?**

**Ans.** Yes; By our sins, Isa. 49:2. *The casting of our first Parents out of Paradise was a Type of this, Gen 3:23,24.*

**Quest. 69. Shall Christ at last take us up unto glory / and exalt us to royal dignity / to reign with him over all Creatures?**

**Ans.** Yes. Luke 22: 28, 29, 30. *I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my Table in my Kingdom, &c. Rom. 8: 17. 2 Tim. 2: 12. Rev. 1:6. and 3: 21. To him that overcometh will I grant to sit with me in my Throne, &c.*

**Quest. 70. Which is the third benefit?**

**Ans.** The Catechisme saith: *That he sendeth us his spirit in stead of a pledge / &c.*

**Quest. 71. But hath he not given the spirit before his Ascension?**

**Ans.** Yes. But now much more plentifully, Joh. 7: 37. *Out of his belly shall flow Rivers of living waters. And this he spake of the Spirit, which they that believe on him, should receive, Act. 2: 17. &c. and v. 33. Tit. 3:6. which he shed on us abundantly.*

**Quest. 72. Whence prove you that he giveth his spirit after his Ascension?**

**Ans.** Joh. 14: 16. *I will pray the Father, and he shall give you*

another comforter, and 16:7. *If I depart I will send the comforter unto you.*

Quest. 73. *Where is it written / that the spirit is our earnest?*

Ans. 2 Cor. 1: 22. and 5:5. Eph. 1: 14. and 4:30. Thus he is a counter-pledge of *Christs* flesh, which we have for a sure pledge in Heaven; so that we are assured, that we who are now by the spirit United to *Christ*, shall also hereafter be United to him with our bodies in Heaven.

Quest. 74. *What worketh that spirit in our hearts?*

Ans. The *Catechisme* tells us in these words: By whose powerfull working we seek not after earthly, but heavenly things, Col. 3: 1. *If ye then be risen with Christ: Seek those things that are above*, Phil. 3: 20.

The XIX. Lords day.

The L. Question.

*Why is it further said: he sitteth at the right hand of God?*

Ans. Because *Christ* is therefore Ascended into Heaven, that he might shew himself there, that he is the head of the Church (*a*), by whom the Father governeth all things (*b*).

(*a*) Eph. 1: 20, 21, 22, 23. Colos. 1: 18. (*b*) Matt. 28: 18. Joh. 5: 22.

# CATECHIZING.

§ *Of Christs sitting at the right hand of God.*

Quest. 1. *What is taught on this Lords day?*

Ans. 1. What *Christ* doth now in Heaven for our Salvation.

Quest. L. and LI. 2. That he shall, and why he shall return from Heaven. Quest. LII.

Quest.

§ Of Christs sitting at the right hand, &c. 355

Quest. 2. Which is the third step of Christs glorifying?

Ans. The sitting at the right hand of God his Father. Of this may be read, Psal. 110:1, 3, 5. *Sit at my right hand*, Matt. 26:64. Mark. 14:62. and 16:19. Luke 22:69. Act. 2:34, 36. and 5:31. and 7:55, 56. Rom. 8:34. Eph. 1:20, 21, 22. Col. 3:1. Hebr. 1:3, 13. and 8:1. and 10:12. and 12:2. 1 Pet. 3:23.

Quest. 3. Is the Ascension of Christ, and his sitting at the right hand of the Father/ all one?

Ans. No. Although the Scripture joyneth these two together, Mark. 16: 19. *He was received up into heaven, and sat on the right hand of God*, Act. 2:34. yet they are nevertheless distinct; because it, should be absurd that in so short a Compendium, one thing should be said twice.

Q. 4. How agreeth this step of his glory with the former?

Ans. So far as that he ascended into heaven for this, that he might sit at the right hand of the Father. So that this is the end of the former. Yet betwixt both is this difference, that he is but once ascended, yet alwayes sitteth at the right hand of God. And the one also can be without the other. For Angels also ascend to heaven, Joh. 1: 52. and the godly also, 1 Thess. 4: 17. yet neither of both sit at the right hand of the Father, Hebr. 1: 13: 14. *To which of the Angels said he at any time: Sit thou on my right hand*, Rev. 3:21. Ascension teacheth where he is; this sitting, what he there doth.

Quest. 5. Hath God hands?

Ans. No. For Joh. 4: 24. *God is a Spirit*, Luke 24: 39. *A Spirit hath not flesh and bones*. He is infinite, Jer. 23:24. Therefore there can be neither right nor left in him. So then they are in an error that ascribe Members to God.

Quest. 6. How then are humane Members ascribed to God in Scripture?

Ans. Thereby to make known his infinite power, and incomprehensible Majesty, according to the capacity of our understanding. Thus by Gods right hand, Psal. 118: 16. is understood power and dominion, Isa. 48: 13. *Mine hand also hath laid the foundation of the Earth, and my right hand hath spanned the heavens*, Exod. 15:6. by a simile taken from men, whose power lieth in the right hand, by which they also effect any thing, and help any one. The right hand also is the highest glorie with God, Psal. 110:1. Hebr. 1: 3.



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Quest. 7. *Is then the sitting at the right hand not to be understood properly?*

Ans. No. But improperly; For he doth not alwayes sit there, forasmuch as *Stephen* said, *Act. 7:56. I see the Son of Man standing on the right hand of God.* And also sometimes simply that he is on the right hand of God, *Rom 8:34. Col. 3:1. 1 Pet. 3:22*

Quest. 8. *To what purpose is this improper manner of speech borrowed of men/ and applied to Christ?*

Ans. To signifie thereby, as well his highest honour; as also his highest power and dominion.

Quest. 9. *Whence is this Simile borrowed?*

Ans. From the manner of Kings and Princes, who use to put them on their right hand, to whom they gave the next step of honour and power in the Government.

Quest. 10. *How prove you that hereby is signified the nearest degree of honour?*

Ans. You have this in the following examples, *1 King 2:19. Solomon caused a stool to be set for the Kings Mother, and she sat on his right hand, Psal. 45:10. Upon the right hand did stand the Queen, 3. Esdr. 4:29.*

Quest. 11. *How prove you/ that hereby is exprest Royal Dispensation/ Dominion/ and Power in Governing?*

Ans. *Mat. 20:21. Grant that these my two Sons may sit, the one on thy right hand, the other on thy left in thy Kingdom.*

Quest. 12. *What doth now the sitting of Christ on the Fathers right hand signifie?*

Ans. Two things. 1. The highest Majesty and glory, by which he is declared Lord of all, and head of his Church. 2. The supream command, that he exerciseth with power over all Creatures, but especially manifesteth in the governing and protecting of his Church. In one word, it signifieth the glorious Administration of his Kingdom.

Quest. 13. *But how over all Creatures?*

Ans. If Christs Elect shall rule over all Creatures, how much more he himself, who is their head.

Quest. 14. *Is this agreeable to the Catechisme?*

Ans. Yes; as appeareth from Quest. L. and L.I.

Quest. 15. *How confirm you this with W. Scripture?*

Ans. 1. That it signifieth such an honour, appeareth from *Eph. 1:20, &c. God set him at his own right hand in the heavenly places,*

**§ Of Christs sitting at the right hand, &c. 357**

places, far above all principality and power, and hath put all things under his feet; and gave him to be the head over all things to the Church, Phil. 2:9, 10, 11. Hebr. 1:3. and 8: 1. 2. The Supreme command; and the administration of his Kingdom, Psal. 110. 1. 't is sitting: vers. 2. 't is ruling. Compare herewith 1 Cor. 15: 25. For he must reign till he hath put all Enemies under his feet, Act. 2: 33. Eph. 1: 20, 21, 22. 1 Petr. 3: 22.

**Quest. 16. Is then Christ the head of his Church?**

**Ans.** Yes. Eph. 1: 22. Col. 1: 18. *He is the head of the body the Church*

**Quest. 17. Is not the Pope Head?**

**Ans.** No. For he sitteth not on the right hand of God. But these two things; To be head of the Church, and to sit on the right hand of God, are one and the same, Eph. 1: 20.

**Quest. 18. But might he not be the Ministeriall / or the administering Head?**

**Ans.** No. For then it should be a Monstrous body with two heads, inasmuch as the borrowed similitude respecteth an humane Head and Body.

**Quest. 19. Is not the Magistrate our Head?**

**Ans.** The Magistrate is our head so far forth as we are Citizens, and Subjects in the Politie, or Common-wealth, but not so far forth as we are Members of the Church, forasmuch as the Magistracie (so far forth as it is Magistracie) is not in that special Kingdom of the Grace of Christ.

**Quest. 20. Doth not the Omnipresence of his body follow from Christs sitting at the right hand of the Father?**

**Ans.** No. For Christ sitteth not over all, but in Heaven as in his Royal Pallace, and the Sanctuary made without hands, in a place at the right hand of the Father. Act. 7: 55, 56. *Steven looked up steadfastly into heaven, and saw Jesus standing on the right hand of God,* Eph. 1: 20. *He set him at his own right hand in the heavenly places,* Col. 3: 1. Hebr. 1: 3. and 8: 1. And so is the sitting on the right hand joyned as a consequent of his *Ascension*, Mark. 16. 19. *The Lord was received up into heaven, and sat on the right hand of God,* Act. 2: 32, 33, 34, 35. So is then Gods right hand no place (as the Ubiquitists caluminate us) nor the sitting at Gods right hand means locally, but onely in a place.

**Quest. 21. Obj. The right hand of God is everp-where present. But Christ, according to his humane Nature sitteth at**

„ the right hand of God. Therefore according to the same  
 „ is he every-where present.

*Ans.* The right hand of God is one thing, the sitting at the right hand of God is another thing. Such is also this Argument: The power of the Emperour extendeth it self to all places of the Empire. The Emperour hath this power. *Ergo.* The Emperour is in all the places of the Empire. Or the Sea compasseth the Globe of the Earth. *Antwerp* lieth by the Sea-side. Therefore *Antwerp* compasseth the Globe of the Earth. The right hand of God is eternal; therefore the flesh of *Christ* is eternal. Themselves do not grant this.

Quest. 22. Both his sitting at the right hand of the Father belong to the Administration of the Mediator Office of Christ, and is the same the state of Christs Person?

*Ans.* Yes, verily. For he in that Estate preierveth his Church, and confoundeth the Kingdom of *Satan*, and thus being as Mediatour glorified in his Kingdom, he dispatcheth his Mediator Office in glory and power.

Quest. 23. Is he then sat down at the right hand of the Father/ according to both Natures?

*Ans.* Yes. Concerning the humane Nature, it appeareth from Phil. 2: 8, 9. And being found in fashion as a Man, he humbled himself, and became obedient unto death, even the death of the Cross; wherefore God also hath highly exalted him, &c. Joh. 5: 27. And the Father hath given him authority to execute judgement also, because he is the Son of Man. Concerning the Divine Nature, Psal. 110: 1, 2. The Lord said unto my Lord; sit thou at my right hand, Matt. 22: 43, 44. Hebr. 1: 3. Matt. 26: 64: 65. Luke 22: 66, 70. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all: Art thou then the Son of God? And he said unto them: Ye say that I am. This also may be added hereunto. If *Christ* sitteth not at the right hand of God, according to the Divine Nature, then hath he ceased to be the Mediatour, and the head of his Church, according to his Divine Nature. But this is blasphemous, and absurd.

Quest. 24. Hath he sat alwayes on the right hand of the Father?

*Ans.* We say Yes; considering, that he is one with the Father, Joh. 17: 5: The Word which was in the beginning, Joh. 1: 1. In the form of God, Phil. 2: 6. And having been alwayes the head  
 and

and King of his Church, Psal. 2: 6, *Fore-ordained to the Mediatory Office before the foundation of the world*, 1 Petr. 1: 20. *And the same yesterday, and to day, and for ever*, Hebr. 13: 8. But considering his humane Nature, he sat not at the right hand of God till after his Ascension, Mark. 16: 19. *He was received up into heaven, and sate at the right hand of the Majesty on high*, Hebr. 1: 3.) Therefore the Lutherans erre, teaching that Christ from the beginning of his Incarnation hath sate on the right hand of God, according to his humane Nature.

Quest. 25. Hath he by his sitting at the right hand of God also received Divine properties/ as Omnipotencie, Omnipresence, &c. according to his humane Nature?

Ans. By no means. But such power, glorie, and Majesty, which being indeed less than the Divine, Infinite, and Uncreated, yet is in him more than in any Creature. But according to the Divine Nature are the same proper to him, equally with the Father, Phil. 2: 6. *Who being in the form of God, counted it no robbery to be equal with God*, Joh. 5: 17, 23.

Quest. 26. May it not also be said/ that he sate at the right hand of the Father/ according to his Divine Nature/ meaning after that he is ascended into Heaven?

Ans. Yes. But the same must be understood of the Declaration and Manifestation of his glorie, (Joh. 17: 5. *And now, O Father, glorifie thou me with thine own self, with the glorie which I had with thee before the world was*, Rom. 1: 4. *Declared to be the Son of God with power, according to the Spirit of holiness by the Resurrection from the dead*) which was hid behinde the Vaile of his flesh, not of any addition or encrease.

Quest. 27. Hath then Christ recovered glorie by sitting at the right hand of the Father/ as if he had lost it by his Incarnation?

Ans. No wayes. The Anabaptists indeed teach this, holding blasphemously a change of the Deity into the Humanity, but repugnant to Gods word. See upon the XXXV. Quest.

Quest. 28. Hath the Father lost his Majesty by this glorification of the Son?

Ans. No. 1 Cor. 15: 27. *He hath put all things under his feet. Yet when he saith, that all things are put under him, it is manifest that he is excepted, which did put all things under him.*

Quest. 29. Shall not Christ be deprived of that his Kingdom/

dom/ according to 1 Cor. 15:24. *When he shall have delivered up the Kingdom to God, & then the Father?*

*Answ.* No. His Kingdom is everlasting, Dan. 7:14. Luke 1:33. It is onely so meant, that that manner of governing, which he now holdeth as Mediatour in his Church by *Apostles*, &c. (Eph. 4:11.) shall cease, together with the Tongues and knowledge, 1 Cor. 13:8. *Sacraments* and *Discipline*, but *God* shall be all in all, 1 Cor. 15:28. That is, God shall perfectly fulfill all these things with his glorious presence in his Elect.

### The L I. Question.

[According to others. The XIX. Lords day comprehending the L I. and L II. Questions.]

**What profit is this glory of our head Christ unto us?**

*Answ.* First, that through his H. Spirit, he powreth upon us his Members, heavenly graces (a). Then that he shieldeth and defendeth us by his power against our Enemies (b).

(a) Act. 2:33. Eph. 4:10. (b) Psal. 2:9. and 11:01. 2 Joh. 10:28. Eph. 4:8.

### CATECHIZING.

#### § Of the benefits of Christs Glorification.

**Quest. 30. How many benefits get you by this glorification of Christ?**

*Answ.* Two. In which we see the dispensation of his Office in powerfull application, even as he hath administred the same on Earth, to purchase it.

**Quest. 31. Which is the first?**

*Answ.* The *Catech.* saith; **That he through his holp spirit powreth upon us his Members/ heavenly graces.**

*Quest.*

**§ Of the benefits of Christs Glorification.** 361

**Quest. 32.** What understand you by that word Members?

**Ans.** The Believers being Members of his body, flesh of his flesh; and he their Head.

**Quest. 33.** Were there no gifts given before Christ ascended to Heaven?

**Ans.** Yes. Joh. 20: 22. *He breathed on them, and said unto them: Receive the holy Ghost: But not so plentifully, Joh. 7: 37, 38, 39. The holy Ghost was not yet given, because Christ was not yet glorified, Tit. 3: 6. The holy Ghost which he shed on us abundantly through Jesus Christ our Saviour.*

**Quest. 34.** Where is it written that the Effusion of gifts upon the Church is a fruit of the Glorification of Christ?

**Ans.** Act. 2: 33. *Being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear.*

**Quest. 35.** Should not Christ have poured out his gifts if he had not ascended up to Heaven?

**Ans.** No. Joh. 16: 7. *If I go not away, the comforter will not come unto you, but if I depart I will send him unto you, Eph. 4: 8.*

**Quest. 36.** What kinde of gifts pow'reth he on us?

**Ans.** Faith, Love, &c. the fruits of the Spirit, Gal. 5: 22.

**Quest. 37.** What kinde of gifts hath he pow'ered out upon the Apostles?

**Ans.** The gifts of Tongues, of Prophecie, &c. Act. 2. 1 Cor. 12: 9; 10.

**Quest. 38.** Are we not to expect the same?

**Ans.** No. For we have no need of them, forasmuch as we are not called to the same Offices as they. Yet ordinarily he still giveth his Spirit to the Ministers of the word, and to ordinary Members, teaching them thereby inlightning, opening the heart, regenerating, comforting, and assuring them of Eternal life, Act. 10: 44. *While Peter yet spake these words, the H. Ghost fell on all them which heard the word, and 16: 14. Rom. 8: 14, 15, 16. We have received the spirit of adoption, and 12: 5, 6, 7. 1 Cor. 12: 7: 8. Gal. 4: 6. God hath sent forth the spirit of his Son into your hearts.*

**Quest. 39.** Which is the second benefit?

**Ans.** That he shieldeth and defendeth us by his power against our Enemies.

**Quest. 40.** Who are our Enemies?

Y 5

**Ans.**

*Ans.* The Devil, the World, and Death.

*Quest.* 41. **Doth he preserve us against the same?**

*Ans.* Yes. Rom. 8: 32, &c. Psal. 110: 2, 5, 6. 1 Cor. 15: 25, 26. Psal. 2: 9. and 68: 19, 22. Joh. 12: 31. *Now shall the Prince of this world be cast out, and 16: 33. Be of good cheer, I have overcome the world, 2 Cor. 12: 9.*

*Quest.* 42. **Doth he keep us onely by his word?**

*Ans.* No. For then should we quickly fall into the Claws and Jaws of Sarhan; but even as the *Gatechisme* saith: **By his Power** / Matt. 16: 18. *Vpon this Rock I will build my Church, and the Gates of hell shall not prevail against it, Joh. 10: 28. I give unto them eternal life; and they shall never perish. [Belg. They shall not perish for ever.]* Neither shall any man pluck them out of my hand.

*Quest.* 43. **Do not we also keep our selves?**

*Ans.* Yes. For he that is kept by the power of God unto Salvation, (1 Petr. 1: 5.) *is born of God, and keepeth himself, 1 Joh. 5: 18.*

*Quest.* 44. **What comfort doth this afford unto you?**

*Ans.* That I am kept unto Salvation, ready to be revealed in the last time, 1 Petr. 1: 5. and that *the wicked one touch me not, 1 Joh. 5: 18.*

*Quest.* 45. **Is hereby the glory of Christ manifested before his Enemies?**

*Ans.* Yes. Eph. 1: 20, &c. *He hath set him at his own right hand in the heavenly places; far above all principality and power, &c. and hath put all things under his feet, &c. Phil 2: 9, 10, 11. Wherefore God also hath highly exalted him, and given him a Name, which is above every Name, &c.*

### The LII. Question.

**What comfort hast thou by the coming again of Christ to Judge the quick and the dead?**

*Ans.* That in all my miseries and persecutions, I look with my head lifted up for the very same, who before yielded himself unto the judgement of God for me, and took away all malediction from me, to come  
Judge

Judge from Heaven (a) to throw all his, and my Enemies into everlasting pains (b), but to translate me with all his chosen unto himself into Coelestial joyes, and everlasting glory (c).

(a) Phil. 3: 20. Luke 21: 28. Rom. 8: 23. Tit. 2: 13. 1 Theff. 4: 16. (b) Matt. 25: 41. 2 Theff. 1: 67. (c) Matt. 25: 34.

CATECHIZING.

The seventh Article.

§ Of Christs coming again to Judge the quick and the dead.

Quest. 46. Shall Christ according to his humane Nature awake and abide in Heaven?

Ans. No. But we confess that he shall come from thence to Judge the quick and the dead. And thus is this coming again the fourth, or the last step of Christs Exaltation.

Quest. 47. How call you this Judgement?

Ans. The last Judgement.

Quest. 48. Is there then yet a precedent?

Ans. Yes. For as soon as Man dieth, the Soul goeth to God, Eccl. 12: 7. Then shall the dust return to the Earth as it was: and the spirit shall return to God, who gave it. Of whom then also a particular Judgement shall pass of life, or of death. For thus the Sodomites suffer vengeance of eternal fire, Jude v. 7. and the Thief on the Cross was to be the same day with Christ in Paradise, Luke 23: 43.

Quest. 49. What names do we give to both these?

Ans. The first is particular; the second general.

Quest. 50. But is not the last in vain / when the first is already past?

Ans. No. For the first is special over every man, and concerneth for that time onely the Soul, the last is general over all men, and placeth both Soul and Body in eternal pains, or joyes.

Quest.



Quest. 51. *Is this Doctrine of the last Judgement necessary?*

Ans. Yes. Because of the Mockers, 2 Petr. 3:3, 4. and also for that the same is one of the principal grounds of Christian Religion, and of true comfort, as appeareth from this L II. Question of the Catechisme.

Quest. 52. *Whence prove you that there is a general Judgement to be expected?*

Ans. 1 From the writings of the Prophets, Psal. 50: 1, &c. Eccl. 11: 9. and 12: 14. Dan. 7: 9, 10, 13. *The ancient of dayes did sit, &c. The Judgement was set, and the books were opened,* Zach. 12: 10. Mal. 4: 1. 2. From the words of Christ, Matt. 12: 36. *Of every idle word shall men give account in the day of Judgement,* and 13: 41. Joh. 5: 28: 29. Luke 12: 40. and 21: 27, 28. *Then shall they see the Son of Man coming in a Cloud, with great power and glory,* Matt. 24: 25. 3. From the writings and Epistles of the Apostles, Act. 10: 42. and 17: 31. Rom. 2: 5, &c. and 14: 10. 1 Cor. 4: 5. 2 Cor. 5: 10. *We must all appear before the Judgement-seat of Christ,* 1 Thess. 4: 16. *The Lord himself shall descend from heaven with a shout, with the voyce of the Arch-Angel, and with the trump of God,* 2 Thess. 1: 7, 8. 1 Thess. 5: 2. 2 Tim. 4: 8. Hebr. 9: 27. Jam. 5: 7, 8. 1 Petr. 4: 5. 2 Petr. 2: 4, 9. 2 Petr. 3: 3, &c. 1 Joh. 3: 2 Jude 5: 6, 14. Rev. 20: 11, 12.

Quest. 53. *With what reasons do you confirm this?*

Ans. With these following, taken from the H. Scriptures. (1.) Gods Decree, Act. 17: 31. *He hath appointed a day in the which he will Judge the world in Righteousness, by that man whom he hath ordained, by whom he hath given assurance, &c.* (2.) Gods omnipotency, Matt. 22: 29. *against the Sadduces concerning Resurrection: Ye erre not knowing the Scriptures, nor the power of God.* (3.) His Justice, that it may be well with the good, and ill with the bad, 2 Thess. 1: 5, 6, 7. *A manifest token of the righteous judgement of God, &c. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, &c.* Luke 16: 25. *Now Lazarus is comforted, and thou art tormented.* For this is not alwayes done in this life, therefore it must be hereafter, Jerem. 12: 2. Mala. 3: 14, 15. (4.) This appeareth also from the End whereunto man was created at the beginning, namely Gods glorie, and his Salvation. (5.) From the dayly accomplishment of his signs, which according to the prediction of Christ and his

Apo-

*Apostles* should go before the returning of *Christ* to Judgement, Matt. 24: 32, 33. When ye shall see all these things, know that it is near even at the doors, Luke 21: 25, 28.

**Quest. 54. Can the Heathens know any thing of this Judgement from the light of Nature?**

*Ans.* They may, in some sort; but the certainty thereof have we onely from the Scripture.

**Quest. 55. How describe you the last Judgement?**

*Ans.* The last Judgement is a judicial *Process*, which *Christ* as *General Judge*, appointed by the Father, shall keep over all men in the end of the world, encompassed with glorie, and with many thousands of holy Angels, descending from heaven in the Clouds, causing all them that have died from the beginning of the world unto that day, to rise again, and the rest to be changed in a *moment* of time, that they may all appear before his Tribunal, and that the ungodly may be sent with the *Devils* to eternal punishment into utter darkness for their sins; but the godly by grace may be received to him with all the holy Angels, to enjoy in Heaven the highest, and eternal joy, and glorie.

**Quest. 56. Who shall be Judge?**

*Ans.* *Christ Jesus* true God, and true Man, according to both Natures, Joh. 5: 22. *The Father* hath given all Judgement unto the Son, v. 27. He hath given him authority to execute Judgement also, because he is the Son of Man, Luke 21: 27, Aet. 1: 11. and 10: 42. and 17: 31. Matt. 24: 30. and 25: 31, &c. Rev. 1: 7. Rom. 14: 10. 2 Tim. 4: 1. *I charge thee therefore before God and the Lord Jesus Christ, who shall Judge the quick and the dead, as his appearing and his Kingdom.*

**Quest. 57. But how according to his humane Nature?**

*Ans.* Visibly, Corporally, Locally, Aet. 1: 11. *This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.*

**§8. Wherefore shall he visibly appear?**

*Ans.* That all may see him, Matt. 24: 30. *And then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of heaven with power, and great glorie.* The godly to their comfort and joy, Job 19: 25, 26, 27. *I in my flesh shall see God; whom I shall see for my self, &c.* Luke 21: 28. Joh. 3: 17, 18. and 5: 24. The wicked to their terrour, Zach. 12: 10, Joh.

Joh. 19: 37. *They shall look on him, whom they have pierced,*  
Rev. 1. 7.

Quest. 59. Obj. Joh. 3: 17. *God hath not sent his Son into the world to condemn the world, but that the world through him might be saved,* and 12. 47. *I came not to Judge the world.*

Ans. He speaketh of his first, and not of his last coming.

Quest. 60. *Are the Father and H. Ghost excluded from this Judgement?*

Ans. No. The Father shall Judge by the Son, Act. 17: 31. *He will Judge the world in righteousness, by that man whom he hath ordained.* But not that we shall see the Father coming visibly to Judgement as the Son, as some Anabaptists hold. For God is in himself invisible, Colof. 1: 15. 1 Tim. 1: 17. and 6: 16. *Dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see,* Hebr. 11: 27.

Quest. 61. *Shall not also the Angels / and Apostles, and all Believers Judge?*

Ans. Yes; as appeareth from Matt. 19: 28. *Ye shall sit upon twelve Thrones, Judging the twelve Tribes of Israel,* Luke 22: 30. 1 Cor. 6: 2, 3. *And know ye not that the Saints shall Judge the world? And know ye not that we shall judge Angels?*

Quest. 62. *How say ye then that Christ alone shall Judge?*

Ans. They shall not Judge with the same power with which Christ shall Judge, but they shall approve, praise, and the Judgement of Christ, Rev. 19: 1, &c. *His Judgements are true and just,* &c.

Quest. 63. *From whence shall the Judge come?*

Ans. From Heaven, Act. 1: 11. *This same Jesus, which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven,* and 3: 21. 1 Thess. 4: 16. *The Lord himself shall descend from Heaven with a shout, with the voyce of an Arch-Angel, and with the trump of God,* 2 Thess. 1: 7. *When the Lord Jesus shall be revealed from Heaven with his mighty Angels,* Phil. 3: 20.

Quest. 64. *Whither shall he come / or to what place?*

Ans. In the Clouds of heaven, in the aire, Matt. 24: 30. *They shall see the Son of Man coming in the Clouds of heaven,* and 26: 64. 1 Thess. 4: 17. Rev. 1: 7.

Quest. 65. *Shall this be done ober Hierusalem, or upon the Valley of Jehoshaphat, as some will have it / from Joel 3: 2.*

*I will*

*I will also gather all Nations, and will bring them down into the Valley of Jehoshaphat, and will plead with them there, &c.*

*Ans.* No. The place is abused; and therefore the Jews also dream amiss. Here is not spoken of the last, but of a particular Judgement against the Enemies of the Church; and the Valley of *Jehoshaphat* is named to put the godly in remembrance of the victory, which *Jehoshaphat* had there obtained, 2 Chron. 10:26.

**Quest. 66. How shall he come?**

*Ans.* 1. Visibly and Locally, as is said. 2. Gloriously, with the glorie of his Father, that is with Divine Majesty, Matt. 16:27. and 24:30. and 25:31. Joh. 5:22, 23. Rev. 20:11 with all his Angels, as his Lackies, Matt. 16:27. and 25:31. With the voyce of the Arch-Angel, and with the trump of God, 1 Thess. 4:16. 1 Cor. 15:51, 52. Matt. 24:31. With Divine power, for to raise the dead, to separate the sheep from the Goats, and to renew all things, Matt. 24:30. 3. Hastily; as a Thief in the night, Matt. 24:43. 1 Thess. 5:2. 2 Pet. 3:10. Rev. 16:15. as a snare, Luke 21:35. unawares to the wicked, Luke 12:46. 1 Thess. 5:3. Then suddain destruction cometh upon them, as Travel upon a woman with child, and they shall not escape, Matt. 24:37, 38, 39. Luke 12:19, 20.

**Quest. 67. Whom shall he Judge?**

*Ans.* All men, Matt. 25:32. And before him shall be gathered all Nations, &c. Rom. 14:10. We shall all stand before the Judgement-seat of Christ, 2 Cor. 5:10. the quick and the dead, Act. 10:42. 2 Tim. 4:1. 1 Petr. 4:5. They give an account to him that is ready to Judge the quick and the dead. Even the wicked and the Devils, 1 Cor. 6:3. Jude 5:6, 7. Rev. 20:10. The Devil that deceived them was cast into the Lake of fire and brimstone.

**Quest. 68. How say you the quick and the dead, seeing they shall not all be dead/ and the dead cannot hear?**

*Ans.* 1 Cor. 15:51, 52. and 1 Thess. 4:17. the Apostle teacheth that the living shall be changed, the dead shall be raised, from the first man to the last; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, 1 Thess. 4:16. The dead in Christ shall rise first, Rev. 20:12, 13, 14.

**Quest. 69. Obj. Joh. 3:18. He that believeth on him is not Judged?**

*Ans.* The faithfull come not into the Judgement of condemnation.

demnation, but into the Judgement of absolution or acquittance, Joh. 5: 24. *He shall not come into condemnation, but is passed from death unto life.*

Quest. 70. *Obj. The wicked and the Devils are already Judged?*

*Ans.* It is true; in their Consciences, (Matt 8:29. Rev. 12:12. *The Devil knoweth that he hath but a short time*) in the word where in the counsel of God is revealed Joh 12: 48. *The word that I have spoken, the same shall Judge him in the last day, with 5: 45. There is one that accuseth you even Moses*) in the eternal council and decree of God (Matt. 25: 41. Jude v. 4:6. *Who before were ordained to this condemnation, &c. they suffer the vengeance of eternal fire*) by the beginnings here in this life, Rev. 12: 9. *The great Dragon is cast out, the old Serpent, called the Devil. and 16:1, &c.* But at the last day they shall be Judged by Pronouncing of Sentence, increase of punishment, and the wicked then both in Soul and Bodie, as is shewed above.

Quest. 71. *Which is the thing that shall be Judged?*

*Ans.* Every work good and bad, Matt. 12: 36. 2 Cor. 5: 10. *That every one may receive the things done in his body, according to that he hath done, whether it be good or bad, Eccles. 12: 14. The thoughts shall not be scot-free, Matt. 10: 26.*

Quest. 72. *What shall precede before this Judgement shall be?*

*Ans.* First, the raising of the dead, and the changing of the living. Joh. 5: 28, 29. 1 Thess. 4: 16, 17. *The dead shall raise first; then we, which are alive, and remain, shall be caught up together with them in the Clouds, &c. 1 Cor. 15: 51, 52. The dead shall be raised incorruptible, and we shall be changed.*

Quest. 73. *What else shall go before this Judgement?*

*Ans.* The desolation and renovation of Heaven and Earth, Isa. 51: 6. and 65: 17. Matt. 24: 29, 35. 2 Pet. 3: 10, &c. *The heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and the works that are therein shall be burnt up, Rev. 6: 12, &c. and 21: 1.*

Quest. 74. *How then shall this judicial proceſſe/ or Summons to Judgement further be managed?*

*Ans.* They shall all be Summoned before the Judgement seat of Christ, and be brought thither by the Angels, Matt. 23: 30. *In the time of harvest I will say to the reapers; Gather ye together*

ther first the leaves and bind them in bundles to burn them: but gather the Wheat into my Barn, vers. 39. The Harvest is the end of the World. And the reapers are the Angels.

Quest. 75. What shall then be done?

Ans. The Sheep shall be separated from the Goats, Matt. 25: 32, 33. He shall separate them one from another, as a shepherd divideth the Sheep from the Goats, and he shall set the Sheep on his right hand, but the Goats on the left; and that by the Angels, Matt. 13: 41, 49. and 24: 31.

Quest. 76. How shall Evidence of things be taken?

Ans. The books shall be opened, as being the Omniscience of the Judge, who shall bring to light all works, and of all men, (Matt. 10: 26. and 12: 36. Of every idle word which men shall speak they shall give account in the day of Judgement, Eccles. 12: 14. Rom. 2: 6. Hebr. 4: 13.) and mans own Conscience, Luke 16: 25. Remember that thou in thy life time receivedst thy good things.

Quest. 77. Shall there also be more Accusers and Witnesses?

Ans. Yes. The Devil, Rev. 12: 10. The accuser of the brethren. Moses, or the Law, Joh. 5: 45. There is one that accuseth you even Moses. The Angels shall witness, 1 Tim. 5: 21. I charge thee before God, and the Lord Jesus Christ, and the Elect Angels. Although that Judge hath no need of them, as who himself searcheth the hearts and reins, Psal. 7: 10 Jer. 7: 10.

Quest. 78. What Sentence shall be passed?

Ans. An acquitting for the godly, Matt. 25: 34. Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; An irrevocable condemning sentence for the wicked, Matt 25: 41. Depart from me ye cursed into everlasting fire, Rev. 20: 12, 13, 14, 15. See of both, Rom. 2: 7, 8.

Quest. 79. What shall follow thereupon?

Ans. The execution of the sentence, presently upon it Matt. 13: 30. and 25: 46. And these shall go away into everlasting punishment, but the righteous into life eternal, 1 Thess. 4: 17. Joh. 5: 29. Rev. 20: 15. So that the Elect shall be taken up with Christ into eternal glorie, and the unbelievers cast into eternal hellish paines.

Quest. 80. According to what Laws and Statutes shall this Judgement be executed?

Ans. According to the Law and the Gospel, Joh. 5: 45.

*There is one that accuseth you even Moses, and 12:48. The word that I have spoken, the same shall Judge him in the last day, Rom.2:16. In the day when God shall Judge the secrets of men by Jesus Christ, according to my Gospel. The absolution of the faithfull shall proceed according to the Gospel, Joh 3.16,18. He that believeth on him is not condemned, and 5:24. and 6: 40. But is approved by the Law, Matt.5:17. Gal. 3:13. Christ hath redeemed us from the curse of the Law, being made a curse for us. For it is written; Cursed be every one that hangeth on a tree. The condemnation of the wicked will be according to the Law, (Deut.27:26. Gal 3:10. Cursed is every one that abideth not in all things that are written in the book of the Law to do them) and shall be confirmed by the Gospel, Joh. 3:19. 2 Thess.1:8. Taking vengeance on them that obey not the Gospel of our Lord Jesus Christ, Rom.2:12. As many as have sinned without the Law, shall also perish without Law,&c.*

**Quest. 81. Shall no Merit finde place here?**

*Ans. The absolution shall be by the Grace of God, for the sake of Christs merits received by Faith, Joh. 3:16. Rom 8:1, 33, 34. Who is he that condemneth? It is Christ that died. But the condemnation according to Gods just Judgement, and the merits of the wicked, Rom.2.5-6.*

**Quest. 82. Obj. Rom. 2:6. Who will render unto every man according to his deeds, Matt. 25:35, 36, 42, 43. 2 Cor 5:10. That every one may receive the things done in his body, according to that he hath done, whether it be good or bad, Rev.20:12.**

*Ans. The wicked properly for their works. But the works of the godly shall be held forth as effects and demonstrations of their Faith; For otherwise they inherit eternal life, Matt.25:34.*

**Quest. 83. Shall Christ still carry himself as Mediatour after that Judgement. even as before?**

*Ans. 1 Cor. 15:24. There it is written, that he shall deliver up the Kingdom to God, even the Father, that is, that Kingdom, which he now dispenseth as Mediatour, gathering by his word, regenerating by the holy Ghost, and preserving against Enemies.*

**Quest. 84. Whp shall the last Judgement be?**

*Ans. 1. For the Decree of God. 2. That God may obtain the end of Man created, at the least in his Elect. 3. For the perfect goodnes of God to the Elect, and Justice on the wicked, namely that they both may be manifested and praised.*

*Quest.*

Quest. 85. When shall the last Judgement be?

Ans. In the end of the world, Matt. 24:3. Act. 2:17. 1 Cor. 10:11. and 15:24. 1 Joh. 2:18. Joh. 6:39. and 11:24.

Quest. 86. May we know in what year/moneth/week/day/hour it shall be done?

Ans. No. 1 Thess. 5:1, 2. *The day of the Lord shall come as a Thief in the night*, 2 Petr. 3:10. Luke 21:27, 28. Rev. 3:3. Matt. 24:36, 42. Act. 1:7. Yea, Mark 13:32. *it is written; But of that day and hour knoweth no man, nor the Angels which are in heaven, neither the Son, but the Father.* Not the Son according to his humane Nature, and in the state of his Humiliation; but according to his Godhead he knoweth all things, Joh. 2:1:17. and after his Exaltation is the book of Gods Prescience, *sealed with seven seals*, more clearly opened unto him, Rev. 5:5, 7, 9.

Quest. 87. Whereunto serveth this that we know not the time of the last Judgement?

Ans. For a refutation of those that will prove that the Martyrs shall arise a thousand years before, and that then the last Judgement shall be, from Rev. 20:4, 5. *They lived and reigned with Christ a thousand years. But the rest of the dead lived not again untill the thousand years were finished.* For if this be true, then we might also know when the last Judgement shall be.

Quest. 88. Whereunto doth it further serve?

Ans. For a refutation of the Papists, which say that the Antichrist shall come three years and an half before the Destruction of the world. For were it so, then were also the time of Judgement known.

Quest. 89. But doth not this make men secure?

Ans. No. The godly are the more exercised, Matt. 6:10. Rev. 16:15. *Behold, I come as a Thief. Blessed is he that watcheth*, &c. and 22:17, 20. Jam. 5:7. *Be patient therefore brethren unto the coming of the Lord.* It is also for that the wicked may not delay their Repentance, Mark. 13:37. *What I say unto you, I say unto all, Watch:* yea, that he may keep us to our duty, Matt. 24:42. *Watch therefore; for ye know not at what hour your Lord shall come*, Luke 21:34, 35. That we should attend every day, and expect him with watching and prayer.

Quest. 90. Why will God have us be sure of the Judgement?

Ans. 1. For his honour and glories sake, 2 Thess. 1:5, 6, 7.



A manifestation of the righteous judgement of God; that ye may be counted worthy of the Kingdom of God for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. 2. For the consolation of Believers, 1 Cor. 15: 19. If we onely in this life have hope in Christ, we are of all men most miserable; And for their bettering, Luke 21: 36. 2 Petr. 3: 11, 12. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godlineſſ, &c. 3. For the sake of the wicked; That all excuse may be taken away from them, and that they may be deterred from proceeding any further in sin, Act. 24: 25.

**Quest. 91. Why delapeth the Lord his coming to Judgement?**

**Ans.** 1. That he may exercise the Faith of the godly, their hope, patience, and their calling upon his holy Name. 2. That all the Elect may be gathered to his Church, Joh 10: 16. I have other sheep; them also I must bring, Rev. 6: 11. And it was said to them, that they should rest yet for a little season, untill their fellow servants also, and their brethren, that should be killed as they, were fulfilled also. 3. That time of Repentance might be given to all, and so all excuse taken away from the obstinate, Rom. 2: 4, 5. and 9: 22. 2 Petr. 3: 9. The Lord is not slack concerning his promise (as some men count slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

**Quest. 92. Why is it said in Matt. 24: 22. But for the Elects sake shall those dayes be shortened?**

**Ans.** That they faint not through those miseries, vers. 21. or be not seduced by delusions, vers. 24.

**Quest. 93. Doth it not make men careless that they know not the time of Judgement?**

**Ans.** No. For we know that the time of death approacheth apace, and that we shall then receive the beginnings of the reward.

**Quest. 94. Doth not the Scripture mention some signs which are to come a good while before?**

**Ans.** Yes. As the Conversion of the Jews, Rom. 11: 25. Until the fulness of the Gentiles be come in, and so all Israel shall be saved;

sewed; And the preaching of the Gospel through the whole world, Matt. 24: 14. *This Gospel of the Kingdom shall be preached in the whole world for a Testimony to all Nations, and then shall the end be.* See also vers. 29. 30. Luke 21: 27, 28. 2 Thess 2: 3.

Quest. 95. *May the godly wish / and long for the day of Judgement?*

Ans. Yes. 1. According to the command of Christ, Matt. 6: 10. Rev. 22: 17. *The spirit and the Bride say: Come. And let him that heareth say: Come.* 2. According to the Example of the Saints, Rom. 7: 24. 2 Cor. 5: 2. *For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven,* Phil. 1: 23. 2 Petr. 3: 20. Tit. 2: 13. Rev. 22: 17, 20. 3. For that it is the day of their Redemption, Luke 21: 28. Rom. 8: 19, 22, 23. *waiting for the adoption of Sons, to wit, the Redemption of our bodies; in which they shall be put into the full possession of eternal glorie according to Soul and Body.* 4. For that this desire is a sign, distinguishing the godly from the wicked, Luke 21: 26, 28. Rev. 6: 10. *How long, O Lord, holy and true, dost thou not judge and avenge our blood?* and vers. 16: 17.

Quest. 96. *For how many reasons is the coming of Christ to Judgement comfortable to you?*

Ans. For three reasons.

Quest. 97. *Which is the first?*

Ans. The Catechisme saith: *That in all my miseries and persecutions / I look with my head lifted up for the very same / who before yielded himself unto the Judgement of God for me / and took away all malediction from me / to come Judge from Heaven.*

Quest. 98. *How prove you that we may comfort our selves therewith in Persecution?*

Ans. Luke 21: 28. *And when these things begin to come to pass, then look up and lift up your heads, for your Redemption draweth nigh.* For that they are assured that their sorrow shall be changed into eternal joy, Joh. 16: 20, 21, 22.

Quest. 99. *How doth it comfort you / that Christ shall Judge?*

Ans. For that he is our Saviour, Matt. 1: 21. *Mediatour,* 1 Tim. 2: 5. *Advocate,* 1 Joh. 2: 1. *Surety,* Hebr. 7: 22. *who hath yielded himself to the Judgement of God for us /* Isa. 53: 11. *Hebr. 10: 6, 7. and took away all malediction /* Gal. 3: 13.

So then the same shall not condemne us, Rom.8:33,34. Hebr. 9:28. Phil.3:20,21. 1 Theff.1:10. 2 Tim. 4:8. Tit. 2:13. For in him is the *Reconciliation*, Rom,3:24,25. and therefore Come Lord Jesus, Rev.22:20.

Quest. 100. Which is the second reason?

„Answ. For that he shall cast all his/ and w<sup>e</sup> Enemies in-  
to everlasting paine/ saith the Catechisme.

Quest. 101. Whence probe you that?

„Answ. From the 1 Theff.1:7,8,&c. With flaming fire rending vengeance on them that know not God, &c. Rev. 20:10. The Devil that deceived them was cast into the Lake of fire, &c. Matt. 25:41, &c. Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.

Quest. 102. Shall they then go from one death to another?

„Answ. Yes. From the Temporal into the Eternal, from the lesser to the greater.

Quest. 103. Shall they never be redeemed out of it?

„Answ. No. Matt.25:46. These shall go into everlasting punishment, 2 Theff.1:9. Who shall be punished with everlasting destruction, 1 Petr.2:9. Rev 20:10.

Quest. 104. Which is the third?

„Answ. The Catechisme saith: That he shall translate me with all his chosen unto himself into celestiall joyes and everlasting glorie.

Quest. 105. From whence probe you that/ to your Confirmation and Consolation?

„Answ. From Job 19:27. Psal.49:16. Joh. 14:3. And if I go and prepare a place for you, I will come again and receive you unto my self, that where I am there ye may be also, and 17:24. 1 Theff. 4:17. And so shall we ever be with the Lord, 2 Tim. 4:8. Matt. 25:34,&c. Psal.16:11. Matt.13:43.

Quest. 106. But are not the Believers straitway after their departure in Heaven?

„Answ. Yes. But the Catechisme speaketh here of the accomplishment, according to Soul and Bodie; for then shall the joy and gladness be perfect, when as both shall be United together again.

The XX. Lords day.

The LIII. Question.

**What believest thou concerning the H. Ghost?**

*Ans.* First, that he is true and Coeternal God with the Eternal Father and the Son (a). Secondly, that he is also given unto me to make me through a true Faith partaker of Christ, and of all his benefits (c), to comfort me (d), and to abide with me for ever (e).

(a) 1 Joh. 5: 7. Gen. 1: 1. Isa. 48: 16. 1 Cor. 3: 6. and 6: 19. Act. 5: 34. (b) Gal. 24: 6. Matt. 28: 19, 20. 2 Cor. 1: 22. Ephes. 1: 13. (c) Gal. 3: 14. 1 Petr. 1: 1, 2. 1 Cor. 6: 17. (d) Joh. 15: 26. Act. 9: 31. (e) Joh. 14: 16. 1 Petr. 4: 14.

C A T E C H I Z I N G.

The eighth Article.

§ Of the Holy Ghost.

Quest. 1. What is taught on this Lords day?

*Ans.* That the H. Ghost is the third Person of the H. Trinity, true, and Coeternal God with the Father and the Son, who is given unto us to make us partakers of Christ by Faith, and of all his benefits, to comfort us, and to abide with us for ever.

Quest. 2. Doth this follow fitly upon the former?

*Ans.* Yes. For so are the Articles of the Faith divided in, to three Parts. 1. Of the Father &c. Quest. XXIV. It is also necessary: For how can we know the love of the Father, wherewith he hath loved us, and ordained us unto the adoption of Children, but by the H Ghost? How can we apply to our selves the merits of the Son, and feel the vertue thereof in our

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hearts, unless it be by the same spirit bearing witness with our spirits, that we are the Children of God, Rom.8:16.

Quest. 3. How many things are here treated of?

Ans. Two things. I. Of the Person of the H. Ghost.

Q. XXXV. II. Of his work and Office.

Quest. 4. How many Persons are there in the Godhead?

Ans. Three; The Father, the Son, and the H. Ghost, and these three are that one, true, everlasting, and eternal God, 1 Joh.5:7. Not meer names of one and the same Person, as Marcus, Tullius, Cicero, as appeareth from Matt.28:19. Baptizing them in the name of the Father, and of the Son, and of the H. Ghost, See

Quest. 5. What signifieth the word Spirit?

Ans. A breath, or that which is blown and breathed, Job 33:4. The spirit of God hath made me, and the breath of the Almighty hath given me life. The Lord Christ giving the H. Spirit to his Apostles breathed upon them, Joh.20:22. as being the external token of that which was done unto them.

Quest. 6. Of whom is this word (Spirit) commonly used?

Ans. Of the Angels, Hebr.1:14. Are they not all ministering spirits, Job 4:15. Act.23:9. Of the Devils, Jud. 9:23. 1 Sam. 16:14, 15. Act. 5:16 and 16:18. Matt. 8:16. They brought unto him many that were possessed with Devils, and he cast out the spirits. Of the Souls of men, Hebr.12:9, 23. Matt.27:50. Eccles.12:7. The spirit returneth unto God, Zach. 12:1. Act. 7:59. Of the motions of the minde, Luke 9:55. Ye know not what manner of spirit ye are of. The good 2 Chron.36:22. Psal.32:2. and 34:19. and 51:12, 19. Isa. 66:2. Hag. 1:14. Matt. 5:3. Rom.12:11. 1 Cor.4:21. Gal.6:1. Restore such a one with the spirit of meekness, 1 Petr.3:4. The evil, Isa.19:14. and 29:10. Hos.4:12. Rom.11:8. God hath given them the spirit of slumber. It is generally ascribed to God, Joh. 4:24. God is a spirit. And thus we confess this of the three persons in the Godhead, Rom. 1:4. Declared to be the Son of God with power, according to the spirit of holiness, 1 Tim.3:16. Hebr.9:14. 1 Petr.3:18. But those words in Joh. 7:39. The holy Ghost was not yet given, are to be understood of the gifts of the holy Ghost, which were poured out in more plenty after Christs Ascension (as in Act. 2. upon the day of Pentecost) than ever before. Also 1 Thess. 5:19. Quench not the spirit, Exod.28:3. and 31:3. Psal.51:14. Isa. 11:2. For his operations, Gal.5:18. If ye be led of the spirits, ye are not under the

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*Law*, 1 Joh. 3:24. and 4:13. Also for those that have these gifts and boast of them, 1 Joh. 4:1. *Believe not every spirit, but prove the spirits whether they be of God*, vers. 2:3, 6. 1 Tim. 4:1. For a corporal being, as the winde, Hebr. 1:7. *Who maketh his Angels spirits*; And for the breath of men or beasts, Gen. 6:17. *To destroy all flesh, wherein is the spirit (breath) of life from under heaven*, Psal. 78:39. Eccles. 3:21. Isa. 2:22.

Quest. 7. *Why is the third Person in the Godhead called a spirit in a special manner?*

*Ans.* For that thereby his special manner of subsisting, which is to goe forth, and to proceed from the Father and from the Son, is exprest: and for that Hee purifieth and quickneth the hearts of the faithfull, and stirreth up spiritual motions in them. See concerning him, Gen. 1:2. Isa. 61:1. *The spirit of the Lord God is upon me*, Matt. 3:16. *He saw the spirit descending like a Dove*, and 28:19. Joh. 3:5. Act. 2:4. and 5:3. and 13:2, 4. Rom. 8:16. 1 Cor. 2:10 and 12:4. 1 Joh. 5:7.

Quest. 8. *Why is he called Holy with such an Emphasis?*

*Ans.* Although the Father and Son also are holy; yea, Holiness it self, yet the spirit beareth this name especially, because of his Office, for that he sanctifieth the believers, 1 Cor. 6:11. *Ye are sanctified by the spirit of our God*. Yet more clearly, 2 Thess. 2:13. *That God hath chosen you through Sanctification of the spirit, and belief of the truth*, 1 Pet. 1:2, 22. Yea, in the Old Testament David could say, Psal. 51:11. *Take not away thy H. spirit from me*. Also because of his Essence which he hath together with the Father and the Son, and so is he Holiness it self.

Quest. 9. *What say the Socinians that the H. Ghost is?*

*Ans.* An attribute of God.

Quest. 10. *Is this well said?*

*Ans.* No For I ask them further; is he an accident or a substance. Not an accident; for that falls not in God, because being thus compounded, he should not be infinite. If an Essence, then is there a twofold Essence in God. Therefore we hold him a Person.

Quest. 11. *Whence will you prove against the Socinians that he is a Person.*

*Ans.* From the properties which are spoken of a Person, as Understanding, 1 Cor. 2:10, 11. *The spirit searcheth*. And this he doth not so far forth as he is a power and working of God,

for a power to work is not a power and faculty to understand, but are distinct. It is proper to the understanding to understand; it is proper to power and strength to work. Will is also ascribed to him, 1 Cor. 12: 11. *All these things worketh that one and the self-same spirit dividing to every man severally as he will.* This truth is confirmed by several works which are ascribed to the H. Ghost, as Creation, Gen. 1: 2. *He moved, &c.* Preservation, Psal. 104: 30. *Thou sendest forth thy spirit they are created,* To speak, and foretell future things, Joh. 16: 13. *He shall show you things to come,* 2 Pet. 1: 21. To bear witness of one to others, Joh. 15: 26. *The spirit of truth shall testify of me,* Rom. 8: 16. 1 Joh. 5: 7. To make intercession for others, and to help their infirmities, Rom. 8: 26. *The spirit it self maketh Intercession for us, with groans which cannot be uttered;* To come unto others, Joh. 16: 8. To call, to send, Act. 13: 2. *The H Ghost said, separate me Barnabas and Saul for the work whereunto I have called them.* To distribute gifts on different Persons, 1 Cor. 12: 11. To descend, Matt. 3: 16. To abide with others, Joh. 14: 16, 17. *We are baptized in the name of the H. Ghost,* Matt. 28: 19. *He is tempted,* Act. 7: 51. *He liveth,* and he maketh alive, Job 33: 4. Rom. 8: 2, 11. These, and the like Scripture-places, as containing the common phrases of speaking of a Person, confirm our Faith. For it is absurd that that should be ascribed to a Power, which a Person in whom is power to work any thing, doth, understandeth, permitreth, concludeth, willet, and purposeth.

Quest. 12. *Obj.* A gift of God is no Person. The H. Ghost is a gift of God. Therefore no Person.

Ans. The first Proposition is not universally true. For the Son is a gift of God, who yet is a Person. Proof from Joh. 4: 10. Isa. 9: 5. *To us a Son is given.*

Quest. 13. *Obj.* The gifts which God powreth out upon his are called the H. Ghost / Joh. 7: 39. *The H. Ghost was not yet given, &c.* Act. 19: 2. *We have not heard whether there be an H. Ghost.*

Ans. That is to be understood improperly. But 1 Cor. 12: 4, 5, 6, 11. *The gifts are distinguished from the H Ghost, as the effect from the efficient, and the gift from the giver. There are diversities of gifts, but the same spirit.*

Quest. 14. *Is the H. Ghost distinct from the Father and the Son?*

Ans.

*Ans.* Yes. The Father is one, the Son is another, and the H. Ghost is another.

**Quest. 15. Is he then another God?**

*Ans.* No. But another *person*, distinct from the Father and the Son by *personal* properties, not divided. For, 1. In Joh. 14: 16. He is called *another*, which intimateth a true *distinction*, which is no otherwayes but according to the subsistence. 2. The Incommunicable Properties of the H. Ghost, and the *relative opposition*, intimateth this personal distinction, as appeareth out of this Argument taken from Joh. 15: 26. *When the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testifie of me,* 1 Cor. 2: 11, 12. He that proceedeth from another must needs be distinguished from him from whom he proceedeth. The H. Ghost proceedeth and is sent, not the Father, he is sent forth of the Son, therefore distinct. 3. It appeareth from the following places, Matt. 3: 16. Matt. 28: 19. Luke 1: 35. Joh. 14: 16, 17. *I will pray the Father, and he shall give you another comforter,* Rom. 8: 11, 14, 15, 16. 1 Cor. 12: 4, 5. 2 Cor. 13: 13. 1 Joh. 5: 7. *There are three that bear record in Heaven, the Father, the Word, and H. Ghost, and these three are one,* Rev. 1: 4 and the like.

**Quest. 16. Is the H. Ghost called the third Person, by reason of Time or Dignity?**

*Ans.* No. For he is also Eternal, and hath the same Divine Essence, which the Father and the Son have; but onely in respect of the Order in the subsisting of this Divine Essence. The Father is the first person; for he subsisteth of himself, and not of another. The Son goeth before the H. Ghost, for he also proceedeth from the Son.

**Quest. 17. Is the Order which is in subsisting also observed in working?**

*Ans.* Yes. The Father worketh of himself by the Son and H. Ghost. The Son not of himself, but frō the father by the H. Ghost. The H. Ghost from the Father, and from the Son by himself.

**Quest. 18. Is the H. Ghost born of the Father?**

*Ans.* No. This is said of the Son, Psal. 2: 7. and therefore Joh. 1: 18. is he called the *Only begotten Son*.

**Quest. 19. How is the H. Ghost from the Father?**

*Ans.* Joh. 15: 26. That he proceedeth from the Father, namely as in respect of his power and operation, so in respect of



of his Person whose property it is from everlasting to proceed from the Father, and from the Son. The ancient Fathers understood by Proceeding, to be of the Essence of him from whom he proceedeth: as the Son is therefore said to be *begotten* of the Father, for that he is from the Essence of the Father. Therefore this *Procession* is a way by which the whole, and the same Divine Essence which the Father and Son have, is from Eternity by them both communicated to the third Person of the Deity, in a spiritual and unexpressible manner.

Quest. 20. *Is then the H. Ghost (proceeding from the Father) the Son?*

Ans. No. For besides this proceeding from the Father, now explained, he proceedeth also from the Son. If he then by his Procession were the Son, then were he also the Son of the Son, and consequently should have two Fathers.

Quest. 21. *Have you any proof that he also proceedeth from the Son?*

Ans. Yes. Not indeed that the word *proceed from the Son* is found as it is of the Father, Joh. 15: 16. But he is Gal. 4: 6. called *the spirit of his Son*, Rom. 8: 9. *The spirit of Christ*, and Phil. 1: 19. 1 Pet. 1: 11. Therefore he is no less the spirit of Christ than of the Father. See both Rom. 8: 9. But now to be the spirit of the Father, is as much as to be of the Father, as appears from 1 Cor. 2: 10. *God hath revealed them unto us by his spirit; where he calleth the spirit, Gods spirit; which he repeateth vers. 11. saying thereupon, vers. 12. but we have not received the spirit of the world, but the spirit which is of God.* Whom he before called the *spirit of God*, him he presently calleth the spirit which is of God, as being the same. As it is one and the same, to be the Son of God, and to be begotten of God. So then is it the same when I say the spirit of *Christ*, and the spirit which is and proceedeth from *Christ*: The Son also sendeth and giveth the H. Ghost, as well as the Father, Joh. 1: 33. and 15: 26. *Whom I will send unto you from the Father.* He receiveth from the Son all that he revealeth to us, Joh. 16: 14.

Quest. 22. *Obj. The Socinians say the H. Ghost is no God/ because he is called the spirit of God?*

Ans. 1. Then should not the Son of Man be a man, which is absurd. 2. He is also called God.

Quest. 23. *Obj. The H. Ghost hath not been always/*  
Joh.

Joh. 7: 39. *The H. Ghost was not yet.* [So it is in the Greek.]

*Ans.* First; He was in the Prophets, 1 Petr. 1: 11. Secondly, If the H. Ghost hath not been from the Creation of the world, then are the believers of the old Testament not saved. For Rom. 8: 9. *If any man hath not the spirit of Christ, he is none of his.* Thirdly; Here is spoken of the gifts of the spirit as is before proved.

Quest. 24. *Whence prove you that the spirit is true God/ with the Father and the Son?*

*Ans.* 1. Out of those places in which he is called God, Aēt. 5: 3, 4. *Why hath Satan filled thine heart to lye to the H. Ghost? Thou hast not lyed unto men, but unto God,* 2 Cor. 3: 17. *Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty,* 1 Cor. 3: 16. 1 Cor. 6: 19. Compare 2 Cor. 6: 16. and Levit. 26: 11. Isa. 6: 9. with Aēt. 28: 25. Lev. 16: 2, 34. with Hebr. 9: 7. Deut. 32: 18, 19. and Isa. 63: 10. Psal. 95: 6, 7. with Hebr. 3: 7. Num. 12: 6. with 2 Petr. 1: 21. 1 Thess. 3: 12. That by the *Lord* is meant the H. Ghost appeareth, for that he is distinguished from the Father and the Son, 2 Sam. 23: 2. Aēt. 1: 16.

Quest. 25. *Whence besides do you prove it?*

*Ans.* 2. From the Divine attributes, which are ascribed to the H. Ghost. Omnipresence, Psal. 139: 7, 8, &c Joh. 14: 16. Rom. 8: 9. 1 Cor. 3: 16. *Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you,* and 6: 19. 2 Tim. 1: 14. Eternity, Genes. 1: 2. *The spirit of God moved upon the waters.* Omniscience, 1 Tim. 4: 1. 1 Petr. 1: 11. 1 Cor. 2: 10, 11. *The spirit searcheth all things, even the deep things of God,* Isa. 40: 13, 14. Aēt. 1: 16, and 10: 19, 20. and 20: 23 Hebr. 9: 8. and 10: 15, 16. Omnipotency, 1 Cor. 12: 11. *But all these things worketh that one and the self-same spirit, dividing to every man severally as he will.* The working of Miracles, Matt. 12: 28. *If I by the spirit of God cast out Devils.* See Isa. 40: 13. with Rom. 11: 36. Isa. 11: 2. Psal. 33: 6. Infallible Truth, Joh. 14: 17. *The spirit of Truth,* verl. 26. 1 Joh. 5: 6. *And it is the spirit that beareth witness, because the spirit is Truth.*

Quest. 26. *What have ye yet for proof?*

*Ans.* 3. The Divine works. In Nature, Gen. 1: 2. Job 26: 13. *By his spirit hath he garnished the heavens,* Job 33: 4. Psal. 33: 6. Psal. 104: 30. with Aēt. 4: 24. Compare, Gen. 30: 2. with Matt.

1:20. Luke 1:35. Miracles, Matt: 12: 28. The sending of the Apostles, Aēt. 13:2. *The H. Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them,* and 16: 6, 7. and 20: 28. with Isa. 48:16. *Leading into all Truth,* Joh. 16: 33. *He shall lead you into all Truth.* Regeneration, Joh. 3:5. *Except a man be born of water, and of the spirit, &c.* Tit. 3:5. 1 Cor. 6: 11. which work is ascribed onely to God, Exod. 31: 13. *I am the Lord that doth sanctifie you,* Ezek. 20:12. Enlightning of the understanding, Ephel. 1: 17. 1 Joh. 2: 27. 2 Cor. 3: 18. *We are changed into the same Image from glorie to glorie, even as by the spirit of the Lord.* He meeteth our Infirmities, Rom. 8: 26. *And likewise the spirit it self helpeth our Infirmities.* The sealing of our gracious adoption of Children, Rom. 8: 16. Eph. 4: 30. *By which spirit ye are sealed to the day of Redemption.* Distribution of gifts according to his will, 1 Cor. 12: 4. Luke 12: 12. *Institution of the Prophets,* 2 Sam. 23:2. Aēt. 1:16. and 4: 25. 1 Cor. 2: 10, 13. 3 Petr. 1:21. *The H. men of God spake as they were moved by the H. Ghost.* Confirmation and Preservation of the Regenerate unto the End, Mic. 3: 8. Joh. 14: 16. *He shall abide with you for ever,* Eph. 1: 13:14. Quickning, Joh. 6: 63. *It is the spirit that quickneth,* Rom. 8:11. Comforting, Joh. 14:16, 26. *The Comforter which is the H. Ghost,* Aēt. 9:31. Zach. 12:10. Rom. 8:26.

Quest. 27. *Have you yet another Argument more?*

Ans. Yes. The Divine Worship. From baptism, Matt. 28: 39. *Wherein is considerable that in 1 Cor. 1:13. Are ye baptized in the name Paul.* In which words he wills, that neither he, nor any other should be acknowledged for Lord of the Church, but onely as Ministers. The faithfull are consecrated to him as spiritual Temples, 1 Cor. 3: 16. 1 Cor. 6: 19. *Saving graces are prayed for, as well to him as to the Father and the Son,* 2 Cor. 13: 13. *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the H. Ghost be with you all,* Rev. 1:4. There is also a pregnant proof from the punishment of the sin against the H. Ghost, Matt. 12:31, 32. Compare Aēt. 1:16. with Aēt. 4: 24, 25. From believing in the H. Ghost, in the twelve Articles of our Catholick Christian belief. Obedience due to him, Rev. 2:29. *He that hath an Ear, let him hear what the spirit saith unto the Churches.*

Quest. 28. *Is there any Example that the H. Ghost hath been adored: or precept, that he must be worshipped?*

Ans.

*Ans.* The Remonstrants say, No. We say, Yes, A<sup>c</sup>t. 1:16. The H. Ghost by the mouth of David spake before, &c. with 4:24, 25, *They lift up their voice with one accord to God, and said, Lord thou art God, which hast made Heaven and Earth, &c. who by the mouth of thy servant David hast said, &c.* A<sup>c</sup>t. 1:32, 34. That the holy Ghost also must be worshipped is proved from 1 Cor. 12:11. For there is not a more glorious foundation of Invocation by way of Worship, as Gods own full right. and power over all spiritual and heavenly things, which by the *Apostle* is ascribed to the H. Ghost. Upon this foundation Paul maketh his prayer unto the H. Ghost, 2 Cor. 13:13.

Quest. 29. *Obj.* It is onely prayed there / that the holy Ghost may be imparted to them?

*Ans.* The place rightly looked into giveth to understand, that as *Christ* is called upon as the *Author* of Grace, the Father as the *Author* of Love, so also the H. Ghost is called upon, as imparting (from the *Analogie* of that excellent place, 1 Cor. 12:11: *All these things worketh that one and the self-same Spirit, dividing to every man severally as he will*) Not as one that is imparted. Even as therefore Grace is asked distinctly from the Son, Love from the Father; so also the *Communion* from the H. Ghost. See Rev 1:4.

Quest. 30. Have you in this waights matter yet more proof against Erroneous spirits?

*Ans.* Yes. As often as we are forbidden to resist the holy Ghost, to grieve him, and to do despite unto him, as A<sup>c</sup>t. 7:51. *Ye alwayes resist the H. Ghost*, Eph. 4:30. and grieve not the holy spirit of God, Hebr. 10:29. who hath done despite to the spirit of Grace. We are then commanded to honour, and to serve him. We must not tempt him, A<sup>c</sup>t. 5:9. nor lie to him, v. 13. but glorifie him, 1 Cor. 6:20. For a terrible punishment shall come over all those that sin against the H. Ghost, Hebr. 10:29. Matt. 12:31. The same God whom the *Israelites* have provoked to anger 40 years in the *Wilderness*, Num. 14:11. Jer. 7:19. Amos 5:25. A<sup>c</sup>t. 7:43. is the H. Ghost, Isa. 63:10. *They vexed his holy spirit*: Consequently he is the same God whom *Moses* Num. 14:13. hath called upon, speaking for the people; whom before, and after that provocation, all they that sacrificed in true faith, have adored.

Quest. 31. *Obj.* The Remonstrants say / there is no express

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precis command that we must believe in the Holy  
Ghost?

*Ans.* 1. He that is the true God is the *object* of Faith: The H. Ghost is the true God, Therefore, &c. 2. When *Christ* commandeth to baptize in the name of the Father, &c. Matt. 28. and in Mark. 16. addeth: *He that believeth*, &c. then doth *Christ* indeed expressly command also to believe in the H. Ghost, in whose name we are baptized. Yea, when an adult person is baptized, doth he not profess to believe in God the Father, Son, and H. Ghost? Yea, what else is the *form* of Baptisme, but the first, and most ancient confession of the *Christian* Faith, of which principally the *Creed* is composed? For the first composition (as from the writings of the ancient Fathers may be gathered) was: *I believe in the Father, Son, and H. Ghost.*

Quest. 32. What conclude you from all this?

*Ans.* That the H. Ghost is true God, of one *Essence* with the Father and the Son, 1 Joh. 5: 7. There are three that bear Record in Heaven, the Father, the Word, and the H. Ghost, and these three are one. For Isa. 42: 8. *I am the Lord, that is my Name; and my glorie will I not give to another.*

Quest. 33. He that receiveth from another is not equal with him. The H. Ghost receiveth from the Father and the Son/ Joh. 16: 14, 15. Ergo/ &c.

*Ans.* He that receiveth of another a part, in time, and successively, and by grace; but the H. Ghost receiveth the whole *Essence*, from Eternity, by an unutterable procession.

Quest. 34. What points are yet behinde to be handled/ concerning the H. Ghost?

*Ans.* His works and gifts.

Quest. 35. What is there now further in the Catechisme?

*Ans.* That he is also given unto me.

Quest. 36. Are you able to prove that he is given to Believers?

*Ans.* Yes. Rom. 8: 15. *We have received the spirit of adoption*, 1 Joh. 3: 24. *Hereby know we that he abideth in us, by the spirit that he hath given us*, and 4: 13. Gal. 3: 14. and 4: 6. Tit. 3: 6. Act. 2: 17, 18, 39.

Quest. 37. Is he so proper to the Believers and Elect/ that he is not given to others?

*Ans.* Yes. Joh. 14: 17. *The world cannot receive him*,

Quest.

Quest. 38. Are then no gifts of the spirit imparted to the Reprobates?

Ans. The gifts of the spirit are of two sorts. Some common to the Elect and Reprobates, as knowledge, Prophecie, or exposition of Scripture, the gift of Tongues, of Miracles, and the like, 1 Cor. 8:1. Hebr. 6:4, 5, 6. *That have been once enlightened, and have tasted of the heavenly gift, and have been made partakers of the H. Ghost, &c.* Matt. 7: 23. Luke 8: 13. *who believe but for a time.* Such are not saving to them, Matt. 7:22, 23, *Lord, Lord, have we not Prophecied in thy Name, and cast out Devils in thy Name, &c.* Then shall I declare unto them, *I never knew you, &c.* They are but for the Edification of the Church, but not making them acceptable unto God, 1 Cor. 12: 21. and 13: 1, &c. Add hereunto the knowledge of some Arts, Exod. 31: 3. *I have filled him with the spirit of God in wisdom and understanding, and in knowledge, and in all manner of workmanship.* Ability to effect great things, Jud. 6: 34. *But the spirit of the Lord came upon Gideon,* 1 Sam. 10:6. But those that are proper to the Elect, and upon which salvation follows; are Faith, Hope, and Love. See of the other comprehended under these; Gal. 5:22.

Quest. 39. Which is the principal operation of the H. Ghost about the Elect?

Ans. Sanctification, in the accomplishment of which his Office principally consisteth, from which the Name *Holy* is ascribed to him; Matt. 3: 11. Joh. 3:5. Rom. 1: 4. 1 Cor. 6:11. 2 Cor. 3:18. 2 Thess. 2:13. Tit. 3:5.

Quest. 40. Are the Father and Son excluded from this work?

Ans. No. But it is ascribed to the H. Ghost, for that he worketh the same in a special manner, as namely from the Father, and from the Son by himself.

Quest. 41. To what purpose is he given to Believers?

Ans. The Catechisme saith: *To make me through a true Faith, &c.*

Quest. 42. Is Faith from the H. Ghost?

Ans. Yes. 2 Cor. 4:13. *We having the same spirit of Faith,* Gal. 5: 22. *The fruit of the spirit is Faith,* 1 Cor. 12: 3, 9. *To another Faith by the same spirit.* See of Faith Quest. XXI. He worketh knowledge with consent, by the revelation of saving Truth in the word, 2 Petr. 1: 21. *The holy men of God spake as they were*

moved by the H. Ghost; And by the illumination of the understanding, Joh. 14: 26. *The H. Ghost shall teach you all things,* and 15: 26. and 16: 13. Act 10: 44. and 16: 14. 1 Cor. 2: 10, 12. 2 Cor. 3: 4. Eph. 1: 17, 18. 1 Joh. 2: 27. He worketh assurance by sealing of the promises of God in the hearts of the Elect, testifying to every one in particular that the same also belong unto him, Rom. 8: 16. *The spirit it self beareth witness with our spirit, that we are the Children of God,* 2 Cor. 1: 22. Eph. 1: 14. and 4: 30.

Quest. 43. When the H. Ghost worketh Faith in your heart/ what doth he thereby moze unto you?

Ans. The Catechisme saith: He maketh me partaker of Christ/ and of all his benefits.

Quest. 44. Can you prove that?

Ans. Yes. That our Union with Christ is from the H. Ghost, appeareth from 1 Cor. 12: 13. *For by one spirit we are all baptized into one body,* 1 Joh. 3: 24. *Hereby we know, that he abideth in us, by the spirit which he hath given us.* On these dependeth the Communion of his benefits, Rom. 8: 9. *If any man have not the spirit of Christ, he is none of his,* 1 Cor. 2: 12. *We have received the spirit which is of God, that we might know the things which are freely given us of God,* 1 Joh. 2: 27. 2 Cor. 1: 22. Eph. 1: 13. 3: 16, 17.

Quest. 45. Doth the H. Ghost no moze?

Ans. Yes. He comforteth also Believers, Joh. 14: 15, 16. *He shall give you another comforter,* and 15: 26. Act. 9: 31. *In the comfort of the H. Ghost they were multiplied.* Therefore saith the Catech. To comfort me.

Quest. 46. What understand you by the comforting of the H. Ghost?

Ans. That he assureth them upon good ground, that Christ with all his benefits is bestowed upon them to salvation, and that they are reconciled unto God. And moreover, he convinceth them of their misery; and besides, of the grace which is to be found in the Righteousness of Christ; lastly, he sets them also free from the service of sin and Satan. He comforteth them also in all manner of crosses, adversities, and afflictions, that they may not thereby be drawn away from their bounden duty, nor fall into distrust and despair.

Quest. 47. Can we not loose that good Spirit?

Ans.

*Ans.* No. It appeareth from Joh. 14: 16, 17. *That he may abide with you for ever*, Isa. 59: 21. Joh. 7: 38, 39. Eph. 1: 13, 14. and 4: 30. *You are sealed with that H. Spirit of God unto the day of Redemption.* Therefore saith the Catech and to abide with me for ever.

*Quest.* 48. *Obj.* Saul did loose him/ 1 Sam. 16: 14. *The spirit of the Lord departed from Saul?*

*Ans.* It was onely a spirit of power and strength, a Kingly spirit of Government, not of Adoption.

*Quest.* 49. *Wath not David lost the H. spirit in the sin committed with Bathshebah and Uriah?*

*Ans.* No. But he onely lost the present comfort of the spirit, Psal. 51. 8, 10, 12, 13. *Cause me to hear joy and gladness, &c.* He prayed not that the H. Ghost might be restored to him, but the effects of the spirit, as gladness, peace in his Conscience, purifying of conscience, confidence in the grace of God.

*Quest.* 50. *Obj.* *He prayeth for renewing*, vers. 12. *Renew a right spirit within me?*

*Ans.* Vers. 13. Praying that he might not be taken away, (*Take not away thy H. Spirit from me*) he sheweth that the spirit was but suppress by sin, but not quite taken away from him. That which is not at all, cannot be taken away, but that which is not quite gone away, may be renewed.

*Quest.* 51. *Wath Judas the Treaptoz not lost the spirit?*

*Ans.* He had not the spirit of Sanctification, but onely some gifts of the Spirit, which also are found in Unbelievers.

*Quest.* 52. *Woth this Doctrine not open a dooz to security?*

*Ans.* No. He is also to the Believers a spirit of Repentance, of prayer, and of thankfulness. He maketh them diligent to serve God. He teacheth them to fight against the Devil, the World, Sin, and their corrupt flesh: They are taught not to grieve the spirit, nor to quench it. He directeth them in the fear of God.

*Quest.* 53. *What think pou then of the Doctrine of the Remonstrants and Papists?*

*Ans.* It is a comfortless Doctrine. See concerning Perseverance on the LIV. *Quest.*

*Quest.* 54. *How can every Believer be assured / that the Spirit of Sanctification is once given unto him?*



*Ans.* 1. From the actual workings of the H. Ghost, which he findeth in himself, Rom. 8:9. *Ye are in the spirit, if so be that the spirit of God dwell in you, &c.* vers. 14. Gal. 5:22, &c. 2. From the Testimony of the H. Ghost in his heart, by which the assurance is sealed to him, Rom. 8: 15, 16. *Ye have received the spirit of adoption, whereby we cry Abba Father.* The same spirit beareth witness with our spirit, that we are the Children of God, 1 Cor. 2: 12. 2 Cor. 5: 5. Gal. 4: 6. Eph. 1: 13, 14. and 4: 30. 1 Joh. 4: 13.

*Quest.* 55. Are they also assured that he shall perfect the work of Sanctification in them?

*Ans.* Yes. From the sure promises of God, Isa. 54: 10. and 59: 21. Jer. 32: 38, 39, 40. Ezek. 36: 27. *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them,* Joh. 4: 14. and 6: 56. Rom. 8: 30. 1 Cor 1: 8. *God shall also confirm you unto the end, &c.* See also vers 9 and 10: 13. 2 Cor. 1: 21. Phil. 1: 6. 1 Thess. 3: 13. 2 Thess. 2: 13. 1 Joh. 3: 9.

The X X I. Lords day.

The LIV. Question.

**What believest thou concerning the Holy and Catholick Church of Christ?**

*Ans.* I believe that the Son of God (a) doth ever since the beginning of the World unto the end of it, (b) gather, defend, and preserve unto himself by his Spirit and Word (c), out of whole Mankind (d), a company chosen to everlasting life (e), and agreeing in true Faith (f), and that I am a lively Member of that company, and shall so remain for ever (g).

(a) Eph. 5: 26. Joh. 10: 11. Act. 20: 28. (b) Psal. 71: 17, 18. Isa. 59: 21. 1 Cor. 11: 26. (c) Matt. 16: 18 Joh. 10: 28, 29, 30. Psal. 129: 1, 2, 3, 4, 5. Isa. 59: 21. Rom. 1: 16. and 10: 14, 15, 16, 17. Eph. 5: 26. (d) Gen.

(d) Gen. 26:4. and 12:3. Rev. 5:9. (e) Rom. 8: 29. Eph. 1:10, 11, 12, 13. (f) Act. 2:42. Eph. 4:3, 4. (g) 1 Joh. 3:14, 19, 20, 21. 2 Cor. 13:5. Rom. 8:16. Plal. 23:6. 1 Cor. 1:8, 9 Joh. 10:28. 1 Joh. 2:19. 1 Pet. 1:5.

## CATECHIZING.

### The ninth Article.

#### § Of the Holy and Catholick Church.

Quest. 1. What is treated of on this Lords day?

Ans. 1. Concerning the Church. Quest. LIV. 2. Of the *benefits* which God bestoweth upon his Church: and hereof 1. in general, that the Church hath Communion in the *benefits* of *Christ* in the Article: *I believe the Communion of Saints*. Quest. LV. 2. In special, Of the *Pemission* of *sins* / in Quest. LVI.

Quest. 2. Doth this sirp follow the former?

Ans. Yes. For hitherto is treated of God, and the three Persons, *Father*, *Son*, and *H. Ghost*. Also of the Creation, and Preservation of all things, of Redemption and Sanctification. We must see then to whom the *benefits* of *Christ* and of the *H. Ghost* are applied, namely to the Church, Act 20:28. *God hath purchased the Church with his own blood*, with Isa. 53. 10. *When thou shalt make his Soul an Offering for sin, he shall see his seed*. So that we have here in the 12. Articles of the Faith a Declaration of Gods Covenant of Grace, on one side, speaking Of God: On the other side Of the Church, being the two parties betwixt which the Covenant is made.

Quest. 3. Understand you by the Church any outward Building of Time and Stone: or one Man onely as the Papists understand the Pope thereby?

Ans. No. But by this word (being in the Greek *Ecclesia*, and properly signifying a coming together of Citizens by the appointment of the Magistrates, called, and gathered together to hear something) the *Apostles* understood the Congregation

of the Believers in the *New Testament*; forasmuch as the same by *Christ's* command is called together to hear his word. And thus by this word the Church of the *New Testament* is distinguished from the *Synagogue* of the *Old Testament*, which also signifieth a Congregation.

**Quest. 4.** Both the word Church alwayes signifie the same thing in the *New Testament*?

*Answ.* No. But 1. The Universal multitude of all true believers of all times, Countreys, Nations, of whom some triumph in Heaven, others yet strive upon Earth, *Matt.* 16:18. *Act.* 20:28. *Eph.* 1:22. *He gave him to be the Head over all things to the Church*, and 5:23. to vers. 32. *Col.* 1:18, 24. *Hebr.* 12:23. *The general Assembly, and Church of the first-born, which are written in heaven.* 2. The general Convention of all Professours dispersed through the whole World, under whom also Hypocrites are lurking, *1 Cor.* 10:32. *1 Tim.* 3:15. *How thou oughtest to behave thy self in the house of God, which is the Church of the living God.* Or 3ly A particular Church in a Countrey or Province, *Act.* 9:31. *The Churches had rest through all Judea, Galilee, and Samaria,* *Rom.* 16:19. *1 Cor.* 16:1, 19. Or in one Citie and place, *Act.* 12:5. and 15:3, 4. *Col.* 4:16. *The Church of the Laodiceans,* *1 Thess.* 1:1. *The Church of the Thessalonians,* *1 Petr.* 5:13. Or also in one house, *Rom.* 16:5. *1 Cor.* 16:19. *With the Church that is in their house,* *Philem.* vers. 2. Sometimes the Overseers of the Church, *Matt.* 18:17. *Tell it to the Church.* Also the place where the Church cometh together, *1 Cor.* 14:34, 35. *That your women keep silence in the Churches.* Which signification the word *Church* properly implieth, coming from the *Greek* word *Kyriake*, which is to say the *Lords house*.

**Quest. 5.** How define you the Church, namely the Catholick Church of all times/ in which/ and people of which/ and Countreys in which it is gathered?

*Answ.* The Catholick Church is an Assembly chosen out of all mankind to everlasting life, and agreeing in true Faith, which the Son of God ever since the beginning of the World, and to the end thereof gathereth, protecteth, and preserveth by his word and spirit, of which every believer is, and shall ever remain a living Member. Or, the Church of God is an Assembly of men Elected of God, called by the Word and Spirit out of the state of misery, unto the state of grace and glory.

*Quest.*

Quest. 6. How do you make your Confession hereto?

Ans. I believe a Holy Catholick Christian Church. And thus I detest the evil saying of the Papists, which say, I believe in the holy Catholick Church, as appeareth by some forms usual amongst them, and also defended. For we put not our confidence in the Church, as in the Father, Son, and H. Ghost. So I believe *The remission of sin*, not in the remission of sin. For 1. We must not believe in Creatures. The Church consisteth onely of Creatures: Ergo, &c. And thus Christs Godhead is proved, Joh. 14:1. *Ye believe in God, believe also in me*, (2) Jer. 17:5. *Cursed be the Man that trusteth in man*.

Quest. 7. Obj. Exod. 14:31. *They believed in Moses?*

Ans. In the Hebrew it is; in *Moses*, that is, seeing Gods wonders upon the Egyptians, according to the word spoken by Moses on Gods behalf, they believed him, they yielded to it, they gave credit.

Quest. 8. By what names is the Church called?

Ans. Hebr. 10:25. Jam. 2:2. An Assembly, or Congregation, as if we should say otherwise *Synagogue* (as some will) for that these believers, to which both the Apostles write, were Jews, being used to call the Assembly, and the place in which the same was, a *Synagogue*. Otherwise also the *Church of God*, Act. 20:28. 1 Cor. 11:16. 1 Tim. 3:16. and of *Christ*, Rom. 16:16. Col. 1:24.

Quest. 9. With what Epithets is the same adozned for more distinctions sake?

Ans. 1. That it is *holy*, (1 Pet. 1:15. and 2:9. *Ye are a holy people*) For that it is separated from all Infidell-Congregations, especially from the *Synagogues of Satan*, (2 Cor. 6:17. *Come out from among them, and be ye separate*, Act. 2:40. Rev. 2:9.) for that it is sanctified by the blood and spirit of Christ, (1 Cor. 1:30. and 6:11. *Ye are washed, ye are sanctified in the name of the Lord Jesus, and by the spirit of our God*, Eph. 5:25, 26, 27. Hebr. 10:10. Tit. 3:5.) for to be the Temple of the holy Ghost. 2. It is called *Catholick*; in general, for that the Church hath been at all times, and shall abide to the end of the world, Matt. 28:20. *I am with you alwayes unto the end of the world*, 1 Cor. 11:26. But especially in the New Testament, for that it is gathered out of all Nations scattered through the whole world, Matt. 28:19. *Teach all Nations*, Mark. 16:19. Luke 24:47. Act. 1:8. It is not bound to people nor Citie, Rom. 10:12. *For there is no difference between*

*the Jew and the Greek. For the same Lord over all, is rich unto all, that call upon him, Aēt. 10: 35. Rev. 5: 9.*

Quest. 10. **Is not the Church then called Catholick, for that all men belong to the same?**

Ans. No; As appeareth by the foregoing reasons. See also the general Doctrine, Aēt. 10: 43. *To him give all the Prophets witness, and 15: 11. We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.* The generality of the Persons in the New Testament, Rev. 5: 9. 1 Cor. 1: 2. *wish all that in every place call upon the name of Jesus Christ our Lord, Tit. 1: 3. 1 Pet. 1: 1. To the strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia.*

Quest. 11. **May we use those Epithetes, or onely the Papists?**

Ans. As they have not *Peters* Inheritance, that have not his Faith; so is it to the *Papists* a Title without possession. They are *Cacolicks*, or ill minded, erroneous, ill conceited in the Doctrine of salvation, idolatours. But we say with the Ancients: *My name is Christian, and my surname is Catholick.*

Quest. 12. **What is to be held of that addition; Romish?**

Ans. It is against all *Antiquity*. A proud, false, unjust addition, not serving for any thing Essential to the Church. A great Injury against *Christ* the onely Head, and his Bodie, that is the Church. For of a particular is made a general: Of the Member a Head.

Quest. 13. **Hath the word Apostolical been alwayes joyned with it/ as the Papists say?**

Ans. Not in the oldest Councils. But the true Church is the *Apostolical* Church, in that sense that it is built upon the foundation of the *Apostles* and *Prophets*, Eph. 2: 20, 21. 1 Cor. 3: 11. but no further. See else 1 Cor. 1: 12. and 3: 4. *When one saith I am of Paul; and another, I am of Apollo, are ye then not carnal?*

Quest. 14. **Why is it called the Christian Church?**

Ans. For to distinguish the Church of the New Testament from the Church of the old Testament, Aēt. 11: 26. *The Disciples were called Christians first in Antioch, Rom. 16: 16. The Churches of Christ, Col. 1: 24. It may not be called after any men, 1 Cor. 1: 12. and 3: 21. Let no man therefore glorie in men.*

Quest. 15. **How manifold is the Church?**

Ans. Onely one, Eph. 4: 5, 6. It is *one Bodie and one Spirit,* &c.

&c. But it is distinguished into a *Triumphant* in Heaven, and a *Militant* on Earth.

**Quest. 16. What proof have you of a Triumphant Church in Heaven?**

*Ans.* Hebr. 12: 22. *Ye are come to mount Zion, and the Citie of the living God, the heavenly Hierusalem, &c.* Col. 1: 20. In which places the *Angels* are included, who are called our brethren, Rev. 19: 20. of which *Christ is the head*, Eph. 1: 20. The *Triumphant* are they that have obtained, and are made perfect, Phil. 3: 12, &c. under whose feet *Satan is bruised*, Rom. 16: 20. See Joh. 14: 2, 3. Rev. 7: 17. Luke 16: 22. 2 Tim. 4: 8.

**Quest. 17. Why confesse you but one Church?**

*Ans.* Because of the *Texts*, Cant. 6: 9. *My Dove, my undefiled is but one*, Joh. 10: 16. *There shall be one fold, and one shepherd*, Eph. 2: 14, 16. and 4: 4, 5, 6. Also because the gathered Members make one body together with their head *Christ*, Rom. 12: 5. *So we being many are one body in Christ*, 1 Cor. 10: 17. and 12: 13, 27. Eph. 1: 23. and 4: 4, 12, 16. and 5: 23, 30. Col. 1: 18, 24. and 2: 19. and 3: 15.

**Quest. 18. Why deny the Socinians the distribution of the Church into a Triumphant and Militant?**

*Ans.* They hold that the Souls separated from the body feel nothing, and consequently enjoy no joy, point-blank contrary to the promise made to the Thief, Luke 23: 43. See an example of this Triumph in *Moses* and *Elias*, Matt. 17. *who were with Christ upon the mount*. See 2 Cor. 5: 1, &c. Phil. 1: 23. *I have a desire to depart, and to be with Christ, which is far better*.

**Quest. 19. Which do you call the Militant Church?**

*Ans.* That which is yet upon Earth, fighting against the Devil, the world, and the flesh, Eph. 6: 12. *We wrestle not against flesh and blood, but against Principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*, 2 Tim. 4: 7. 1 Petr. 5: 8, 9.

**Quest. 20. Is there not a Church in Purgatory, where the Souls of Believers are scorched/ and purged from their venial sins/ as the Papists say?**

*Ans.* No. The Scripture knoweth but two wayes (Matt. 7: 13. *Enter in at the strait gate; For wide is the gate, and broad is the way that leadeth to destruction* Joh. 5: 24.) that is, *Salvation and Damnation*, Matt. 28. Mark. 16. And see concerning the dying belie-

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vers, Ecclef. 12:7. *Ila. 57:1,2.* 2 Cor. 5: 1. Rev. 14: 13. *Blessed are the dead which die in the Lord, from henceforth, &c.* See the example of *Lazarus*, Luke 16: 22. of the *Thief*, Luke 23: 43. *The blood of Jesus Christ alone cleanseth us from all sin.* Ergo, not *Purgatorie*, 1 Joh. 1:7. and 2:2. Hebr. 10. Rev. 1: and 5: &c. so that all what is further said of the *Papists* vanisheth like smoak, as that the Souls are redeemed by *Masses* said for Souls, by Almes, fasting, intercessions and Indulgences out of the Treasury of the Church of *Rome*, in which lye the works of *Supererogation* of the Saints, which the *Pope dispenseth*, who can help Souls out of *Purgatorie* as he pleaseth, and not Christs Intercession. O horrible Doctrine!

Quest. 21. *Obj. They have commonly in their mouths, that of 1 Cor. 3: 13, 14, 15.* Every mans work shall be made manifest; for the day shall declare it; because it shall be revealed by fire, and the fire shall trie every mans work of what sort it is. If any mans work shall abide, which he hath built thereupon he shall receive a reward. If any mans work shall be burnt, he shall suffer loss, but he himself shall be saved, yet so as by fire?

Ans. Here is not spoken of Persons to be purged, but of works. 2. Not onely of evil, but of good. 3. There is spoken of such works by which he *suffereth damage*, whose work shall not abide the fire, which hath no place in purging from sin, for that is profit in stead of damage. 4. There is treated of a fire which shall *make manifest* every mans work, which is also the day that shall declare it, but the fire of *Purgatorie* doth not this. 5. Here is treated of the Teachers of the Church, whose Doctrine the holy Ghost (who is that fire and that day) judgeth in the word, and revealeth in the Churches.

Quest. 22. *Man is unclean/ and no unclean thing shall enter into heaven. Ergo; there must be a Purgatorie, where the Souls must be purged?*

Ans. They are purged here on Earth, 1 Cor. 6: 11. *Ye are washed, ye are sanctified*, 1 Joh. 1: 7. *The blood of Jesus Christ his Son cleanseth us from all sin*; so that there remaineth nothing why they should be necessitated to go to a place to be purged; for they go presently into Heaven, Joh. 5:24. *He that believeth, &c. hath everlasting life, and shall not come into condemnation, but is passed from death unto life*, Luke 23: 43. *To day shalt thou be with me in Paradise.* See Quest. LVII.

Quest.

Quest. 23. Are they all indeed of the Church/ that are in the Church on Earth?

Ans. No. Not all that are in the *external*, that is, *visible* Church, are in the *internal*, that is, *invisible*. For thus is, the Church distinguished.

Quest. 24. Which call you the invisible Church?

Ans. The Assembly which consisteth onely of true believers and Elect; and this is called *invisible*, not that the men are not seen, but for that their inward form, true Faith and Holiness is not seen but of God, who *onely searcheth hearts*, 1 King. 8. and *knoweth them that are his*, 2 Tim. 2: 19. Heb. 12: 23. *The Church of the first-born which are written in heaven*, Rom. 2: 29. *He is a Jew that is one inwardly, or in secret*, Joh. 10: 27, 28. *I know my sheep*. Of the *invisible* is here principally treated; of „ which a believer believeth, and confesseth himself that he is/ „ and shall remain a living Member.

§ Of Election.

Quest. 25. Whom doth the Son of God gather together?

Ans. Those that are Elected unto eternal life, Joh. 17: 6. *I have manifested thy name unto the men whom thou hast given me „ out of the world, &c.* and vers. 9. The Catechisme saith: Elected „ out of all mankind unto eternal life.

Quest. 26. Since you speak of a Church Elected unto Eternal life / is there then an Election of some above others?

Ans. Yes. It appeareth from Matt. 20: 16. *Many are called but few are chosen*, Rom. 9: 11. *The Children being not yet born, neither having done any good or evil, that the purpose of God, according to Election might stand not of works, but of him that calleth*. See the separation of Families from the beginning in Cain and Seth, Cham, and Shem, Abraham and the Idolaters, Ishmael and Isaac, Jacob and Esau, the Israelites and other Nations. In the New Testament the lost sheep of the house of Israel against the Gentiles and Samaritanes. See also after Christs Ascension, Act. 16: 6, 7. They were hindered of the H. Ghost to speak the word in Asia, &c. Of both, Election and Reprobation, Rom. 11: 2. *God hath not cast*



cast of his people, which he foreknew, vers. 7. The Election hath obtained it, and the rest were blinded, or hardened, vers. 15. Their casting away is the reconciling of the world, 1 Petr. 2:8,9. Who stumble at the word, being disobedient, whereunto also they were appointed. But ye are a chosen generation, &c. 1 Joh. 2:19. Rev. 20: 12, 15. Psal. 69:29. 1 Thess. 5: 9. See of the Elect, Matt. 24:22. Because of the Elect those dayes shall be shortened, and 24:31. Mark. 13: 20, 22, 27. Luke 18:7. Joh. 13:18. and 15: 16. Aët. 13: 48, And as many as were ordained to eternal life believed, and 18: 10. Rom. 8: 28, 29, 30, 33, and 9:11. and 11:5, 7, 28. Eph. 1:4, 5, 11. Col. 3:12. 1 Thess. 1: 4. 2 Thess. 2: 13. Tit. 1: 1. 1 Pet. 1:2. 2 Petr. 1: 10, Rev. 17:14.

Quest. 27. What words hath the H. Ghost chosen to use in this high and waightp point?

Ans. 1. Foreknowledge, Rom. 8:29. Whom he foreknew them he also predestinated, 1 Pet. 1: 2. which is not a bare knowledge. but is accompanied with love; Thus the Lord knoweth them that are his, 2 Tim. 2:19. and his sheep, Joh. 10:14. But not the ungodly, Matt. 7: 23. I never knew you. 2. Fore-ordaining, Rom. 8:29. Eph. 1: 5. Having predestinated us unto the adoption of Children. Or Predestination (fore-appointing) which being considered as a Genus comprehendeth Election and Reprobation. 3. Election, Rom. 9: 11. The purpose of God according to Election, and 11: 5. A remnant according to the Election of grace, which word signifieth more then the former; for it presupposeth the rejection of some. For he that chooseth taketh not all, but leaveth some of that common heap out of which Election is made, Matt. 20: 16. Many are called, but few chosen, Rom. 11:7. 4. Purpose, Rom. 8:28. which are the called according to his purpose, and 9:11. Eph. 1:9, 11.

Quest. 28. May this matter be treated of in the Church?

Ans. Yes. It is necessary. For 1. The Apostles have done the same. 2. It is a Doctrine full of comfort.

Quest. 29. Is all Election which is mentioned in Gods word unto salvation?

Ans. No. There is an Election to Offices, 1 Sam. 10: 24. So of Saul. Then said Samuel to all the people: See ye whom the Lord hath chosen? Of Aaron and his Sons, Num. 17. Of the Apostles, Luke 6: 13. He chose twelve out of them, whom he also called Apostles. 2. They that belong to the outward body of the Church, are

are called *Elect*; so of whole *Israel*, Deut. 4:37. and 14:2. In the *New Testament*, 1 Cor. 1:26, &c. 1 Pet. 1:2. *To the strangers*, &c. *Elect*. But although we thus judge according to the nature of love, yet are there Hypocrites among them; but the general presupposeth the special; for else might we not speak so of the body.

Quest. 30. How describe you Election?

„ *Ans.* It is an Eternal/ altogether free/ and unchange-  
 „ able Decree of God/ by which he hath Elected in Christ un-  
 „ to Salvation/ according to his gracious good pleasure/ cer-  
 „ tain persons out of mankind fallen into sin/ lost/ and corrupt  
 „ by their own fault/ not better nor worthier than others/  
 „ and purposed to give the same to his Son Christ/ that he  
 „ might redeem them/ powerfully call them to his Commu-  
 „ nion by his Word and Spirit/ endow them with Faith/  
 „ Justifie/ Sanctifie/ and powerfully preserve them/ that  
 „ they might at last be glorified to the manifestation of his  
 „ mercy/ and praise of the glory of his grace: Or according  
 „ to the words of the *Catechisme*. Election is a gracious Act  
 „ of God/ by which he hath Elected from Eternity/ some  
 „ out of whole mankind/ a Church unto himself/ to Eter-  
 „ nal life/ that he might endow them with true Faith by his  
 „ word and spirit/ preserve/ and protect them/ and at last  
 „ make them blessed for ever. And this Decree of some certain  
 „ men in Christ, and to save them through Christ/ is the true, one-  
 „ ly, and whole Decree of Election.

Quest. 31. Is this Decree Eternal?

„ *Ans.* Yes. Eph. 1:4. As he hath chosen us in him before the  
 „ foundation of the world, 2 Tim. 1:9. Who hath saved us, &c. ac-  
 „ cording to his own purpose and grace which was given us in Christ Je-  
 „ sus, before the world began, Rom. 9:11, 12. Matt. 25:34. See Act.  
 „ 15:18. 1 Pet. 1:20. Therefore are the Elect said to be prede-  
 „ stinated, that is, before ordained, Rom. 8:30. Eph. 1:5.

Quest. 32. Is there any comfort herein?

„ *Ans.* Yes. See to this end what God, willing to amplify the  
 „ greatness of his mercy, propoundeth to the Prophet *Jeremy*,  
 „ chap. 1:5. Before I formed thee in the belly, I knew thee, &c. See  
 „ Psal. 71:6. Gal. 1:15.

Quest. 33. Is Election unchangeable?

„ *Ans.* Yes. It appeareth from the Nature of God, which is  
 „ im-

immutable, Mal. 3: 6. *I the Lord change not*, Jam. 1: 17. *With him is no variableness, neither shadow of turning*. The change should be done either for want of wisdom in consulting, or for want of power in the execution; both as absurd, & cannot befall God. See Isa. 40: 14. and 46: 10. *My counsel shall stand, and I will do all my pleasure*, Job 42: 2. Psal. 32: 11, 12. Eccl 3: 14. Rom. 8: 30. and 9: 11. *That the purpose of God according to the election might stand*, and 11: 2. *God hath not cast away his people which he foreknew*, v. 7. Rev. 17: 8. with vers. 14. See Matt. 24: 34. Joh. 6: 39. and 10: 28. 39. 1 Joh. 2: 19. 2 Tim. 2: 19. It appeareth from the Effects of Election, Rom. 11: 29. *The gifts and calling of God are without Repentance*.

Quest. 34. *Is it then all one how men live/well or ill/whether they believe or not believe?*

Ans. No. We must not say so. For Election leadeth to Sanctification, Eph. 1: 4. *He hath chosen us, &c. that we should be holy, and without blame before him in love*, Act. 13: 48. *As many as were ordained unto Eternal life, believed*.

Quest. 35. *What comfort is there in the consideration of the immutability of election?*

Ans. See Isa. 49: 13, 14, 15, 16. and 54: 10, 11, 12, 13. Matt. 16: 18. Luke 12: 32. *Fear not, little flock; for it is your Fathers good pleasure to give you the Kingdom*. Against the power of Seduction and Apostasie of Hereticks, 2 Tim. 2: 19. *But the foundation of God standeth sure, having this Seal; the Lord knoweth them that are his*.

Quest. 36. *Which is the Object of Election?*

Ans. „ The Catechisme saith: *Out of whole mankind*.

Quest. 37. *In what Estate hath God considered mankind in Election?*

Ans. This needs not to be curiously disputed, if we do but surely hold that he hath considered the same as being in one condition, and so disposed, that one man was no more worthy to be chosen than another; yet most simply we understand mankind fallen of from God by sin, Joh. 15: 19. *I have chosen you out of the world*, and 17: 6. *whom thou hast given me out of the world*, Rom. 9: 15, 16. *I will have mercy on whom I will have mercy, &c. vers. 22: 23. Vessels of wrath, and Vessels of mercy*, and 11: 32. *For God hath concluded them all in unbelief, that he might have mercy upon all*, Eph. 1: 4. and 2: 3. *The elect are Vessels of mercy*.

Now

Now mercie is exercised on them that are in misery; The Reprobates are Vessels of wrath, but wrath hath respect to sinners.

Quest. 38. *Is there not something in Man going before Election/ why God chooseth Man?*

Ans. No. See Deut. 7: 6, 7. and 9: 6. Jos. 24: 2, 3. Isa. 65: 1. *I am found of them that asked not after me, &c.* Matt. 11: 25: 26. Rom. 9: 11, 15: 16, 18. *The Children having done neither good nor evil, &c.* So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercie, and 10: 20. and 11: 5. Eph. 1: 5, 9. Joh. 15: 16. *Ye have not chosen me, but I have chosen you,* 1 Joh. 4: 10. 1 Cor. 4: 7. Col. 1: 12. Ezek. 16: 3, 4, 5, 6. Tit. 3: 5.

Quest. 39. *Why doth God choose one above another/ Isaac before Ishmael, Jacob before Esau, whereas they are both alike corrupt through sin?*

Ans. We can give no reason but Gods good pleasure, will, and purpose, for that it pleaseth him so, Rom. 9: 15, 16, 18, 21. *I will have mercie, on whom I will have mercie, &c.* Therefore hath he mercie on whom he will have mercie, and whom he will he hardeneth. Hath not the Potter power over the Clay, of the same lump to make one Vessel unto honour, and another to dishonour? We cry out with the Apostle, Rom. 11: 33. *O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgements, and his wayes past finding out.* See also Exod. 33: 19. Matt. 11: 25, 26. and 20: 15. Luke 12: 32. Joh. 5: 21. and 15: 16, 19. Eph. 1: 5. *Who hath predestinated us unto the adoption of Children by Jesus Christ to himself, according to the good pleasure of his will,* ver. 9: 11. and 2: 8. 2 Tim. 1: 9.

Quest. 40. *Is not in Election some respect had of Faith/ or of Obedience/ or Conversion/ or Perseverance/ or some what of these things as a Cause, or at least a pzevious Condition whereupon God Electeth?*

Ans. No. Act. 13: 48. *And as many as were ordained unto Eternal life, believed,* Rom. 8: 30. Ephes. 1: 3, 4, &c. 2 Tim. 1: 9. *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,* 2 Thess. 3: 2. Tit. 1: 1. Faith which is actual, and in time, and contingent, as depending on the freedom of man, (according to their saying) can be no cause of an Eternal unchangeable Decree, or else we should speak

peak of an After-ordaining, or *Post-destination*, not of a Fore-ordaining, or *Prædestination*. Add that *Faith is a gift of God*, 2 Cor. 4:6. Eph. 2:8. Phil. 1:29. and all good wrought in them by the holy Ghost, Phil. 2:13. Col. 1:12. which God hath Decreed from Eternity to give unto some; *For known unto God are all his works from the beginning of the world*, Act. 15:18. Or else is Man independent as to God, and he can dispose of no mans Faith. *This he worketh according to the counsel of his will*, Eph. 1:11. This *willing* is a part of Election, so then the good coming forth from it, can be no cause of Election; but is everywhere in Scripture shewed to be a fruit coming forth from election, Joh. 6:37. *All that my Father giveth me, shall come unto me*, and 15:16. Act. 13:48. Rom. 8:30. Eph. 1:4,5. and 2:8. Tit. 1:1. *according to the Faith of Gods Elect*, 1 Cor. 4:7. Let us also mark the following absurdities. Because they joyn to this Faith a *Perseverance* to the end, therefore can none of the Believers which are chosen, surely believe that he is chosen, nor enjoy any sense or fruit of election before he hath persevered unto the end of his life. According to this *clause* God chooseth none but as now dead or at least lying at the last gasp betwixt life and death. And therefore before this *Perseverance* no man is a Child of God, nor justified, nor sealed with the H. Ghost, except he have persevered.

**Q. 41. Obj.** That without which it is impossible to please God / without that it is impossible to be Elected. But without Faith it is impossible to please God, Hebr. 11:6. Ergo, without Faith it is impossible to be Elected?

**Ans.** The first Proposition is false. We distinguish betwixt a well-pleasing of Love precedent, called *Benevolence*, to do good to any one, and a well-pleasing of Love following after, when we love any one as a friend adorned with virtues and qualities, called *Complacencie*. Of the latter the Apostle speaketh. Here also is not spoken of a foreseen Faith, but of an actual Faith; not of a Faith that hath obtained its end, but that is yet in the way.

**Quest. 43. How manifold is the Decree of Election in Christ?**

**Ans.** It is but one, to the means, and to the end, Eph. 1:4. *As he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love*, and 2:10. *We are his workmanship created in Christ Jesus unto good works,*  
which

which he hath before ordained that we should walk in them, Rom. 8: 30. Whom he hath predestinated, them he also called, and whom he called them also justified, and whom he justified, them he also glorified. Therefore it is perverseness to say, *If I be Elefied I shall be faved, whether I believe or not*, Aēt. 13: 48. *As many as were ordained to eternal life believed*. But they that are gone out of us, make in order four Decrees of God in Predestination.

Quest. 43. *Is there any fruit in this Doctrine?*

Ans. Yes. 1. Here the incomprehensible love of God towards us, wherewith he hath loved us before the foundation of the world manifesteth it self, 1 Joh. 4: 10. *Herein is love, not that we loved God, but that he loved us*. 2. Hence know we that all the grace that is brought unto us in time is flowing forth from eternal love, Rom. 8: 29. *Whom he did foreknow, them he also did Predestinate*. 3. Hereby all our own righteousness and works are taken away, and man is humbled, Rom. 11: 5, 6. *There is a remnant according to the Election of grace. And if it be by grace, then is it no more of works, &c.* 4. By this Doctrine are we comforted and strengthened, so that we settle, or ground our selves upon the unchangeableness of Gods counsel, and not upon our own free will. See Psal. 33: 11, 12. Rom. 8: 33. *Who shall lay any thing to the charge of Gods Elef?* 5. We strengthen our selves in all kind of difficulties, Rom. 8: 28. *All things shall work together for good, to them that are the called, according to Gods purpose*, Matt. 24: 22, 24. 2 Tim. 2: 18, 19. 1 Joh. 2: 19. 6. It is a spur to all good works, Eph. 1: 4. Joh. 15: 16. 1 Petr. 1: 2. *To the Elef according to the foreknowledge of God the Father, through Sanctification of the Spirit, unto obedience, &c.* See Psal. 100.

Quest. 44. *May one be assured of his Election?*

Ans. Yes. The Apostle sheweth this 2 Cor. 13: 5. *Examine your selves whether ye be in the Faith, prove your own selves, know ye not your own selves how that Jesus Christ is in you, except ye be Reprobates*, 2 Pet. 1: 10. *The rather give diligence to make your calling and Election sure*.

Quest. 45. *Is there also a Reprobation?*

Ans. Yes. It appeareth from the following places, in which Reprobation and Election stand one against another, Rom. 9: 11, &c. and 11: 17. *The Election hath obtained it, the rest are harined*, 1 Thefl. 5: 9. *God hath not appointed us to wrath, but to obtain Sal-*

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vation by our Lord Jesus Christ, Matt. 20: 28. and 25: 34, 41.  
Ila. 41:9. Act. 14:16.

Quest. 46. Have you yet more proof?

Ans. It followeth from the force of the word *Election*. For he that electeth some out of many, he *Reprobate*th the other whom he chooseth not, and passeth them by. For a taking in of all, is no choosing.

Quest. 47. What call you Reprobation or Non-Election?

Ans. An eternal, unchangeable, just Decree of God, by which he hath purposed and decreed, according to his will altogether free, not to save by Christ certain men out of fallen mankind, but to pass them by, leaving them in their own wayes and sins, and to damne them for the same.

Quest. 48. Have you proof that Christ passeth by some/ not manifesting his grace to them?

Ans. Yes. Matt. 7. 23. *I never knew you*, and 11: 25, 27. Joh. 10: 26. *But ye believe not, because ye are not of my sheep*, and 17: 9. *I pray not for the world*, Rev. 13: 8. *And all that dwell upon the Earth shall worship him, whose names are not written in the book of life*, and 20: 15.

Quest. 49. Observe you also the Divine Power and Justice in Reprobation/ according to which he hath purposed to harden / and punish them whom he passed by?

Ans. Yes. Act. 1: 25. Rom. 9: 12, 13, 20, 22. *He endured with much long suffering the Vessels of wrath fitted (or made up) to destruction*, 1 Pet. 2: 8. *To them which stumble at the word, being disobedient, whereunto also they were appointed*, Jud. v. 4. *There are certain men crept in unawares, who were before of old ordained to this Condemnation*.

Quest. 50. What is the cause of Reprobation?

Ans. Not sin; for then they should all have been Reprobated, for that all are sinners, but Gods good pleasure, Rom. 9: 11, 17, 18, 21. But he hath found them in sin, whom he Reprobateh and passeth by, and therefore they were worthy of it; but that they are passed by before others, is the will of God. But Death and Damnation, to which they are ordained, cometh upon them for sin, Rom. 6: 23. For that is an *Act* of Gods Justice, according to the Law, presupposing sin, Deut. 27: 26. Ezek. 18: 4. *The Soul that sinneth it shall die*, Rom. 1: 32. But the Rejection

tion considered in its passing by, before others, cometh from Gods absolute Dominion, and free power, and right over all Creatures.

Quest. 51. **Doth God no insurp to those men?**

Ans. No. Hath he not power to do with his own what he will? Matt. 20: 15. Rom. 9: 18, 19. Therefore hath he mercie on whom he will have mercie, and whom he will he hardeneth, &c. vers. 20, 21. Nay, but O man, who art thou that repliest against God? shall the thing formed say to him that formed is; why hast thou made me thus? and 11: 35.

Quest. 52. **Are the sinnes of men no effects of Reprobation?**

Ans. No. For the Lord hath not made them, but found them in those whom he Reprobated. That he doth not take them away, he doth according to his pleasure, he is not bound to it.

Quest. 53. **Hath not God Predestinated them to sin / whom he passeth by?**

Ans. Sin is before presupposed in them already. 2. We find 1 Pet. 2: 8. that some are appointed thereunto; but that we consider as a punishment of sin, Rom. 1: 21. to vers. 28. Because that when they knew God, they glorified him not as God, &c. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, &c.

Quest. 54. **What followeth upon Reprobation?**

Ans. The withholding of grace, Psal. 81: 13. Act. 14: 16. which in times past suffered all Nations to walk in their own wayes, and 17: 30. Matt. 11: 25, 26. withdrawing, Matt. 13: 12. But whosoever hath not, from him shall be taken away even that he hath. Isa. 6: 9. Blinding and hardning, Exod. 4: 21. I will harden his heart, and 9: 12, &c. Rom. 9: 17, 18. He hardneth whom he will, and 11: 7, 8. Joh. 12: 39, 40. Perseverance in sin, Isa. 6: 9, 10. Make the heart of this people fat, and make their Ears heavy, and shut their Eyes, least they see with the r Eyes, and hear with their Ears, and understand with their hearts, and convert, and be healed. Lastly Condemnation, Matt. 25: 41. Depart from me ye cursed, &c.

Quest. 55. **Which is the highest End that God set before himself?**

Ans. The manifestation of his glory, Rom. 11: 36. Eph. 1: 12. That we should be to the praise of his glorie. Especially in Election, his Mercie, and Grace, Rom. 9: 23. Eph. 1: 6. To the praise of the



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*glorie of his grace, and 2: 7. In Reprobation the glorie of his Justice and Power, Rom. 9: 17, 22. For the Scripture saith unto Pharaoh; For this same purpose have I raised thee up, that I might shew my power in thee, &c. Prov. 16: 4. The Lord hath made all things for himself; Yea, even the wicked for the day of evil. In both, the glorie of his might and freedom, Rom. 9: 21, 22. Or hath not the Potter power over the Clay, of the same lump to make one Vessel unto honour, and another to dishonour? what if God willing to shew his wrath, and to make his power known, endured with much long suffering the Vessels of wrath fitted to destruction. And of his wisdom, Rom. 11: 33. O the depth of the riches, both of the wisdom and knowledge of God, Eph. 1: 8. The end, in respect of the elect is salvation, Rom. 8: 30. Whom he did Predestinate, &c. them he also glorified, Col. 1: 12. 1 Thess. 5: 9. 2 Thess. 2: 13, 14. which consisteth in the fruition of eternal life.*

**Quest. 56. Are the Elect/ being not yet actually Members of the Church by a powerfull Vocation/ notwithstanding counted Members/ according to Gods purpose?**

*Ans. Yes. Joh. 10: 16. Other sheep I have which are not of this fold, Act. 18: 10. He hath infallibly concluded according to that purpose to call them effectually in time, Gal. 1: 15.*

## § Of Vocation.

**Quest. 57. How applyeth Christ unto his Church the benefits purchased for it/ as Remission of Sins/ &c.**

*Ans. By a powerfull Vocation.*

**Quest. 58. Is there also a Vocation of God?**

*Ans. Yes. Prov. 8: 1. Doth not wisdom crie? Matt. 20: 16. Many are called.*

**Quest. 59. Is not Vocation performed divers waies?**

*Ans. Yes. By the light of Nature, which is done by working on things Created, and receiving of outward benefits, Rom. 1: 20, and 2: 14. Psal. 19: 1. The Heavens declare the glory of God, Act. 14: 16, 17. He hath not left himself without witness, &c. and 17: 26, 27.*

**Quest. 60. Is this light of Nature without the Gospel/ a saving Vocation?**

*Ans.*

*Ans.* No. Rom. 10: 17. *Faith cometh by hearing*, Joh. 15: 5. Joh. 6: 29, 65. 2 Theff. 1: 11. *Our God count you worthy of this calling*. Besides, by the Law can we not come unto Salvation, much less then by the light of Nature, Rom. 3: 20. Gal. 3: 10, 18, 21.

**Quest. 61.** *Habe not some been able to use the light of Nature well?*

*Ans.* No. Eph. 2: 12. *You were at that time without Christ, strangers to the Commonwealth of Israel, &c.* Rom. 3: 10, 11, 12, 19. *That all the world might become guilty before God (or) subject to the Judgement of God.*

**Quest. 62.** *Obj.* Matt. 13: 12. and 25: 29. *Vnto every one that hath, shall be given, and he shall have abundance?*

*Ans.* In this place is not spoken of the good use of the Law of Nature, but of supernatural grace; this appeareth if the Texts be more narrowly considered, Matt. 13. are reasons rendered why the true knowledge of the Gospel is revealed not unto the *Jews*, but unto the *Apostles*; Now the *Jews* were not under the Covenant of Nature, but under the Covenant of Grace. In Matt. 25. *Christ* is compared to a Lord giving *Talents* unto his servants; but *Christ* gave no Natural gifts, and giving the one Talent of that wicked servant to him that had five, it were absurd that he should give Natural gifts to them which had well used the supernatural.

**Quest. 63.** *Obj.* Job and Cornelius were thus called?

*Ans.* Job was of the posterity of Abraham, who instructed his own diligently in the word: Cornelius dwelt at *Cæsarea* among the *Jews*, therefore also instructed in the Law. For Peter discoursed with him out of *Moses*, and the *Prophecs* of the *Messias* to come.

**Quest. 64.** *Doth God call externallly by his word?*

*Ans.* Yes. Rom. 10: 14. *How shall they believe in him, of whom they have not heard*, 1 Cor. 1: 21. *It pleased God by the foolishness of preaching to save them that believe*, 1 Petr. 2: 2. Rom. 1: 16. Eph. 4: 11, 12. 2 Theff. 2: 14.

**Quest. 65.** *Doth not God call all men by the Preaching of the Gospel?*

*Ans.* No. Act. 16: 6, 7. *The holy Ghost hindred them*; and Matt. 10: 5. *the Disciples to go into the way of the Gentiles, &c.* But otherwise *all that thirst*, Isa. 55: 1. Joh. 7: 37.

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that are wearie, Matt. 11: 28. In the Old Testament the Gentiles  
were excluded from external calling, Psal. 147: 19, 20. He *shep-  
eth his word unto Jacob, his Statutes and his Judgements to Israel.*  
*He hath not dealt so with any Nation,* A& 14: 16. *In times past he*  
*suffered all Nations to walk in their own wayes,* Eph. 2: 12.

Quest. 66. Obj. Matt. 28: 19. Mark. 16. 15. *Preach the Gospel*  
*to every Creature, to all Nations.*

Ans. Not at one time, but successively; not onely to the  
Jews, but also to the Gentiles of all sorts, and as the Catechisme  
saith: *Out of all Mankind* Isa. 43: 5, 6, 7. *I will bring thy*  
*seed from the East, and gather thee from the West,* &c. Psal. 2: 7: 8.  
Joh. 10: 16. *Other sheep have I yet,* &c. 1 Cor. 1: 2. Rev. 7: 4, 9.

Quest. 67. *Is then the Church bound to no people / or*  
*place?*

Ans. No. Joh. 4: 21. *The hour cometh when ye shall neither*  
*in this mountain, nor yet at Hierusalem worship the Father,* Gal. 3: 28.  
Isa. 2: 2. and 55: 5. Rom. 9: 24. and 10: 18.

Quest. 68. *Is the outward Call by the word sufficient to*  
*Salvation?*

Ans. No. The Scripture taketh away all power from the  
unregenerate, Jer. 13: 23. Matt 7: 18. Joh. 3: 5. and 6: 44. *No*  
*man can come unto me, except the Father, which hath sent me, draw*  
*him,* and 15: 5. *Without me ye can do nothing,* Rom. 8: 7. *The car-*  
*nal minde is Enmity against God; for it is not subiect to the Law of*  
*of God; neither indeed can be,* 1 Cor. 2: 14. See also Matt. 13: 11.  
Joh. 12: 37, 38, 39. Rom. 11: 7, 8. There is yet an inward Call  
necessary, 1 Cor. 1: 23, 24. *We preach,* &c. *unto them that are*  
*called, Christ the power of God, and the wisdom of God.* As in Lydia,  
A& 16: 14. *whose heart the Lord opened,* &c. Tit. 3: 5.  
Rev. 17: 14. 1 Petr. 2: 9. and 5: 10. Gal 1: 15. 1 Cor. 3: 6. Rom.  
15: 17, 18, 19. 2 Cor. 3: 3. 1 Thess. 1: 5. Isa. 44: 3, 4, 5. and 54: 13.  
Jer. 31: 33: 34. Phil. 1: 29. and 2: 13. But otherwayes it is as we  
read in Deut. 29: 4. *The Lord hath not given you an heart so under-*  
*stand, nor eyes to see,* &c. 1 Cor. 1: 18.

Quest. 69. Obj. Matt. 23: 37. *O Hierusalem, Hierusalem, &c. How*  
*often would I have gathered thy Children, as an Hen gathereth her*  
*Chickens under her wings, and ye would not?*

Ans. Christ teacheth not what they could do, but what they  
should, and what they would not do.

Quest. 70. Obj. Ezek. 18: 32. *I have no pleasure in the death of*  
*him*

him that dieth, saith the Lord God, therefore turn your selves and live ye?

*Ans.* The Prophet teacheth what is their bounden duty, and the true mean to keep Gods Commandments, but not what they were able.

**Quest. 71.** Are all they true Members of the Church that are called to the outward fellowship of the same?

*Ans.* No. There are many Hypocrites, Matt. 3: 12. and 7: 2. and 13: 26, 27. *The Kingdom of God is like unto a Net cast into the Sea, and which gathereth of every kinde,* and 22: 11, 14. and 25: 2. Rom 2: 28. 2 Cor. 2: 16. 2 Tim. 2: 20. 1 Joh. 2: 19. *They went out from us, but they were not all of us, &c.*

**Quest. 72.** When God calleth a Man/ worketh he onely upon the understanding/ or also upon the will?

*Ans.* Upon both. On the understanding, Matt 11: 27. and and 16: 17. Joh 6: 45. *They shall all be taught of God.* On the will, Phil. 2: 13. *It is God that worketh in you both to will and to do,* Ezek. 36: 27. Psal. 51: 12.

**Quest. 73.** Doth God then onely remove the impediments?

*Ans.* No. He powreth also into the will some qualities, Jer. 31: 33. *I will put my Laws into their inward parts, and write them in their hearts,* 2 Petr. 1: 4:

**Quest. 74.** Is then the outward perswasion not sufficient?

*Ans.* No. Joh. 6: 44. *No man can come unto me, except the Father, which hath sent me, draw him,* Cant. 1: 4. *Draw me and I will run after thee.*

**Quest. 75.** What kinde of power of the spirit is in Effectual Vocation?

*Ans.* Irresistible, that is such as upon which he that is thus effectually called and drawn, willingly followeth, Ezek. 26: 27. *I will cause you to walk in my statutes, and ye shall keep my judgments and do them,* 2 Theff. 1: 11. Eph. 1: 19. and 2: 5, 6. 2 Pet. 1: 3. Act 11: 18. *Then hath God also to the Gentiles granted Repentance unto life,* 2 Tim. 2: 25, 26.

**Quest. 76.** Obj. Act. 7: 51. *Ye alwayes resist the H. Ghost?*

*Ans.* The resisting is to be understood of the publishing of the word of God done by the spirit of God. For he saith: *As your Fathers, so do ye: Whom of the Prophets have not your Fathers*

*persecuted.* So then by the Spirit is meant the word of the Spirit; as we say, that man resisteth the King that obeyeth not his Proclamations. See Zach. 7: 12. Thus also must be understood, of outward Vocation, Isa. 5: 1, 2, 3, and 65: 2, 3. *I have spread out my hands all the day unto a Rebellious people,* Joh. 5: 34, 40

**Quest. 77.** *Doth not then God take away mans liberty when he thus worketh?*

**Ans.** No. God forceth no man, but maketh him willing and ready, so that he can do no other, and will do no other; and this necessary infallible Effect of obedience following, is not repugnant to liberty. See the obedience of Christ to the Father; of the Angels confirmed in the state of Righteousness: To the *Spirits of just men made perfect*, now glorified in Heaven.

**Quest. 78.** *Are the inwardly called known to every one?*

**Ans.** No. Onely to God, 2 Tim. 2: 19. *God knoweth them that are his.* These make up the Invisible Church.

**Quest. 79.** *Is there any Inward call without the word?*

**Ans.** No. Rom. 10: 17. *So then Faith cometh by hearing, and hearing by the word of God,* 1 Cor. 1: 21. *It pleased God by the foolishness of preaching to save them that believe.*

**Quest. 80.** *Hath the Son of God gathered to himself a Church from the beginning of the world; and shall he do it unto the End?*

**Ans.** So saith the *Catechisme*: *That the Son of God, both from the beginning of the world to the end, gather a Church unto himself.* The Son of God hath never been without a Church, nor the Head without Members, Eph. 1: 22: 23. *He hath given him to be head over all things to the Church, which is his Body.* Thus there was a Church to which God spake by the *Patriarcks and Prophets*, Hebr. 1: 1. and 11. Luke 11: 49, 50, 51. *I will send them Prophets and Apostles, &c.* 1 Cor. 10: 1, 4. *Our Fathers did all eat the same spiritual meat, &c.* Hebr. 13: 7, 8. *Remember them who have the rule over you (or your Guides, or Fore-men) who have spoken unto you the word of God, &c.* *Jesus Christ the same yesterday, and to day, and for ever.* So shall it also be in the New Testament to the End of the world, Matt. 28: 20. And in the same he willeth that the memory of his passion be celebrated *till he come*, 1 Cor. 11: 26.

**Quest. 81.** *What conclude you now out of this/against the Remonstrants?*

*Ans.*

*Ans.* That nothing can be invented more absurd then their Opinion, that Christ can be a King without subjects, a Head without Members.

**Quest. 82.** Is here then the Father and H. Ghost excluded?

*Ans.* No. The contrary appeareth out of the places above recited.

**Quest. 83.** When Christ in the gathering of his Church useth the word together with the spirit/ by what Instruments doth he cause that to be propounded to men?

*Ans.* The Apostle holdeth them forth, Eph. 4: 11, 12. He hath given some Apostles, some Prophets, some Evangelists, and some Pastours and Teachers, &c.

**Quest. 84.** Do they come in their own Name?

*Ans.* No. 2 Cor. 5: 20. Now then we are Ambassadors for Christ. They are indeed Pastours, Eph. 4: 12. but Christ, Hebr. 13: 20. the great Shepheard, 1 Petr. 5: 4. The chief Shepheard, and the Head of the Church, Eph. 1: 22. and 4: 15. and 5: 23. Col. 1: 18.

**Quest. 85.** Can it be proved out of Gods word/ that the Priest hood/ and other high Ecclesiastical Offices/ may be given to little Childzen before the use of their reason/ as is done in Popery, where even some in the pears of their Minority/ and Infancy have been made Popes?

*Ans.* No.

**Quest. 86.** May everp one undertake this Office without a call?

*Ans.* No. Rom. 10: 15. How shall they preach except they be sent, Hebr. 5: 4. No man taketh this honour to himself, but he that is called of God, as was Aaron.

**Quest. 87.** Doth this call reside in the supream Magistrates?

*Ans.* No. It appeareth out of the Practise of the New Testament, that Christ hath not sent his Disciples as a Magistrate, but as a Prophet, Joh. 20: 21. As my Father hath sent me, even so send I you. The Apostles have followed the same with consent of the Church, and that either by themselves, or by their Disciples. See Act. 1: and 6: and 14: Besides this: As the Examination of Doctrine and manners, Confirmation, and Imposition of hands belongeth to the Over-seers; so also Election and Vocation. Such hath been the Practise in the Old and New Testament, and in the

first Church. Magistrates also as Magistrates are not in the special Kingdom of the grace of *Christ*; therefore also no Supreme Authority belongeth unto them therein.

Quest. 88. Must then the Magistrate be excluded from all things that concern matters of the Church/ as the Papists and Anabaptists will have it?

Ans. No. The Magistrate is bound to protect the worship instituted of God, to see that all be done in order, and seeing any failings to declare the same; but not to change the order appointed by *Christ*, nor to force Conscience. See what is enjoined them, *Psal. 2: 10, 11, 12. Be wise now therefore, O ye Kings, be instructed ye Judges of the Earth. Serve the Lord with fear, and rejoyce with trembling. Kiss the Son, &c.* And this Duty of theirs as permitted for the good of the Church, is promised as a benefit, *Isa. 49: 23. Kings shall be thy nursing Fathers, and Queens thy nursing Mothers.*

Quest. 89. Hath not God promised/ that he would onely call in the New Testament by his Spirit/ and not by the outward word?

Ans. So speak the Spirit-drivers, and Libertinish-David-Georgians. But we hold that the Spirit and the word must go together, *Isa. 59: 21. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, &c.* *Joh. 14: 26. The comforter which is the H. Ghost, he shall teach you all things, Rom. 10: 14, 15. How shall they believe in him, of whom they have not heard? And how shall they hear without a Preacher? So the Lord opened the heart of Lydia when the word was preached, Act. 16: 14. See Quest. L X V.*

Quest. 90. But grant that the word be necessary for Children pet in their Alphabet, is it therefore necessary for them that have their senses exercised?

Ans. Yes. *Rom. 1: 14. I am a debsour both to the Greeks and to the Barbarians, both to the wise and to the unwise, Hebr. 5: 14. Strong meat belongeth to them that are of full age, 1 Joh. 11: 13. I write unto you Fathers, &c. I write unto you young men, &c. I write unto you Children, 1 Cor. 10: 15. I speak as to wise men.*

Quest. 91. Obj. 2 Cor. 3: 6. The letter killeth?

Ans. Hereby he understandeth not the whole word of God, but onely the Law. See vers. 7.

Quest.

Quest. 92. **How is the form of this gathered Church?**

Ans. **Agreeing in true Faith / saith the Catechisme.**

Quest. 93. **What understand pou thereof?**

Ans. Consenting in the Doctrine of the true Faith, Eph. 4: 4, 5, 6. *There is one Body and one Spirit, as ye also are called to one Hope of your calling. One Lord, one Faith, one Baptisme, vers. 13. Till we all come to the Unity of the Faith, &c. Act 2: 42. They continued steadfastly in the Apostles Doctrine and Fellowship, &c. Joh. 10: 27. Matt. 28: 19.*

Quest. 94. **Is then not a Congregation made of Socinians, Arminians, Papiists, Mennonists, a true Church and Congregation?**

Ans. No. For it is not a consent in any Doctrine and Religion that maketh the Church, but onely in the true. That the Church may be a pillar and ground of Truth, 1 Tim. 3: 15. *built upon the foundation of the Prophets and Apostles, Eph. 2: 20.*

Quest. 95. **Are not they than of the true Church that build Wood, Hay, Stubble, 1 Cor. 3: 12.**

Ans. If so be the foundation be kept, and all points necessary to Salvation.

Quest. 96. **Are the five famous Articles of the Remonstrants fundamental / or do they wound the foundation of Salvation?**

Ans. Rightly to understand this Question, there cometh into consideration what is the foundation of Salvation? This is the Grace of God, and Christ the Son of God, as our Mediatour and Redeemer. The Lord himself hath held forth, and declared the foundation of grace in the Covenant of grace, Jer. 31: 33: 34. and 32: 38: 39, 40, 41. *They shall be my people, and I will be their God. And I will give unto them one heart, and one way, that they may fear me for ever, &c.* Which Covenant is made sure by the death of Christ, as the Apostle teacheth, Hebr. 8: 6, 7, 8, 9, &c. Against this are the five Articles, as in which all that, which God ascribeth to himself, or to his grace and working, is transferred to the good use of mans free will, wherein yet is nothing else but corruption. The Covenant of Grace upon which our Faith and Hope of Salvation resteth, speaketh of a gracious Election and Adoption. *I will be unto them a God / and they shall be a people unto me.* Against this Testimony of God is opposed the first Article of the Remonstrants, of a conditional Election,



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*Election*, and the Election of Believers, or of them that have persevered in the Obedience of Faith unto the end. Against Reconciliation with God, and the gracious Remission of Sins; *I will forgive their Iniquities, and I will remember their sins no more*, is opposed their second *Article* which maketh the application, or appropriation of the purchased reconciliation to depend upon the condition of the Act of Faith. Further you have in the Covenant the effectual working of Gods grace, whereby the Elect are certainly converted. *I will put my Law in their inward parts, and write it in their hearts*. Against this is opposed the third and fourth *Article*, which make it to depend upon the resisting, or not resisting of mans will. Lastly, the Eternal duration and stability of Divine grace and benefits. *I will put my fear into their hearts, that they may not depart from me*. Contrary to this is the fifth *Article*.

Quest. 97. May we then have no Communion with the Remonstrants?

Ans. No. For reasons now alledged. And we have the same also against *Papists, Socinians, and Mennonists*.

Quest. 98. Is assenting with the mouth enough?

Ans. No. Rom. 10:9, 10. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto Salvation*. This is sealed and confirmed by the Sacraments as tokens and pledges, 1 Cor. 10:17. *For we being many, are one bread and one body, &c.* and 12:13. See one famous Example in the Apostolical Church, Act. 2:42, 44, &c. *They continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of bread and in prayers*, Joh 10:16. *There shall be one fold, and one Shepherd*, Eph. 4:5, 13.

Quest. 99. What doth the Election and Vocation of Gods Childzen lead unto?

Ans. To Eternal life. Of Election, Act. 13:48. *And as many as were ordained unto Eternal life, believed*, Rom. 9:23. *Vessels of mercie prepared unto glorie*, Hebr. 12:23. Matt. 25:34. Of Vocation, 1 Thess. 2:12. *That you would walk worthy of God, who hath called you unto his kingdom and glorie*, Rom. 8:28, 29, 30.

Quest. 100. Is there then no hope of Salvation out of the true Catholick Church?

Ans.

*Answ.* No. For they that are out of it are without Christ, Eph. 2:12. Remember that at that time ye were without Christ, being Aliens from the Common-wealth of Israel, &c. and v. 19. who alone is the Saviour of his body, Eph. 5:23. And therefore are men added to the Church that they may be saved, Act. 2:47. They that were without the Ark of Noë were lost, so also they that are without the true Church. Out of the Church is no Saviour, Joh. 4:22, &c. *Ye worship ye know not what, we know what we worship, for Salvation is of the Jews, &c.* He that hath not the Catholick Church for his Mother, hath not God for his Father.

*Quest.* 101. Believe you that Christ onely gathereth to himself a Church in general/ when you say: I believe a holy Catholick Christian Church?

*Answ.* No. But also to my comfort; as the Catechisme speaketh, *That I am/ and ever shall remain a living Member thereof.*

*Quest.* 102. Is not this presumptuously/ and proudly spoken?

*Answ.* No. See in Paul, 2 Tim. 1:12. *I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day,* Gal. 2:20. *The life which I now live in the flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.* See in David, Psal. 23.

*Quest.* 103. May not Hypocrites also say the same?

*Answ.* Yes. With the mouth, but not assure themselves on sure grounds; they deceive themselves, Matt. 7:22, 23. *Many shall say unto me at that day: Lord, Lord, have we not prophesied in thy name, &c. And then shall I declare unto them; I never knew you,* Act. 8:21, 22, 23. *Thou hast neither part nor lot in this matter, &c.* Rom. 2:13, 28, 29. They are not one with the true Church in the Confession of the mouth, and belief of the heart, by the power of the word and spirit, as living Members built upon the foundation of the Apostles and Prophets, &c. Eph. 2:19, 20, &c. 1 Petr. 2:5. but onely in outward shew. Therefore the Catechisme saith also with an Emphasis: *a living Member*, 1 Petr. 2:5: *Ye also as lively stones are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifice, &c.* meaning true Believers, distinguished from them that are but dead, Rev. 3:1. *I know thy works, that thou hast a name that thou livest, and art dead.* Such are Hypocrites.

*Quest.*

Quest. 104. *May any be assured that he is a true Member?*

*Ans.* Yes. Especially by the inward call which is through the powerfull operation of the H. Ghost, when we actually finde in our selves, that the H. Ghost hath wrought in us inwardly a true Faith, whereby we are ingrafted into Christ (Eph. 3: 17. *That Christ may dwell in your hearts by Faith*) accompanied with internal joy, comfort, and sealing of the H. Ghost, with a true sorrow for sin, and an hatred, and striving against the same, and with a new love to, and delight in all righteousness. But outwardly must we also do good works, and shew our Faith by our works, Jam. 2: 18. *Shew me thy Faith by thy works, and I will shew thee my Faith by my works.* He that hath this may say with Paul, Gal. 2. 20. *Christ liveth in me, who loved me, and gave himself for me,* 2 Tim. 1: 12. with David, Psal. 23: 1. 2 Pet. 1: 10. *Wherefore the rather brethren give diligence to make your calling and Election sure,* 2 Cor. 13: 5, 6. 1 Joh. 4: 13.

### § Of the Perseverance of the Saints.

Quest. 105. *What advantage is it that Christ gathereth a Church for himself / if the same may fall away?*

*Ans.* That is not possible; but he defendeth and protecteth, the same also / saith the Catechisme. He shall ever rule as King over Zion the mountain of his holiness. Psal. 2.

Quest. 106. *What call you this point?*

*Ans.* The Perseverance of Saints. which is (according to the words of the Catechisme, in the I. Quest.) the steadfastness of the Saints in Faith, arising from thence, that Christ so keepeth his, that all things must turn to their good, and having assured them of Eternal life by his spirit, he maketh them ready and willing henceforth to live to him.

Quest. 107. *Can each true Member of Christ / speak so / and assure himself?*

*Ans.* Yes. 2 Tim. 1: 12. *I am perswaded that he is able to keep that which I have committed to him against that day,* Joh. 6: 37. *Him that cometh unto me I will in no wise cast out,* 1 Cor. 1: 8, 9. *who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ, God is faithful, by whom ye are called*

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led unto the fellowship of his Son Jesus Christ our Lord, Rom. 8: 35, 36, &c. Who shall separate us from the love of Christ? And to this the words of the Catechisme have respect: **That I am/ and shall ever be a living Member of the same;** here in the Militant Church a Member, and hereafter to all Eternity in the Triumphant Church.

**Quest. 108. Is not this rashly/ proudly/ and inconsiderately spoken?**

**Ans.** No. For we speak with the Scriptures. See *David*, Psal. 23.

**Quest. 109. What think you then of them/ who boast with full mouth/ that their Chaire is fastned in Heaven/ and yet they fall off in the time of temptation?**

**Ans.** We answer with *John*, 1 Joh. 2: 19. *They went out from us, but they were not of us, if they had been of us, they would, no doubt, have continued with us, but they went out that they might be made manifest that they were not all of us.* For these do not weaken the Doctrine of Perseverance, but onely shew that their glorying is vain.

**Quest. 110. Because in this Preservation you speak of the Church in general, and every believer in particular, may those two questions be parted asunder?**

**Ans.** No. When the one is proved, the other also standeth firm, and so on the contrary.

**Quest. 111. Whence prove you it / concerning the Church in general?**

**Ans.** 1. From the Eternity of Gods Covenant of Grace made with his Elect, Gen. 17: 7. *I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant to be a God unto thee, and to thy seed after thee.* Levit. 26: 12. *I will be your God, and ye shall be my people,* 1 King. 6: 13. Exod. 29: 45. Jer. 31: 35. and 32: 40. Ezek. 37: 26. Rom. 9: 6. and 11: 12. 2. From the Perpetuity of the Kingdom of Christ, Psal. 72: 5, 17. *His name shall endure for ever, his name shall be continued as long as the Sun, and men shall be blessed in him, all Nations shall call him blessed,* and 89: 5, 29, 30. Luke 1: 33. 3. From the promise of Christ, Matt. 16: 18. *Upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it,* and 28: 20. *I am with you alwayes, even to the end of the world.*

**Quest.**

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Quest. 112. Are we then not like unto the Papists, who say that the Church cannot fall off?

Ans. No wayes. For they speak of the visible, but we of the invisible Church.

Quest. 113. What Saints are they of whose Perseverance is spoken?

Ans. Not such as are called Saints or holy from the outward Covenant, but such as are sanctified by the blood and spirit of Christ, according to Gods Eternal purpose. Joh. 17: 19. *For their sakes I sanctifie my self, that they also might be sanctified through the Truth,* 1 Cor. 6: 11. Eph. 1: 4. 2 Thess. 2: 13, 14. *God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth.*

Quest. 114. Which Faith is it that they cannot loose?

Ans. We speak not of an Historical, Temporary faith, or faith of Miracles, but of a true, lively, unfained faith, which worketh by Love. See of both these kindes, 1 Tim. 1: 5. *Faith unfained,* Jam. 2: 17, 20. *Faith without works is dead,* Gal. 5: 6. *Faith which worketh by Love.*

Quest. 115. But if we consider Believers in themselves/ being weak/ changeable in their wills/ subject to Satans tentations, and to the power of delusion in Heresies/ scandalls, persecutions/ &c. may they not fall away then?

Ans. Yes. For we make not the Impossibility of their Apostasy absolute, but in respect of God, 1 Cor. 1: 8, 9. *God shall confirm you unto the end.*

Quest. 116. What is the first ground and reason which you consider for the Perseverance of each believer in particular?

Ans. First. In God the Father his Eternal Love, Isa. 54: 10. *My kindnes shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord that hath mercy on thee,* Jerem. 32, 40. *I will make an everlasting Covenant with them, that I will not turn away from them to do them good,* Rom. 8, 38. and 11: 2, 5, 29. 2 Tim. 2: 19. *Nevertheless the foundation of God standeth sure having this Seal; The Lord knoweth them that are his.* His immutable Truth, Psal. 89: 34. *I will not suffer my faithfulness to fail,* Tit. 1: 2. *God who cannot lie.* His invincible power, Isa. 41: 9, 10, 13. Rom. 8: 31. 1 Petr. 1: 5. *Who are kept by the power of God through Faith unto Salvation, &c.* His fidelity, 1 Cor. 1: 8, 9. and 10: 13. *God is faithfull, who will not suffer you to be removed*  
above

## §. Of the Perseverance of the Saints. 417

*above that you are able.* His unalterable Decree, Isa. 14: 27. and 46: 10. *My counsel shall stand, and I will do all my pleasure.*

**Quest. 117.** *What is the second ground?*

**Ans.** In the Son of God; *Christ the Saviour, the Eternal Reconciliation through him, Hebr. 9: 12. and 10: 14. With one offering hath he for ever perfected them that are Sanctified.* His faithfull, and unconquerable *Defence, Matt. 16: 18. Joh. 6: 39. and 10: 28. I give unto them Eternal life, and they shall never perish, and no man shall pluck them out of my hand, and 17: 12. Eph. 5: 23. Rev. 3: 10.*

**Quest. 118.** *Obj. Joh. 17: 12. Those that thou gavest me I have kept, and none of them is lost but the Son of perdition?*

**Ans.** He was not given him of the Father, but is opposed to them. See the like phrase, Gal. 2: 16.

**Quest. 119.** *What have you more in Christ?*

**Ans.** His Intercession with the Father, Joh. 17: 11. *Holy Father, keep through thine own Name those whom thou hast given me.* See also v. 15, 24. Luke 22: 31, 32. Rom. 8: 34, &c. Now his prayer is surely heard, Joh. 11: 42. *He giveth his flesh to eat, and his blood to drink, that they may live for ever, Joh. 6: 51. He uniteth himself so nearly to the Believers, that he dwelleth in their hearts by Faith, Gal. 2: 20. Eph. 3: 17. and they sit together with him already in heavenly places, Eph. 2: 6.*

**Quest. 120.** *What is the third ground upon which you build?*

**Ans.** In the H. Ghost, that he abideth for ever with, and in the faithfull, Isa. 59: 21. Joh. 14: 16. Eph. 4: 30. *By which (holy spirit) ye are sealed unto the day of Redemption.* His infallible and certain Testimony, Rom. 8: 15, 16, 17. *The spirit it self beareth witness with our spirit, that we are the Children of God, &c. 2 Cor. 1: 21. Eph. 1: 13, 14.*

**Quest. 121.** *What have you to shew for a fourth?*

**Ans.** The incorruptible seed of which they are begotten again, 1 Pet. 1: 23. *which liveth and abideth for ever, so that they cannot sin, 1 Joh. 3: 9. The hearing of their prayers, Joh. 16: 23. Verily, verily, I say unto you; whatsoever ye shall ask the Father in my name, I will give it you.* But now they pray according to *Christ's command: Lead us not into temptation, &c. Matt. 6: 13. Hence then we conclude with Christ, Matt. 24: 24. That it is impossible that they should be seduced.*

D d

Quest,

Quest. 122. *When Believers sinne / do they not then fall?*

*Ans.* It is one thing to fall, stumble, transgress: another thing totally and finally to fall away and apostatize, Joh. 10: 28. *They shall not perish.*

Quest. 123. *What shall we then judge of the Children of God/ when they fall into grievous sins/ and lye under the Tentations of Satan, without the sense of Gods grace and labour?*

*Ans.* If we respect the fruit of Faith (as Faith worketh by Love, Gal. 5: 6. and the Believers bring forth fruit with patience, Luke 8: 15.) the Believers do not alwayes keep and shew forth the same, being hindred in the spiritual combat. See of Paul, Rom. 7: 15, &c. *That which I would, I do not, but what I hate, that do I, &c.* They stumble sometimes through carelesness, and are overtaken before they are well aware. See Davids case with Bathsheba and Uriah, 2 Sam. 11. Further, if you consider the feeling of Faith (2 Tim. 1: 12. *I know whom I have believed, &c.* Rom. 5: 1.) they may sometimes either by adversities or by sin loose it for a time, Psal. 42: 2, &c. Psal. 77: 7, 8, 9, 10. *Will the Lord cast off for ever, and will he be favourable no more, &c.* Psal. 51: 8, 10, &c. *Make me to hear joy and gladness, that the bones which thou hast broken may rejoyce, &c.* But lastly; if you respect the seed of Faith (whereof 2 Petr. 1: 23. *Who are born again, not of corruptible, but of incorruptible seed, by the word of God, which liveth and abideth for ever*) this remaineth in them, 1 Joh. 3: 9. that is excited again by the word and spirit, so that they arise from their fall, feel Gods grace, and bring forth fruits meet for Repentance. See Ps. 51: 10, &c. And all this being rightly considered together, we may answer to all that which is objected of David, Solomon, Peter, and others.

Quest. 124. *Obj. Ezek. 18: 24, 25, 26. But when the righteous turneth away from his righteousness, and committeth Iniquity, and doeth according to all the abominations that the wicked man doeth, &c. in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die?*

*Ans.* It is a conditional proposition, shewing onely the connexion of the consequent with the antecedent.

Quest. 125. *Obj. Matt. 13: 20, 21. He that received the seed into stony places, the same is he that heareth the word, and anon with*

joy receiveth it. Yet hath he not root in himself, but dureth for a while, &c.

*Ans.* He speaketh onely of *temporarie* believers, who are compared to stony ground, who have no root, who bring forth no fruit with perseverance, the contrary is true of Believers.

Quest. 126. *Obj.* It is said of Hymenzus, Philetus, and Alexander, 1 Tim. 1: 18, 19, 20. that they have made shipwrack concerning Faith, 2 Tim. 2: 17. who concerning the truth have erred, or have departed from the Truth?

*Ans.* 1. They were Temporary believers and Hypocrites. 2. Faith is there taken for the Doctrine of Faith, as Act. 24: 24. Rom. 1: 8. Act. 6: 7. Gal. 1: 23. He which persecuted us in times past, now preacheth the Faith which once he destroyed, Tit. 1: 13. 3 Tim. 3: 8. In the Original it is about the Faith, or concerning the Faith, as it is in the English. To be about the Faith is farre from having Faith. He that is about the Harbour is not yet in it.

Quest. 127. To what end are Exhortations, if they cannot fall away?

*Ans.* To confirm them to run constantly.

Quest. 128. Is not this a Doctrine of Security?

*Ans.* No. As is proved on Quest. LIII. 1 Joh. 3: 3. Every man that hath this hope in him purifieth himself even as he is pure, and 5: 18. He that is begotten of God keepeth himself, and that wicked one toucheth him not.

Quest. 129. How comes it then to passe that yet Believers come to such sad falls?

*Ans.* That is not from a profane deliberation, as the wicked use Arguments, but from inherent corruption.

Quest. 130. Doth it not happen sometimes through Persecutions and Seducements that the Church is no more where it was before, but is invisible before the eyes of the world?

*Ans.* Yes. Rev. 12: 6. The woman fled into the wilderness, &c. 1 King. 19: 10. The Children of Israel have forsaken thy Covenant, &c. and I, even I, onely am left. But the Lord hath left himself a remnant according to the Election of grace, Rom. 11: 4, 5.



## § Of the Head of the Church.

**Quest. 131.** Who is the Head of the Church?

**Ans.** Christ, Eph. 1: 22. *He hath given him to be Head over all things to the Church.* See also 4: 15. and 5: 23. Col. 1: 18. and 2: 19.

**Quest. 132.** Is there not a visible Head of the Church?

**Ans.** No. 1. For the Church, called the Bride, hath but one Bridegroom, Christ Jesus; One Woman also hath but one Husband, who is her Head; so also the Church, Eph. 5: 23. *The Husband is the Head of the Wife, as Christ also is the Head of the Church,* Hof. 1: 11. 2. A visible Head taken from among men, cannot be every-where present with that spiritual body to rule, but Christ can by his word and H. spirit. 3. It would be a monstrous body with two heads. 4. If the Church hath yet another head besides Christ, then must it be also the body of another; but that is against the Scripture, Rom. 12: 5. *So we being many, are one body in Christ,* 1 Cor. 6: 15. *Know ye not that your bodies are the Members of Christ?* and 12: 27. Eph. 1: 23. and 4: 12. and 5: 23, 30. Col. 1: 24. 5. Christ will have no Supream Headship in his Church, Luke 22: 25, 26. *The Kings of the Gentiles exercise Lordship over them, but ye shall not be so, but he that is greatest among you, let him be as the younger, &c.*

**Quest. 133.** May pou then allow of the word Vicar, or Deputy?

**Ans.** By no means: For a Vicar is given to such as themselves cannot be present at their businels, be it by reason of distance, or by reason of weakness. This is not true of Christ, Matt. 28: 18, 20. *All power is given to me in Heaven and on Earth. And behold, I am with you alwayes, even unto the end of the world* And those whom Christ hath given are but Ministers, and Ambassadors in Christs name, 1 Cor. 4: 1. 2 Cor. 5: 20. Eph. 4: 11. *Apostles, Prophets, Evangelists, Pastours, and Preachers.*

**Quest. 134.** Hath Peter been Head of the Church after Christ?

**Ans.** No. 1. In both his *Epistles* is nothing perceived that inclineth to a Supream Headship. He calleth himself, 1 Petr. 5: 1. *A Fellow-Presbyter.* 2. He was sent together with others, Act. 8:

14. *The Apostles sent unto them Peter and John.* 3. He was re-  
fisted and reproved by *Paul*, Gal. 2: 11. 4. Gal. 2: 16. *Paul*  
sheweth that there is no difference between him and others.  
5. In Gal. 2: 9. *James* is placed before him; also Joh. 1: 45. 1 Cor.  
9: 5, 6. It is against the Doctrine of *Paul*, 1 Cor. 1: 12. 2 Cor. 11: 5.  
Not a whit behind the chiefest Apostles, either in Office to preach,  
or to Administer Sacraments, or gifts, nothing excepted.

Quest. 135. *Obj.* Matt. 16: 18. *Peter* is that *Petra*, or *Rock*  
upon which *Christ* will build his Church?

*Ans.* No wayes; but it is *Christ* whom *Peter* confessed.

Quest. 136. *Obj.* To *Peter* is the power of the keyes given?

*Ans.* To the other Apostles also.

Quest. 137. How comes the Pope, being the Son of perdition,  
2 Thess. 2: 3 to this Dignity?

*Ans.* The occasion came by the lustre of the Citie of *Rome*,  
as the oldest of the Empire; besides this, by the constancy of the  
*Romane* Bishops in the Doctrine of the Person of *Christ* against  
*Arius*, *Nestorius*, *Eutyches*, &c. Hereupon in process of time it  
came to pass, that other Bishops did exhibite much honour  
unto her, by which they were puffed up, till *Boniface the third*  
was proclaimed and declared universal Bishop by *Phocas*, who  
had murdered that Pious Emperour *Mauritius*, and assumed the  
Kingdom to himself.

Quest. 138. Why is *Christ* compared to the Head of the  
Body?

*Ans.* 1. Because of his actings upon the Church; quick-  
ning it, moving it, ruling, preserving, loving, protecting it as  
the Head the Body, Joh. 15: 5. Rom. 6: 5. and 8: 2. 1 Cor. 6: 17.  
Eph. 4: 16. and 5: 23. *The Husband is the Head of the Wife, even*  
*as Christ is the Head of the Church; and he is the Saviour of the bodie,*  
Col. 2: 19. 2. By reason of the Dignity of his Person and Of-  
fice, eminent above all the Members, Eph. 1: 20, 21, 22, 23.  
He hath set him at his own right hand in the heavenly places, farre  
above all principality, and power, and might, and dominion, and eve-  
ry name that is named, not onely in this world, but also in that which is  
to come; and hath put all things under his feet, and gave him to be the  
Head over all things to the Church, which is his Bodie, Phil. 2: 9, 10.  
Col. 1: 18. and 2: 10.

Quest. 139. What moze Titles besides doe expresse this  
Dignity?

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*Ans.* That he is called the foundation, upon which the Church is built, Psal. 118: 22. *The stone which the Builders refused is become the Head-stone of the corner*, Zach. 3: 9. Matt. 16: 18. 1 Cor. 3: 11. *Other foundation can no man lay then that is laid, which is Jesus Christ*, Eph. 2: 20. *That one good and great shepheard of the sheep*, Ezek. 34: 23. and 37: 24. Joh. 10: 11, 16. Hebr. 13: 20. 1 Petr. 2: 25. *The Bridegroom*, Matt. 9: 15. Joh. 3: 29. 2 Cor. 11: 2. *The Church the Spouse*, Cant. 4: 8, &c.

*Quest.* 140. *Doth the Pope endure that these/ and the like Titles of honour be ascribed to him?*

*Ans.* Yes. By a Sacrilegious Blasphemie, thus is he called *Vice-Deus*, our Lord God, *Divine Majestie*, his Holiness, the uttermost *Cornerstone*; the *Lion of the Tribe of Judah*, the *Bridegroom*, the *Saviour of Zion*, the *Omnipotent*, &c.

## § Of the marks of the Church.

*Quest.* 141. *Is it follp (as the Socinians say) to ask after the marks of the true Church?*

*Ans.* By no means; forasmuch as he that will profess himself a Member of the true Church, must joyn himself to the visible, in which the invisible is (as it were) hid, therefore he must know, which is the right, for that many false ones manifest themselves. Neither can we frequent *the assembling of our selves together*, Hebr. 10: 25. unless we know which that is, and how qualified. Neither can we else use the *Sacraments*, unless we know the Church, nor distinguish betwixt Brethren and Brethren, all which things we are charged to do.

*Quest.* 142. *May you give marks of the invisible Church?*

*Ans.* No. Of the same we say 1 Tim. 2: 19. *The Lord knoweth them that are his*. But here we speak of the visible Church.

*Quest.* 143. *Is it all one what kinde of Marks we give?*

*Ans.* No. General and propable are not, and come not here into consideration. But we speak of true, and necessary ones, and which are proper to the true and pure Church, and inseparable from the same.

*Quest.* 144. *Must the Marks of the Church lye so plain and*

and clear before the senses/ and natural reason that even the Heathens may be led thereby?

*Ans.* That were unjust. For, 1. We speak of the Body of *Christ*, which is supernatural, which to know, the light of Nature is not sufficient. 2. The question, where the Church is, is not disputed betwixt Heathens, who know neither Scripture nor Church, but betwixt them that confess the name of *Christ*. 3. This the *Papists* will have, that the preaching of Gods word might not here come into consideration, but onely their Marks which shew an outward lustre.

Quest. 145. Which are the true Marks?

*Ans.* The sincere preaching, and receiving of the word, the use of the Sacraments according to *Christs* Institution, and the true exercise of Church-discipline or censure. However, when the Church is (as it were) collapsed, the two latter are not so exercised, be it by Persecutions, or mistakes creeping in, therefore it ceaseth not to be the Church. See the Epistles to the *Corinthians* and *Galatians*.

Quest. 146. How prove you that?

*Ans.* See the following places, Joh. 8: 47. He that is of God heareth the words of God, and 10: 16, 27. My sheep hear my voice, Eph. 2: 20. built upon the foundation of the Apostles and Prophets, whereof *Jesus Christ* is the chief corner-stone, Matt. 28: 19, 20. Go ye and teach all Nations, baptizing them in the Name of the Father, Son, and H. Ghost, teaching them to observe all things that I have commanded you, Act. 2: 42. And they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of bread and in prayers, v. 46, 47. Add these reasons. 1. If Errour in Doctrine and obstinacy therein, is a true Mark of the impure Heretical Church, then it must follow that the purity of Doctrine is a true Mark of the true Church. 2. That by which the true Church is gathered as by a rule, and is raised up again being collapsed, that is a Mark of the true Church. But this is done onely by Gods word. Ergo, &c. 3. *Christs* sheep are known by the Obedience of the word. Ergo, &c.

Quest. 147. All Sectaries ascribe these Marks to themselves. Therefore they cannot be proper to the true Church?

*Ans.* It doth not follow. For then the things, concerning which any dispute is, should be no proper Marks of a thing,

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for that all dissenting parties attribute the same to themselves.

Quest. 148. What think you of the Popish Mark / Catholick ?

Ans. It is a mistake that Names are Marks of things. The Name without the deed is nothing. A great piece of Coyn is not of good mettall for his greatnels. The Pharisees boasted, and also the Jews still boast that they are the true *Israel*. The Church of the wicked hath also its generality. The *Arians* and other Hereticks have also used this name, according to the *Papists* own confession. The *Greek Churches* also are Elder than the *Romish*. The Doctrine of the *Papists* is not *Catholick*, that is, general. The new name, of which the learned amongst them are proud, is *Papist*, from *Papa*, or the *Pope*. Thereby must we name them, not *Catholicks*, as they boast, holding the simple speech of the simple amongst us, a sure proof that they are the true Church.

Quest. 149. What think you of Antiquity ?

Ans. *Satan* hath first sinned, and man is presently fallen of. The Church was also when it was not ancient. The Mystery of Iniquity wrought already in the times of the *Apostles*. Heathenisme and *Judaisme* are Elder then the *Christian Church*. The Doctrine also of the *Turks* is as ancient as of the *Popes of Rome*. The *Eastern* and *Greek Churches* are elder than the *Romish*. They will not hear of the first Antiquity from the Scriptures, for with them is all Novelty.

Quest. 150. What think you of the Multitude ?

Ans. Here the Devils Kingdom among Heathens, *Jews*, *Turks*, would be found more in number. Yea, Luke 12:32. *Fear not little flock*. It is a Mark of the *Antichristian Church*: For the whole world shall follow the Beast.

Quest. 151. What think you of Local and Personal Succession ?

Ans. The false Church also hath its succession. There was a time when there was no succession, at the first railing of the Church. That external succession without succession of Doctrine is nothing. The *Scribes* and *Pharisees* succeeded in *Moses* Chaire, but not in Doctrine. *Antichrist* shall sit in the Temple of God, 2 Thess. 2:4. There is no right succession with them.

Quest. 152. What think you of Miracles ?

Ans.

*Ans.* The false Church boasteth also of *Miracles*, Matt. 24: 24. *There shall arise false Christs and false Prophets, and shall shew great signs and wonders*, Act. 19: 13, 14. The *Antichrist* shall come with all power and signes, 2 Thess. 2: 9. Rev. 13: 13. The *Turks* and *Heathens* have also theirs, of which they boast. *Miracles of the Apostles* for the Confirmation of Doctrine are ours, forasmuch as we have received the Doctrine. See else Matt. 12: 39. *This evil and adulterous generation seeketh a sign, but no sign shall be given unto them, but the sign of the Prophet Jonas.*

Quest. 153. **What think you of their Efficacie of Doctrine?**

*Ans.* The coming of *Antichrist* is in all power and strong delusions, and lies, 2 Thess. 2: 9. 10. Rev. 13: and 17. See also the presing power with the *Turks, Jews, and Heathens.*

Quest. 154. **What of their Holiness of life?**

*Ans.* The Beast hath horns like a Lamb, Rev. 13: 11. It is the glorying of the *Donatists* and *Turks*. The *Popish Legends* of *S. Francis*, and others are books of Lies. True Holiness is banished out of *Rome*. See of the *Hellish Popes*, the sixth part of the *Bee-hive*, cap. 3. and of the *Piety of Hellish Rome*, cap. 6.

Quest. 155. **What of their Unity?**

*Ans.* The *Heathens* also were all one against *Christians*. The Beast also shall make drunk the *Kings of the Earth*, and the world shall follow after it. If they were one with *Christ*, it were another thing. See the *Dissensions* of the *Papists*, when there were three *Popes* together. In point of Doctrine the *Jesuites* are not one with the *Dominicans*. Nor these last with the *Franciscans*.

Quest. 156. **What of their victozies?**

*Ans.* Herein the *Heathens* may much more glorie. See that in the ten first Persecutions. And of the *Antichrist*, Rev. 11: and 12.

### The L V. Question.

**What mean you by the Communion of saints?**

*Ans.* First, that all and every one who believeth are in common partakers of Christ, and all his treasures and gifts, as being his Members (a). And then that every one ought readily, and cheerfully to bestow

426 (XXI.L.d.) (Q.LV.) Part.2. Div.2. Art.9.  
the gifts and graces, which they have received, to the  
common benefit and Salvation of all (b).

(a) 1 Joh.1:3. Rom.8:32. 1 Cor.12:13. 1 Cor.6:  
17. (b) 1 Cor.12:21. and 13:5. Phil.2:4,5,6.

## C A T E C H I Z I N G.

### § Of the Communion of Saints.

Quest. 157. What is the Effect of Sanctification / and of  
the Spirit of Sanctification in the Catholick Church?

„Answ. The Communion of Saints?

Quest. 158. Understand you by Saints / Popish Saints/  
Male and Female Saints?

„Answ. No. But the right Believers, and true Members of  
Christ, not onely triumphant in Heaven, (Matt. 27: 52. And  
the graves were opened, and many bodies of Saints which slept arose,  
Eph.2:19. 1 Theff. 3: 13. At the coming of our Lord Jesus Christ  
with all his Saints, Rev. 16: 6. because they have shed the blood of  
Saints and Prophets,) but also still Militant upon the Earth, Num.  
16: 3. Psal. 16: 3. To the Saints which are on the Earth, Dan.4:17.  
Act. 9: 13. Rom. 12: 13. 1 Cor.1:2. and 14: 33. Eph 1:1. The  
Saints which are at Ephesus, &c. v. 15. Hebr. 3: 1. and 6: 10.  
Saints they are 1. By the imputation of the Holiness of Christ,  
1 Cor.1:30. Christ is made unto us of God Sanctification, 1 Joh.1:7.  
The blood of Jesus Christ his Son cleanseth us from all sin, Rev. 1:5.  
2. By the working of the H. Ghost by Inchoation here, 1 Cor.  
6:11. 1 Petr.1:2. perfectly in Heaven, without spot or wrinkle,  
Eph. 5: 27. 3. For that they are separated from the world,  
2 Cor. 6: 17. Wherefore come out from among them, and be ye se-  
parate, saith the Lord. See Exod. 19: 6. Rom. 11: 16. 1 Cor.  
7: 14.

Quest. 159. Seeing you speak of the Church as of a spiri-  
tual Commonwealth / in which all Citizens have Commu-  
nion in the same goods and priviledges, what call you the  
same?

„Answ. According to the words of the Catechisme: A Com-  
„munion of Saints / in which all / and every one who belie-  
„beth

„ beth are in common partakers of Christ / and of all his  
„ Treasures and gifts. In which everpone besides chear-  
„ fully and readily bestoweth his gifts and graces to the  
„ common benefit and Salvation of all.

Quest. 160. What is Communion?

Ans. It is a relation between two or more, who by vertue of any right, possess, or use some goods together in common.

Quest. 161. With whom have they first Communion?

Ans. 1. With Christ. 2. With one another.

Quest. 162. Which is the ground of that Communion which Believers have in Christ / and his good things?

Ans. Their inward Union with Christ.

Quest. 163. By what places prove you that?

Ans. 1 Cor. 1: 9. God is faithfull, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord, and 10: 16, 17. The Cup of blessing which we bless is it not the Communion of the blood of Christ? The bread which we break is it not the Communion of the Body of Christ? For we being many are one bread and one Body. For we are all partakers of that one bread, and 12: 12. Joh. 15: 5. 1 Joh. 1: 3. 1 Cor. 6: 17. Joh. 14: 23. and 17: 23. They are fellows, Hebr. 1: 9. and 3: 14. Eph. 5: 30. Coheirs with Christ, Rom. 8: 17. See of the Communion of Nature with Christ in flesh and blood Sanctified by the H. Ghost (which is here presupposed) Hebr. 2: 11, 14.

Quest. 164. By what Similies explain you the same?

Ans. As Members have all influence from the head, &c. and the branches all juyce from the Vine, &c. Joh. 15. So we have all from Christ.

Quest. 165. Which is the bond of this Union?

Ans. 1. On Gods part and Christs, the H. Ghost, 1 Cor. 12: 12. By one spirit we are all baptized into one body, &c. We have been all made to drink into one spirit, Rom. 8: 9, 10, 14. 1 Joh. 3: 24. 1 Joh. 4: 13. Hereby we know that we dwell in him, and he in us, because he hath given us of his spirit. 2. On the Believers part, Faith, Joh. 1: 12. Eph. 3: 17. That Christ may dwell in your hearts by Faith, Gal. 3: 26.

Quest. 166. What think you of that grosse Union with the Body of Christ in the Lords Supper / as the Papists and Lutherans maintain?

Ans. Our Union with Christ is that of the Spirit and of Faith,  
Joh.



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Joh. 6: 63. *It is the spirit that quickneth.* See of the Believers of the Old Testament, 1 Cor. 10: 2, 3. *They did all eat the same spiritual meat:* whose Communion with Christ was spiritual, as is also ours.

Quest. 167. **What are those good things of Christ/ of which we are partakers?**

Ans. All saving benefits, and at last Eternal life, 1 Cor. 11: 30. *Of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption,* Joh. 1: 16. *Of his fulness have we all received, and grace for grace,* and 6: 35, 51. and 15: 4, 5. Eph. 1: 3. *God hath blessed us with all spiritual blessings in heavenly places in Christ,* Rom. 8: 11, 32. Eph. 4: 4. So that a Believer may say, his death is mine, his Resurrection is mine, his Ascension is mine, for in Eph. 2: 6. *He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* Yea, we are the fulness of him that filleth all in all, Eph. 1: 23. Christ is without his Church as imperfect.

Quest. 168. **How speaketh the Catechisme?**

Ans. *Of all his treasures and gifts;* Not of Nature, but of grace. The H. Ghost with his fruits and workings, Gal. 5: 22. *The fruit of the spirit is Love, Joy, Peace, &c.* the whole spiritual life.

Quest. 169. **Are all Members partakers of these gifts in equal measure?**

Ans. No. But all partake of as many gifts as every one, according to his calling, hath need unto Salvation and Edification, 1 Cor. 12: 7 *The manifestation of the spirit is given to every man to profit withall,* v. 11. *But all these worketh that one and the self same spirit, dividing to every man severally as he will.*

Quest. 170. **It is enough that Believers know this in the general?**

Ans. No. But All and every one that believeth/ saith the Catechisme, must assure himself in particular, that he is *partaker of Christ/ and of all his treasures and gifts/* Gal. 2: 20. *I am Crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, &c.* and 3: 27. *As many of you as have been baptized into Christ, have put on Christ,* 1 Tim. 1: 15.

Quest. 171. **But being your Faith is not so strong as the Faith of the Apostles and Prophets, upon what foundation may you assure your self of this Communion?**

Ans.

*Ans.* Upon the promises which extend themselves to each and every believer, Joh. 3: 16. *That whosoever believeth in him, may not perish, but have everlasting life,* and 6: 40. Act. 10: 43. *To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins,* Rom. 3: 22. and 10: 4.

**Quest. 172.** *Is here all Communion with the Father and H. Ghost excluded?*

*Ans.* No; But included, 1 Joh. 1: 3. *That ye also may have fellowship with the Father, and with his Son Jesus Christ,* and 3: 1, 3. 1 Cor. 13: 13. *The Communion of the H. Ghost be with you,* Act. 26: 18. Joh. 17: 21, 22.

**Quest. 173.** *What is the ground of our Union with God?*

*Ans.* Our Union with *Christ*, without whom, inasmuch as we are sinners, there could be no Union with God the Father. There must first be a Reconciliation with God accomplished. Hereof see Eph. 1: 10. *That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in Heaven, and which are in Earth,* Col. 1: 20. *by him to reconcile all things unto himself,* Eph. 1: 7. Rom. 3: 24. Joh. 3: 15, 16. 1 Pet. 1: 21.

**Quest. 174.** *In what good things of God have the Believers right?*

*Ans.* 1 Cor. 3: 21. *All are yours.* They are with *Abraham heirs of the world,* Rom. 4: 13. Gods attributes are for them, his wisdom to counsel them, his power to protect them, the word of the Covenant, and the Seals of the same are theirs.

**Quest. 175.** *What is the Communion of Believers among each other?*

*Ans.* The Catechisme saith: *That every one ought/ &c.*

**Quest. 176.** *What is the ground of this Communion?*

*Ans.* Even their Union with the Lord *Christ*, (Rom. 12: 5. *So we being many, are one body in Christ, and every one Members one of another.* See 1 Cor. 10: 17. Eph. 4: 4. Col. 3: 15. 1 Joh. 1: 3. and that by the same spirit, 1 Cor. 12: 12, 13. *By one spirit are we all baptized into one body.*

**Quest. 177.** *What is the mutual Duty of Believers?*

*Ans.* By love to will, and to do well to one another as Members of one body; to lay out Spiritual and Corporal gifts for one anothers good. To have a good affection and compassion one to

another in prosperity and adversity, 1 Cor.12:21,25,26. If one Member suffer, all the Members suffer together with it, and 14:3. He that prophesieth speaketh unto men to Edification and Exhortation, and comfort, v. 26. Phil. 2: 4. Look not every man on his own things, but every man also on the things of others, 1 Pet. 3.8. Be ye all of one minde, having compassion one of another, love as brethren, be pittifull, be courteous, and 4:10. Rom. 12: 4, 5, 6, 7, 8, 15. Hebr. 13:3,10. Gal. 6:10. 1 Joh.3:16,17,18. Eph. 4: 15, 16. See an excellent example of this in the prime Church, Aët. 2: 42,44,45. and 4: 32. Rom. 12: 13: Distributing to the necessities of the Saints, and 15: 25, 26. It hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor Saints which are at Hierusalem, 2 Cor.8: and 9.

Quest. 178. **Is not the Civil order, by which every man possesseth his own goods / thus overthrowen by Community of goods?**

Ans. No. Namely in that sense as these Texts inferre.

Quest. 179. **Who maintain that Community?**

Ans. Among the Heathens Plato. Among those that are called Christians, those formerly of old who were called Apostolical. In these last dayes some Anabaptists, who also had their Wives and Children common, as well as their goods.

Quest. 180. **How will you refute this?**

Ans. 1. If all must be common, then Almes cease, contrary to the high commendations thereof in the New Testament. 2. The distinction of riches and poverty is from the Lord, Prov.22:2. Rich and poor meet together, the Lord hath made them all. 3. In the New Testament is spoken of persons that have been liberal of their own goods, and are therefore commended, as Tabitha, Aët. 9: 36. This woman was full of good works and Almes deeds which she did. Lydia, she was a seller of purple, Aët.16:14,15. Philip the Deacon, who harboured Paul. Philemon having a servant of his own, Onesimus. What concerns the Practice of the Apostles, Aët.2:44,45. They had all things common, and sold their possessions and goods, and parted them to all men as every man had need. This was onely done at Hierusalem, no where else ordered by the Apostles, nor commanded, but done freely, Aët. 5: 4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? as appeareth from the gathering of the Almes of other Churches, Rom. 15: 16. That was somewhat

what extraordinary, to shew that their hearts were not fastned to their goods, but that they were minded, so as it is in Heb. 10:34. *ye took joyfully the spoiling of your goods.* But even at Hierusalem also at that time the Believers had yet some possessions, Act. 12:12. He went to the house of *Marie*, the Mother of *John*. It was also somewhat necessary. For they ran hazard, if they did not sell, and make the price common, that by the Magistrates they should be deprived of them.

Quest. 181. *Obj.* Ananias seemeth to be punished of Peter, Act. 5:2. *For that he with the privy of his wife brought but one part of his goods?*

Ans. He was punished for his *Hypocrisie* and lying, concealing a part of the price of the goods sold.

Quest. 182. *Who* else abuse that place in Act. 2. *for their profit?*

Ans. The *Monks* for their *Monastical* life, and voluntary poverty taken upon them. But that which is mentioned above is enough for their refutation.

Quest. 183. *How* must Believers carry themselves with their spiritual gifts towards other Believers?

Ans. The *Catechisme* saith: *Every one ought* / &c. that is, If he hath fitness, to instruct, to admonish, to comfort, and so forth, he must according to the Communion of Saints, *readily and chearfully bestow these gifts and graces to the common benefit and Salvation of all* / and not keep them onely to himself, Matt. 25:27. Luke 22:32. *When thou art converted strengthen thy brethren*, Gal. 6:1, 2. *Brethren, if a man be overtaken in a fault; ye, which are spiritual, restore such an one in the spirit of meekness*, &c. *Bear ye one anothers burthens*, 1 Thess. 5:11. *Comfort your selves together, and edifie one another*, v. 14. *Now we exhort you brethren, warn them that are unruly (or disorderly) comfort the feeble minded, support the weak, be patient toward all men*, Hebr. 3:13. Rom. 12:14. and 13:8.

Quest. 184. *Is* the Communion of Saints also kept by them that live in strife / dissension / division / and discord?

Ans. No. For they must live in Love and Peace, Psal. 133. Act. 2:46. and 4:32. Joh 13:34, 35. *A new Commandment I give unto you that ye love one another*, &c. *By this shall all men know; that ye are my Disciples, if ye bear love to one another*, Rom. 12:10, 16. and 13:8. and 15:6. 1 Cor. 13:1, &c. Gal. 5:6: 13. and

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and 6:2. Eph. 4:2, 32. Phil. 1:27. and 2:2. Col. 3:12, 13.  
1 Thess. 3:12. and 4:9. Hebr. 10:24, 25. and 12:14. *Follow*  
*after peace with all men*, and 13:1. 1 Petr. 1:22. and 3:8. and  
4:8. 2 Pet. 1:7. 1 Joh. 3:11, 18, 23. and 4:7, 11. 2 Joh. v:5.

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### The LVI. Question.

**What believest thou concerning the Remission of Sin?**

*Ans.* That God for the satisfaction made by Christ, will never remember my sins nor my sinfull nature, with which I am to fight all the dayes of my life (a), but doth freely of his grace endow me with the righteousness of Christ, that I may never come in to the Judgement of God (b).

(a) 1 Joh. 2:2. 1 Joh. 1:7. (b) Rom. 7:23, 24, 25. Jer. 31:24. Mic. 7:19. Psal. 103:3, 10, 12. 2 Joh. 3:18. Job 5:24.

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### CATECHIZING.

#### The tenth Article.

#### § Of the Remission of Sin.

Quest. 185. **What Treasures and Jewels receiveth the Church above the world?**

*Ans.* Remission of Sin; whereof in the LVI. Quest. See also Quest. CXXVI.

Quest. 186. **Is there also a Remission of Sin?**

*Ans.* Yes. Psal. 103:3. *Who forgiveth all thine Iniquities.* For this we pray, Matt. 6:12. *Forgive us our debts.* See the glorie of this matter, Psal. 32:1. *Blessed is the man whose transgression is covered,* Rom. 4:6, 7. It is promised, Aet. 5:31. *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give unto Israel Repentance and Remission of Sin.*

Quest.

Quest. 187. *What kinde of speech is this?*

*Ans.* Improper, by a Simile taken from a Creditour, who is moved with mercy, to demand nothing of the Debtour being unable to pay, but to remit all, Matt. 18: 27, 32. *I forgave thee all that debt.* And thus should we, to speak good language, say, *remit us our debts,* in stead of, *forgive us our trespasses,* Matt. 6: 12. It is not to hold sin for no sin, for that is repugnant to Gods Justice, and is forbidden, Isa. 5: 20. but not to impute it, Rom. 4: 7, 8. *Blessed is the man, to whom the Lord doth not impute sin.*

Quest. 188. *How describe pou it from the words of the Catechisme?*

*Ans.* The remission of sin is a gracious dealing of God, „whereby he will never remember my sins/ nor my sinfull „nature/ against which I am to fight all the daies of my „life/ but grant unto me of free grace the righteousness of „Christ / that I may never come into Judgement.

Quest. 189. *Is this so great a benefit?*

*Ans.* Yes. For our Iniquities make a separation between us and our God, Isa. 59: 2.

Quest. 190. *Is then sin so abominable?*

*Ans.* Yes. The most abominable of all abominations. For hereby the Law of God is transgressed, the Image of God violated, and man becomes so abominable, and stinking in Gods eyes, that he justly thereby deserveth all temporal plagues, yea, death and damnation. See Quest. X.

Quest. 191. *Who forgiveth sin?*

*Ans.* Onely the Lord, Isa. 43: 25. *I, even I am he that blottest out thy transgressions for mine own sake, and will not remember thy sins,* and 44: 22. *Exod. 34: 7. Psal. 32: 2. Matt. 9: 3, 3. He onely is wounded by sin, Psal. 51: 6. Against thee onely have I sinned.* Who then of the Angels or men can dispense of his right? He is onely the Law-giver, who is able to save, and to destroy, Jam. 4: 12. *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth,* Rom. 8: 33. He is the Judge of the world, Gen. 18: 25. *Psal 50: 6. Hebr. 12: 23. 1 Sam. 2: 25. Yea, the Pharisees had learned that, Mark. 2: 7. Luke 5: 21. Who is this that speaketh blasphemies? who can forgive sins but God alone?*

Q 192 Obj. *The Apostles and Ministers of the word can also do this/ as appeareth from Matt. 16: 19. and 18: 18. Joh.*

20: 23. *Whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained.*

*Ans.* The right meaning of this their power have you in 2 Cor. 5: 18, 19, 20. *God hath given to us the Ministry of Reconciliation, &c. and hath committed to us the word of Reconciliation. Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christs stead be you reconciled to God.* And for Explication and Confirmation see 1 Tim. 4: 16. *that they save others, to wit, by the Word, in which Reconciliation is laid up, as Instruments and Ministers of Christ, declaring it in the name of their Lord.* See Quest. LXXXIV.

Quest. 193. *What think you of the Power of the Pope of Rome, who in the book of the Papal Chamber of accounts/ or Penance, hath taxed at a certain summe of money/ the Remission of all sins? and of the Popish Priests/ who after Auricular confession doe properly, and with full Authority give Absolution?*

*Ans.* It is an insolent pride against God, as if they were God, 2 Thess. 2: 4. *It is the work of Simon the Sorcerer, Act 8: 18. When Simon saw that through the laying on of the Apostles hands, the holy Ghost was given he offered them money. Satan could not have invented a more cunning, or more destructive fetch for the poor Souls of men by the deepest of his hellish cunning. Hereby are all the Sluces of sin set open; the ignorant taught, and men allured to practise the same, by reason of the smallness of the prize at which they are rated.*

Quest. 194. *How propound you the febrall manner of expressions in the matter of the Remission of Sin/ that we may have the more comfort?*

*Ans.* With the Scripture in Isa. 38: 17. *Thou hast cast all my sins behinde thy back, and 44: 22. I have blotted out as a thick Cloud thy transgressions, and as a Cloud thy sins, Jer. 31: 34. I will forgive their Iniquities, and remember their sins no more, and 50: 20. Psal. 32: 1, 2. Not impute sin, Mic. 7: 18, 19. He will subdue our Iniquities, and thou wilt cast all their sins into the depths of the Sea, Rom. 4: 6, 7. 2 Cor. 5: 19. Heb. 10: 17. The Catechisme saith: That God will never remember my sins. (See the alleadged Texts) but endow us with the Righteousnesse of Christ/ (Rom. 4: 5, 6, 11. that Righteousness might be imputed to them also, 2 Cor. 5: 21.) that I may never come into the Judgement of God/*

namely

namely of Condemnation, Rom. 8: 1. *There is therefore now no Condemnation to them which are in Christ Jesus.* See Quest. LX.

Quest. 195. *Seeing God is just / how can he acquit sins?*  
See Quest. XI. XII. *For whose sake / or wherefore doth he that?*

Ans. Onely for the satisfaction of Christ / saith the Catechisme, 2 Cor. 5: 21. *He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him,* Act. 10: 43. and 13: 38. 1 Joh. 2: 2. *He is a Propitiation for our sins,* Rom. 3: 24. *We are justified freely (for nothing) by his grace, through the redemption that is in Jesus Christ,* Hebr. 10: 16, 17, 18. 1 Joh. 1: 7. *Without shedding of blood is no remission,* Heb. 9: 22. Eph. 1: 7. Col. 1: 14. Isa. 53: 5. 1 Pet. 3: 18. Matt. 26: 28. Joh. 1: 29.

Quest. 196. *Must not we also our selves satisfie in this life / or in Purgatorie, or seek somewhat the like in the works of Supererogation of other men / or in Masses said for Soules / &c.*

Ans. All this is repugnant to Christs Satisfaction, 1 Joh. 1: 7. *The blood of Jesus Christ his Son cleanseth us from all sin,* Act. 4: 12. *There is Salvation in no other, &c.*

Quest. 197. *Doth not the Communion of Saints teach us to satisfie one for another?*

Ans. 1. It hath been before proved, that it consisteth not herein. 2. We cannot satisfie for our selves, how then for another? Psal. 49: 8. *None of them can by any means redeem his brother, &c.* 3. Gal. 6: 5. *Every man shall bear his own burden,* 2 Cor. 5: 10. Rom. 2: 6.

Quest. 198. *How is it by grace / if it be for Christs satisfaction?*

Ans. 1. By grace he hath bestowed his Son upon us, Joh. 3: 16. *God so loved the world that he gave his onely begotten Son.* 2. We have not a simple pardon as a Prince giveth to a Manslayer, who yet is not bettered or changed, but such an acquitting and forgiveness that we are also Sanctified and changed.

Quest. 199. *What Sins doth he pardon?*

Ans. All / sayes the Catechisme: Psal. 103: 3. *Who pardoneth all thine Iniquities;* as actual, 1 Joh. 1: 6. Jam. 3: 2. and my sinfull Nature / that is Original sin, which remaineth in us, Psal. 51: 7, 9. Rom. 7: 24, 25. *With which I must fight all the dayes of my life /* saith the Catechisme, Rom. 7: 15, 16, &c.



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*For that which I do I allow not, &c. Gal. 5:17. Hebr. 12:1. All these, 1 Joh. 1:7. The blood of Jesus Christ his Son cleanseth us from all sin, Rom. 8:1.*

**Quest. 200. Are there no venial sins?**

*Ans. No. Rom. 6:23. The wages of sin is death, Deut. 27:26. Jam. 2:10. The least sin fighteth against the infinite Majesty of God.*

**Quest. 201. Is pardon of sin granted to all men?**

*Ans. It is onely the priviledge of the Church, Zach. 13:1. In that day shall there be a Fountain opened for the house of David, and for the Inhabitants of Hierusalem for sin, and for uncleanness, Isa. 33:24. Num. 23:21. He hath not beheld Iniquity in Jacob, neither hath he beheld perversnes in Israel. It is the prerogative of Believers, Act. 10:43. Through his name whosoever believeth in him shall receive Remission of sins, and 13:38, 39. Joh. 3:16, 36. Mark. 16:16. Rom. 3:22, 24, 25. Others shall die in their sins, Isa. 3:11. Mark. 16:16. He that believeth not shall be damned, Joh. 3:36. Act. 8:21. Rom. 2:5.*

**Quest. 202. Is this so certain?**

*Ans. Most certain. For Gods Covenant is, Jer. 31:34. I will forgive their Iniquities, and remember their sins no more, Isa. 43:25. Mic. 7:19. This Covenant is sure in the death of Christ.*

**Quest. 203. What profit have you then from hence?**

*Ans. Two benefits. 1. Freedom from eternal death and damnation, Joh. 5:24. Rom. 8:1. There is therefore now no condemnation to them which are in Christ Jesus, v. 33. 1 Cor. 15:54, 55, 56, 57. Gal. 3:13. 2. The obtaining of Eternal life, Gal. 3:13, 14. Christ hath redeemed us from the curse of the Law, being made a curse for us, &c. That the blessing of Abraham might come on the Gentiles through Jesus Christ, &c.*

**Quest. 204. Are they also redeemed from Temporal punishments?**

*Ans. Yes; To wit, that thereby they do not satisfie for their sins; but the adversities of this life are fatherly chastizements, and blessed trials, Psal. 119:71. It was good for me that I was afflicted, that I might learn thy statutes, Rom. 8:28. Hebr. 12:6. Prov. 3:11, 12. Rev. 3:19.*

**Quest. 205. Is it enough to believe the forgiveness of sin in the general?**

*Ans. No, There must also be a special confidence and applica-*

*Of the Resurrection of the Bodie.*

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plication, as if *Christ* did say unto us; *be of good cheer, thy sins are forgiven thee*, Matt. 9: 2. Luke 7:48.

Quest. 206. *Must this confidence rely upon our own Merits?*

Ans. No. Psal. 130: 3, 4. *If thou, O Lord, mark Iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared*, and 143:2. Eph. 2: 8. Tit. 3: 4, 5, 7. But upon *Christ's* Merits received by true Faith (Rom. 3: 25. Act. 22: 16, Matt. 26: 28. 1 Joh. 1: 7, 9. *The blood of Jesus Christ his Son, cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins*) and Gods promises (Jer. 31: 34. *I will forgive their Iniquities, and remember their sins no more*) and the Testimony of the H. Ghost, 2 Cor. 1:22. Eph. 1:13 *You are sealed with that Holy spirit of promise.*

The XXII. Lords day.

The LVII. Question.

**What comfort affordeth the Resurrection of the Body unto thee?**

Ans. That not onely my Soul after it shall depart out of my Body, shall presently be taken up to *Christ* the Head of it (a), but that this my flesh also being raised up by the power of *Christ*, shall be again United with my Soul, and made like to the glorious Body of *Christ* (b).

(a) Luke 16: 22. and 23: 43. Phil. 1: 21, 23.

(b) Job 19:25,26. 1 Joh. 3: 2. Phil. 3: 21.

C A T E C H I Z I N G.

The eleventh Article.

*§ Of the Resurrection of the Bodie.*

Quest. 1. *Have the Children of God any more to expect than Remission of Sins?*

E e 3

Ans.

*Ans.* Yes. Psal. 33: 12. *Blessed is the Nation whose God is the Lord, and the people whom he hath chosen for his own Inheritance,* and 36: 8, 9, 10. *Therefore Balaam wished, Num. 23: 10. Let me die the death of the righteous, and let my latter end be like his. The Apostle also giveth it to understand, 1 Cor. 15: 19. If in this life onely we have hope in Christ, we are of all men most miserable.*

*Quest. 2. What are then those further benefits?*

*Ans.* The Resurrection of the Body and Eternal life/ Joh 6: 40. *This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.*

*Quest. 3. What call you the Resurrection of the Bodie?*

*Ans.* The Resurrection of the Body is that/ in which  
 „ this our flesh being raised up by the power of Christ/ shall  
 „ be again united with the Soul departed out of the Body/  
 „ and taken up to Christ the head/ and be made conformatable  
 „ to the glorious Body of Christ.

*Quest. 4. Is there not another Resurrection?*

*Ans.* Yes. The spiritual, called Rev. 10: 6. *The first Resurrection,* Eph. 5: 14. *Awake thou that sleepest, and arise from the dead,* &c. This is the Conversion of man; but hereof *Quest. X C.*

*Quest. 5. Do then all men die?*

*Ans.* Hebr. 9: 27. *It is appointed unto men once to die, so that they must all die, none excepted, the rest shall be changed,* 1 Cor. 15: 52. *Behold, I shew you a Mystery. We shall not all sleep, but we shall all be changed, &c.*

*Quest. 6. Doth then all die that is in Man?*

*Ans.* No. It is not with man as it is with beasts, in which is nothing but matter, but he hath also an immortal Soul.

*Quest. 7. Obj. Yet it seems to happen to man as to beasts. He turneth/ tosseth/ and tumbleth himself up and down/ till he can no moze/ and then he begins to sweat a dead sweat/ to stare with his eyes/ to stretch out his legs/ and then he giveth up the ghost/ and so laying all along he remaineth an unmoveable Corps of flesh and bone/ in which corruption and worms settle themselves as in beasts?*

*Ans.* 1. The Scripture teacheth us the Immortality of the Soul, Matt. 10: 28. *Fear not them that kill the body, and are not able to kill the Soul,* and 22: 32. *Eccles. 12: 7. Then shall the dust*

*return*

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return to the Earth as it was; and the spirit shall return to God, who gave it. 1 Cor. 15: 19. So that befalleth not the Soul, which befalleth the body in burning, cutting, &c. Psal. 31: 5. *into thine hand I commit my Spirit*, and 49: 16. *Joh. 11: 25. Luke 16: 22, 23. It came to pass that the beggar died, and was carried by the Angels into Abrahams bosom*, Luke 23: 43. *Act. 7: 59. And they stoned Stephen, calling upon God, saying: Lord Jesus receive my Spirit*, 1 Pet. 3: 19. *Rev. 6: 9, 10. 2 Cor. 5: 1, 2. Phil. 1: 23. 1 Pet. 3: 19.* 2 Reason also teacheth us, that the Soul is altogether simple and spiritual, not consisting of any corruptible matter, nor having in it self any things opposite or contrary, which might be causes of corruption. The prickings and terrours of Conscience, after that man hath sinned, teach this also; besides this, the excellent stirrings, and desire of immortality in man. The Justice of God here not alwayes punishing, requireth punishment after this life. The common notions of all Nations teach this: *Aristotle, Tully, Seneca, Plato, Philosophers, Oratours* are witnesses of this.

Quest. 8. *Obj. Eccles. 3: 19, 20, 21. That which befalleth the Sons of men befalleth beasts; even one thing befalleth them, as the one dieth, so dieth the other, &c.*

Ans. This respecteth the external things, when we onely have regard to that which is common to them; as to fetch breath, to eat, to drink, to sleep; to be subject to sicknesses, pains; yea, to death it self. Otherwayes the preëminence of man above beasts is even now proved, *Eccl. 12: 7. Then shall the dust return to the Earth as it was, and the spirit shall return unto God who gave it.* But we know that the wicked *Epicures* speak so perversly, in the *Apocrypha, Wisd. Ch. 2: 2, 3.*

Quest. 9. *Obj. The dead are said everypwhere in Scripture to sleep.*

Ans. This is to be understood of the body, and the actions and motions of the same in this life. He that is laid to sleep, waiteth for the time when he shall awaken. The beasts indeed are said to die, but not to sleep.

Quest. 10. *Is not mans Soul his blood?*

Ans. No. This is said of the beasts in Scripture, *Gen. 9: 4. But flesh with the life thereof, which is the blood thereof, shall ye not eat*, *Levit. 3: 17. and 17: 11. The life of the flesh is in the blood*, *Deut. 12: 23.*

Quest. 11. *Is not the Soul created of one of the Elements?*

*Ans.* No. Gen. 2: 7. *God had breathed into his Nostrils the breath of life.* Where we see that the Soul was not created out of any precedent matter, as the Souls of Beasts, Gen. 1: 20, 21, 24. *Let the Earth bring forth the living Creature after his kinde, Cattel, and creeping things, &c.* but of Nothing, powred in by the spirit of God, and without man.

Quest. 12. *Consisteth the Soul of any bodily accidents having colours, being white/black/ &c. round/ long/ &c.*

*Ans.* No. 1 Gen. 2: 7. we read particularly of the Creation of the Soul, which is no where recorded of any accident. 2. Being separated from the body it subsisteth of it self, Luke 16. Matt. 10: 28. *Fear not them: that kill the body, and are not able to kill the Soul.* 3. It hath the Properties of a substance, as understanding, will, it is the subject of virtues, defects. 4. *It constituteth man, as being his essential form.*

Quest. 13. *Obj. The Scripture calleth it a breath, Gen. 2: 7.*

*Ans.* 1. That is improperly. 2. It is because we live by breath. 3. A breath and blast are also substances.

Quest. 14. *Is not the Soul a thin corporeal substance/ having the shape of an humane bodie?*

*Ans.* No. The Scripture calleth it a spirit in opposition of a body, Eccles. 12: 7. Luke 24: 39. Hebr. 12: 9. 2. Then there should also be two bodies in one place, which is against Nature.

Quest. 15. *Whither go the Souls of men after death?*

*Ans.* The Souls of the faithfull goe to Heaven unto Christ, who is ascended up into Heaven. Quest. XLVI. Of the Unbelievers to Hell. See of both, Luke 16: 22, 23. *And it came to pass that the beggar died, and was carried by the Angels into Abrahams bosom. And the rich man also died, and was buried. And in Hell he lift up his eyes being in torments, &c.* Not into good, or bad men, nor into beasts, as Pythagoras taught.

Quest. 16. *Have you more Scripture-proof that the Souls of Believers presently after this life are taken up to Christ their head, as the Catechisme speaketh?*

*Ans.* Yes. 2 Cor. 5: 1, 2. *For we know that if our earthly house of this Tabernacle be dissolved, we have a building of God, &c. For this we groan earnestly, desiring to be clothed upon with our house which*

which is from Heaven, Joh. 12:26. and 14:3. Joh. 17:24. Psal. 31:6. Phil. 1: 23. Act. 7: 59. Lord Jesus receive my spirit, Luke 23:42, 43. To day thou shalt be with me in Paradise.

Quest. 17. Is there not a third place / where they must first be purged; namelp the fire of Purgatorie, which burneth as hot as Hell / but is onely in duration of time distinguished from the same? Do have also many Jewes and Heathens dreamed of a third place.

Ans. Those are but painted flames and paper-walls invented by Priests, refuted in Quest. L. IV. The fained silver-mined Purgatorie is the Priests rich Custom-house. But he that dieth in the Cap of a Minorite shall neither come into Purgatory nor into Hell.

Quest. 18. Obj. Rev. 21:27. There shall in no wise enter into it any thing that defileth, 1 Cor. 15:50. Flesh and blood shall not inherit the Kingdom of God.

Ans. 1. They are perfectly purified in departing out of the body, Rom. 6: 7. He that is dead is freed from sin, Eph. 5: 27. That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, 1 Joh. 1:7. The blood of Jesus Christ his Son cleanseth us from all sin. The Papisie say that this hath onely place in the Martyrs in the last point of death. 2. Paul 2 Cor. 12. onely regenerated in part, doubteth whether he was taken up into the third Heaven in the body, or out of the body.

Quest. 19. Obj. They that were returned into life / did not come out of Hell / Luke 16: 26. Between us and you there is a great gulf fixed, so that they which would passe from hence to you cannot, neither can they passe to us that would come from thence. Not out of Heaven; for then should great Injurp have been done to them / being called from glorie to miserie, contrary to the promise / Rev. 3: 12. Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out. Ergo, they come out of Purgatory?

Ans. Hereby the Priests deceive the simple, frightening them with wandring lights, disturbed restless walking Souls, to the end that the living should cause some more Soul-Masses to be said; themselves making such apparitions, or God permitting the Devil to appear in some likeness. But 1. Those Souls it may be were kept by the Power of God in the body as Act.

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20: 10. *Trouble not your selves for his life is in him.* 2. No injury is done unto them, although they came out of Heaven. For the *Angels* come down upon Gods command; The *Souls* also are at Gods command, and that which pleaseth him is good unto them, Christs *Soul* at his *Resurrection* returned into the body, and he conversed 40 dayes with his *Disciples*. See of *Paul* 2 Cor. 13. Of *Moses* and *Elias* upon Mount *Taber*, Matt. 17. At the last day shall the *Souls* return out of Heaven to be United with their bodies. But Rev. 3: 12. is spoken either of a continual going out, and keeping out, which hath no place in them, or of a going out after Judgement.

Quest. 20. Do the *Souls* linger a while by the way walking on the *Earth*/ or do they hover in the aire/ or upon the waters/ or do they sleep?

Ans. No. The *Catechisme* saith: That they presently are taken up / &c. Luke 23: 43. *To day shalt thou be with me in Paradise*, and 16. in the history of *Lazarus*, &c. Rev. 14: 13. *Blessed are the dead, that die in the Lord from henceforth*, Joh. 5: 24. *He that believeth is past from death into life*, 2 Cor. 5: 1, 2, 3. Act. 7: 59.

Quest. 21. Hath this also had place in the departing *Believers* of the *Old Testament* before Christs *Resurrection* / or *Descending to Hell*?

Ans. Yea certainly. See the general promises to all *Believers* at all times, Matt. 5. 3. *Blessed are the poor in spirit: for theirs is the kingdom of Heaven*, v. 8: 10, 12. 2. The places, Col. 1: 20. *To reconcile all things unto himself, whether they be things in Earth, or things in Heaven*, Heb. 12: 22. *Ye are come to mount Zion, and unto the Citie of the living God, to the heavenly Hierusalem*, &c. Rev. 13: 8. 3. The examples of *Enoch*, Hebr. 11: 5. of *Elias*, 2 King. 2. of *Moses* and *Elias*, Matt. 17. of *Lazarus* (Luke 16: 22.) in *Abrahams bosome*. Whereupon see Matt. 8: 11. *Many shall come from the East and West, and shall sit down with Abraham and Isaac, and Jacob, in the Kingdom of Heaven*. Of the Thief upon the Cross, Luke 23. *Paradise* is the third Heaven, 2 Cor. 12: 2, 4.

Quest. 22. What call the *Papists* the places of mansion for the *Fathers* of the *Old Testament*?

Ans. Some, *Abrahams bosome*, Luke 16. but absurdly; for this place was for *Lazarus*, full of pleasure, and farre from the place of the rich man, whereas the *Papists* hold the same to be without

without joy, and close by *Hell*, in Latine *Limbus Patrum*, as if one should say the Border, and very brink of *Hell*. For properly the word *Limbus* is the Hemme, or uttermost, and undermost edge of a Coat (truely it is unsuitable to take such a word) and according to the opinion of some *Jesu-wides*, the uppermost part of *Hell*, for they place the *Purgatory* at one side of *Hell*, the place for unbaptized little Infants below their *Limbus Patrum*, that they when *Christ* should descend into *Hell*, should not be hindred by others in their going out. But the *fire* of *Purgatory*, and the Suburbs of the Fathers is but for a time, but the other two everlasting. In those places within the bowels of the Earth, they place the Fathers of the Old *Testament*, indeed at rest, yet without light, joy, and glorie, and that for Original sin. O abominations! So many words so many lies; Questions and Decisions fit for *Hellish* Doctours. What rest? what rest for those Fathers, where they must want the pleasant shinings of God? the heaviest punishment for *rational* Creatures.

Quest. 23. Do the Souls of the Believers sleep in Heaven untill the day of judgement / after that they are departed from the body / as the Socinians and Anabaptists say?

Ans. No. It is proved, 1. From the Vision of God, 1 Joh. 3:2. 2 Cor. 5:8. *We are willing rather to be absent from the body, and to be present with the Lord*, Joh. 17:24. Phil. 1:23. *I have a desire to depart, (or to be dissolved, or unloosed) and to be with Christ which is far better.* From the being in, and with the Lord followeth the Aspect or Vision, because *Christ* is gone into Heaven to appear in the presence of God for us, Hebr. 9:24. The Throne of the Son is the Throne of the Father, Rev. 3:21. And this sight is not by Faith, because that shall then cease. 2. That they praise God, Rev. 4:10. and 5:11,13. and 7:9,10. 3. Rev. 14. They are blessed. As in the Thief, Luke 23. Yet we hold that after the day of judgement, their glorie shall be more perfect, as promised to the whole person, consisting of Soul and body, 2 Cor. 5:10. *That every one may receive the things done in his body, according to that he hath done whether it be good or bad.*

Quest. 24. Isa. 57:2. *They shall rest on their beds*, Rev. 14:13. *They rest from their labour.*

Ans. Sleeping respecteth the bodie, resting the Soul. As in sleep the outward senses onely rest, not the inward faculties of the



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the Soul: so then in death the body sleepeth, and not the Soul.

Quest. 25. Do not the Soules of Unbelievers presently go to Hell? or is that not yet as the Anabaptists will have it? And according to the opinion of the Socinians, is it not only a fable, that some lye in Hell and are tormented / as the Poets write of Ixion, Sisyphus, Tantalus?

Ans. There is a Hell into which they go presently after their death, Joh. 3: 36. *He that believeth not (or obeyeth not) the Son, shall not see life, but the wrath of God abideth on him,* Isa. 57: 21. and 66: 24. *Their worm dieth not, and their fire is not quenched,* Which Christ Mark. 9: 44, 48. expressly explaineth of Hell, and eternal condemnation, Act. 1: 25. *From which Judas by transgression fell, that he might go to his own place,* 1 Petr. 3: 19. *Jude v. 7. They suffer the vengeance of eternal fire.* But the uttermost and highest degree of Damnation shall be after judgement in Soul and Body together. See 2 Cor. 5: 10.

Quest. 26. Doe the Saints departed in Heaben trouble themselves with all the particular things concerning us in this life?

Ans. No. Isa. 57: 2. *He shall enter into peace; they shall rest on their beds,* Rev. 14: 13. Luke 2: 29. Job 7: 10. and 14: 21. Isa. 63: 16. *Abraham knoweth us not, and Israel acknowledgeth us not.*

Quest. 27. Shall the bodies alwayes remain under the dust?

Ans. No. They shall rise at the last day. *Paul preached unto them Jesus, and the Resurrection of the dead,* Act. 17: 18. and 24: 15, 21. Luke 14: 14. *Thou shalt be recompensed at the Resurrection of the just,* Joh. 5: 28. and 6: 39, 40, 44. and 11: 24. Hebr. 6: 2. and 11: 35. Phil. 3: 20. Rev. 20: 12. 1 Cor. 15.

Quest. 28. How understand you that?

Ans. That the Soul shall be United again with the Bodie? „the Catechisme saith: *That this my flesh also being raised up, by the power of Christ, shall be again United to my Soul,* 1 King. 17: 21, 22. Ezek. 37: 5, 6. Luke 8: 55. *and her spirit came again.*

Quest. 29. Are there dead raised in the Old and New Testament?

Ans. Yes. In the Old Testament, 1 King. 17: 22. *The Son of*  
the

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the Widdow of *Zarephath*, 2 King. 4: 34. the Son of the *Shunammite*, 2 King. 13: 21. a man cast into the grave of *Elisbah*. In the New Testament by *Christ*, Matt. 9: 25. the daughter of the ruler, Luke 7: 15. The Son of the Widdow of *Naim*, Joh. 11: 43. *Lazarus*, Matt. 27: 52. Many bodies of the Saints. By the *Apostles*, Act. 9: 41. *Tabitha*, and 20: 10. *Eutychus*.

Quest. 30. Was the Resurrection also believed in the Old Testament?

Ans. Yes. Dan. 12: 2. *Many of them that sleep in the dust of the Earth shall awake*, Job. 19: 25, &c. *Though after my skin worms destroy this bodie, yet in my flesh shall I see God*, Isa. 26: 19. *Thy dead men shall live, together with my dead body shall they arise*, Ezek. 37: 1, &c. Psal. 16: 10, 11. Matt. 22: 31. *But as touching the Resurrection of the dead, have you not read that which was spoken unto you by God, saying: I am the God of Abraham, &c.* For this cause was their washing, embalming, honest burial, Gen. 50: 2. Jos. 24: 32.

Quest. 31. Who deny this?

Ans. The *Sadducees*, Matt. 22: 23. Act. 23: 8. The *Epicuraan*, and *Stoical Philosophers*, Act. 17: 18. Others, Act. 26: 23, 24. Some in the primitive Church said: *That the Resurrection of the dead was past already*, 1 Cor. 15: 12. 2 Tim. 2: 18.

Quest. 32. *Derbest* that place in Dan. 12: 2, 3. for the opinion of some Papists, that the *Childzen dying without baptism* / and deprived of Gods sweet countenance (which is *poena damni*, the punishment of losse) and not feeling *poena sensus*, or the punishment of sense / shall not rise again / neither to eternal life / nor to shame / because in the Text stands many?

Ans. It is a gross error. From that Text is no proof. Many is put also for all / Rom. 5: 19. *By one mans disobedience many were made sinners*.

Quest. 33. Shall the wicked also rise?

Ans. Yes. The proof is from Joh. 5: 29. *They shall come forth; they that have done good, unto the Resurrection of life, and they that have done evil unto the Resurrection of damnation*, Dan. 12: 2, 3. Matt. 25: 32. 2 Cor. 5: 10. and the Article: *I believe the Resurrection of the dead*. Although the *Socinians* say, that it is not grounded upon Gods word. See the contrary, Act. 24: 15. *That there shall be a Resurrection of the dead, both of the just and unjust*.

Quest.

Quest. 34. *Who else besides the Socinians maintain this opinion?*

*Ans.* The modern Remonstrants exclude all Infants dying in their infancy. *Adam*, according to the opinion of *Episcopians*, if he had died in his sin without being restored, should not have been raised from the temporal death, nor any of his posterity. Some among them deny with open mouth the Resurrection of the wicked, and define death onely an *abolition and annihilation of the whole man*. Some among the *Jews* conceive indeed that the godly and ungodly shall rise, but not they that are betwixt both. But the general opinion of the *Jews* is, that the Resurrection shall indeed be *general* and every-where, but not comprehending all in particular. They believe those that have lived honestly among the Gentiles, shall rise, but not they that died in the Deluge, nor the *Sodomites*, nor the *Atheists*, or men without God, and they that deny the Law of *Moses*, and they also that deny the Resurrection of the dead, as the *Sadduces*, shall have no part in the Resurrection of the dead. This is but a mitigation of the opinion of the *Sadduces*. They are all monstrous opinions.

Quest. 35. *Obj.* *Psal. 1 5. The ungodly shall not stand (others read rise) in the Judgement?*

*Ans.* It is badly traslated if we read *arise* for *stand*. The other part of the verse also leadeth us to this; *nor sinners in the Congregation of the just*, and the sixth verse following. See also *v. 4. Matt. 7: 22. Many shall say unto me on that day; Lord, Lord, have we not prophesied in thy name, &c. and then will I profess unto them; I never knew you, and 25: 41, &c. Rom. 2: 5, &c.*

Quest. 36. *If the bodies of the wicked shall rise as well as of the godly / is there then no difference betwixt both?*

*Ans.* Yes. *Dan. 12: 2. Some to everlasting life, and some to shame and everlasting contemp*, *Joh. 5: 29. They shall come forth, they that have done good unto the Resurrection of life, and they that have done evil unto the Resurrection of damnation*. The bodies of the wicked shall be abominable and loathsom, but incorruptible; Of the godly beautifull and comely, and also immortal, conformable to the glorified body of Christ, *Phil. 3: 21. Matt. 13: 43. Then shall the Righteous shine forth as the Sun in the Kingdom of their Father, 1 Cor. 15: 40, 41, &c. 1 Joh. 3: 2. When he shall ap-*

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that we shall be like unto him. Wherefore also godly Believers are especially called *Children of the Resurrection*, Luke 20:36.

Quest. 37. **Shall the self-same Bodies rise again?**

Ans. Yes.

Quest. 38. **Who are they that deny it?**

Ans. Socinians, Servetians, Anabaptists. It is credible that some also among the Remonstrants must here be ranked, forasmuch as they put this question among the curious questions, rather than the profitable, that may be disputed on both sides with probable Arguments.

Quest. 39. **Whence prove you the Resurrection of the self-same Bodies?**

Ans. (1.) From Job 19:25, 26, 27. *But though after my skin worms destroy this body; yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my raiment be consumed within me*, Rom. 8:11. *He shall also quicken your mortal bodies*, 2 Cor. 4:10. and 5:10. Dan. 12:2. 1 Cor. 15:53, 54. *This corruptible must put on incorruption, and this mortal must put on immortality*, &c. Phil. 3:21. 1 Joh. 3:2. (2.) The word *rising* teacheth the same. For the same that is fallen is properly said to rise again. Otherwise we should not confess a Resurrection, but a Creation of the flesh. And in the *Africane Churches* they said: *I believe the Resurrection of this flesh*. (3.) From Gods Justice; that we shall be glorified in the same bodies, in which we have suffered, 2 Thess. 1:7. 2 Cor. 5:10. *that one may receive the things done in his body, according to that he hath done, whether it be good or bad*, Joh. 5:28, 29. To which Paul hath respect, 2 Cor. 4:10. *Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body*, which he expoundeth, vers. 11. *in our mortal flesh*. (4.) It is also effectually proved from Nature, the immutability, and eternity of the Covenant of God, Luke 20:37, 38. *And that the dead shall be raised, even Moses shewed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob*, &c. from which their body cannot be excluded. To demonstrate which, God willed also that his Confederates should bear his Covenant in their flesh, when he by Circumcision (which was a token of his Covenant) hath as it were, marked their flesh, and cut his Covenant into it, that they should always remember the same, Even as also now a dayes

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we receive in our bodies the sign of Baptisme, by the which we are ingrafted into the body of Christ in Soul and body, to the end that as we are by Baptisme planted together into the likeness of his death; so we should be also in the likeness of his Resurrection. (5.) See also a strong Argument, 1 Cor. 6: 13, &c. Meats are for the belly, and the belly for meats; but God shall destroy both it and them. But the body is not for fornication, but for the Lord, and the Lord for the body. And God hath both raised up the Lord, and shall raise up us by his own power, &c. (6.) Christ is risen in the same body, Luke 24: 39. Joh. 12: 27. Therefore our own self-same bodies shall rise. For Christ is not onely the efficient cause of our Resurrection, but also the exemplary, and the first-fruits. 1 Cor. 15: 20, 23. The first-born of the dead, Col. 1: 18. He is our Head, our bodies are his Members, 1 Cor. 6: 15. Eph. 5: 30. It would be very absurd and monstrous, that the Head of a Bodie should be alive, and the Bodie remain dead. Therefore will he make his Members also alive again, Rom. 8: 11. 1 Cor. 15: 12. Phil. 3: 20, 21. He shall change our vile body, that it may be fashioned like unto his glorious body.

Quest. 40. Obj. It is impossible; seeing many bodies are eaten of beasts/ burnt to ashes/ and strowed upon the waters?

Ans. By no means, as appeareth from Matt. 19: 26. With men this is impossible, but with God all things are possible, and 22: 29. Ye erre, not knowing the Scriptures, nor the power of God; it is as easie to him as to Create other bodies, and he that hath Created the World out of nothing can also effect this. It is easier for God to do, than for us to say, and to prove. For nothing is impossible with God, Luke 1: 37. He that gave life, can by the same power give it again. He causeth the rotten grain of Corn to grow up, and the Trees like dead in winter, to flourish again. Abraham also apprehended this reason, Hebr. 11: 18, 19. Accounting that God was able to raise up Isaac even from the dead. See Joh. 12: 24. 1 Cor. 15: 36.

Quest. 41. Obj. 1 Cor. 15: 44. It is sown a natural body, it is raised a spiritual, v. 20. Flesh and blood cannot inherit the Kingdom of God?

Ans. Hence followeth no change in the Substance, or Essence of the bodies, but in qualities. It is a bodie in substance; spiritual in condition. The Apostle giveth this to understand, v. 53. and 54.

and 54. *This corruptible must put on Incorruption, using the word. This* four times; and v. 50. *he respecteth inherent corruption, not the substance, as Christ teacheth, Joh. 3: 6. That which is born of the flesh is flesh.*

Quest. 42. *Shall then the Bodies be habisable/ and present at once in many places?*

Ans. No. But they shall be as Paul speaks, 1 Cor. 15: 42, 43, 44. *The body is sown in corruption, it is raised in incorruption, &c. Matt. 13: 43. Then shall the righteous shine as the Sun, in the Kingdom of their Father, 1 Joh. 3: 2. 2 Cor. 3: 18. See a Type in the Old Testament in Moses, Exod. 34: 29. The skin of his face did shine. In the New Testament, in Christ upon Mount Taber, Matt. 17: 2. See August. de Civit. D. l. 22. c. 19.*

Quest. 43. *What understandeth Paul, 1 Cor. 15: 44. by the Spiritual body?*

Ans. This is to be understood from the opposite *Natural*, which hath need of meat, drink, sleep, &c. But the contrary is here to be expected, 1 Cor. 6: 13. *Meats are for the belly, and the belly for meats; but God shall destroy both this and them.* The Apostle also explaineth himself, v. 49. *And as we have born the Image of the Earthly, we shall also bear the Image of the Heavenly.* Matt. 22: 30. *In the Resurrection they neither marry, nor are given in marriage, but they are as the Angels of God in Heaven.* The bodies shall always be subject to the H. Ghost and to the Soul regenerated by him, and be employed in holy actions, all senses and exercises shall be purged from all Earthly defilements. *But here we know but in part, &c. 1 Cor. 13: 12.*

Quest. 44. *Is then the opinion of the Samosatrenians and Socinians above touched / concerning Spiritual bodies, not hereby confuted?*

Ans. No. For they shall onely be spiritual in their qualities, not according to the substance of flesh and blood. Our bodies shall be conformable to Christs body; but Christs body after the Resurrection was not without flesh and blood, Luke 24: 39, 40. *Handle me, and see. For a spirit hath not flesh and bones, as you see me have, Joh. 20: 20, 25, 27.*

Quest. 45. *By whose power shall the Bodies be raised?*

Ans. By the power of Christ, Joh. 6: 39. *All which the Father hath given me, I shall raise it up at the last day, Phil 3: 21. He shall change our vile body, &c. Joh. 5: 21. The Son quickneth whom*

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he will, v. 25: 28, 29. The Redeemer, Job 19: 25. He said: Lazarus come forth, Joh. 11: 43. See 1 Thei. 4: 16. He said: Joh. 2: 19. Destroy this Temple, &c. Joh. 10: 18. I have power to lay it down, and I have power to take it again.

Quest. 46. Upon what is our Blessed Resurrection grounded?

Ans. Upon Communion with Christ as a man of our flesh, and God in one person. See Joh. 15: 5. and 17: 23, 24. Rom. 8: 11. If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you, 1 Cor. 6: 15. Know ye not that your bodies are the Members of Christ, 1 Cor. 15: 20, 21, 22. Christ is risen from the dead, and become the first-fruits of them that sleep, &c. Joh. 6: 39. And by vertue of our near Communion with Christ, who died, and was raised again for us, that is true which Paul saith: Eph. 2: 6. He hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Christ considered as Judge of all, shall raise the wicked to set them before his Throne: but as Head of the Believers, even the same whom he hath redeemed by his blood from the Power of Death, and reconciled to God, to set them upon his Throne, &c. Rev. 3: 21.

Quest. 47. What then shall further happen to the Bodies of Believers?

Ans. The catechisme saith: That they shall be made like to the glorious Body of Christ / Phil. 3: 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, 1 Joh. 3: 2 We shall be like unto him; for we shall see him as he is. See the transfiguration, Matt. 17: 2 His face did shine as the Sun, and his rayment was white as the light.

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### The LVIII. Question.

What comfort takest thou from the Article of Everlasting life?

Ans. That whereas I feel now at present already in my heart the beginnings of everlasting life (a), it shall come to pass that after this life I shall enjoy full and

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and perfect blessedness, wherein I may for ever magnifie God, which blessedness indeed neither eye hath seen, nor ear heard, nor hath entred into the heart of Man (b).

(a) 1 Cor. 5: 2, 3. (b) 1 Cor. 2: 9. 2 Cor. 12: 4.

## CATECHIZING.

### The twelfth Article.

## § Of Everlasting Life.

Quest. 48. *Is the happinesse of Gods Childzen at an end with this life?*

Ans. No.

Quest. 49. *What benefits do they yet expect?*

Ans. The life Everlasting, Rom. 6: 23. 1 Pet. 1: 9. *Receiving the end of your Faith, even the Salvation of your Souls, very fitly placed at the end of the twelve Articles. For this Article is the end of the whole Doctrine of the Gospel, and of our Faith, Joh. 20: 31. These things are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his Name.*

Quest. 50. *How understand you this word Eternity?*

Ans. (1.) Of God, without beginning and end. (2.) Here, that which hath its beginning, but no end, Matt. 25: 46. *These shall go away into everlasting punishment, but the righteous into life Eternal,* and 19: 29. Dan. 12: 2. 2 Cor. 5: 1. *Improperly that which hath a beginning and end, but lasteth a long time, Deut. 15: 17. He shall be thy servant for ever, Eccles. 1: 4. Isa. 3: 17.*

Quest. 51. *What signifieth Life?*

Ans. An internal power of some Being whereby the same is, worketh, is preserved, and moved. It is ascribed to God, Psal. 84: 3. *My heart and my flesh crieth out for the living God,* 1 Tim. 6: 17. Rev. 15: 7. But so that he is Life it self, and the cause of all life in Angels, Men, Beasts, Herbs; all which live, but not after one manner. Besides the Corporal, the Believers have a spiri-



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tual life, consisting in an Inhabitation of the H. Ghost in their  
hearts. Gal. 2: 20. *I live, yet not I, but Christ liveth in me*, Rom. 8:  
2: 1 Joh. 3: 14.

Quest. 52. *Is this such a priviledge of Gods Childzen /  
being the wicked also shall live everlastingly?*

*Ans.* We speak here not of a natural life, consisting of the  
Conjunction of Soul and Body, which after the Resurrection  
shall be common to the wicked with the Children of God, in-  
deed rather an eternal death than life. It will be to the wicked an  
eternal privation of God, and of all Divine benefits and bles-  
sedness, and a feeling of the most extream and dreadfullest  
pains, torments, and anxieties in Soul and Body without mea-  
sure, end, or refreshing, with the *Devil*, Matt. 25: 41 *Depart  
from me ye cursed into everlasting fire*, &c. Isa. 66: 24. *their worm  
shall not die*, &c. Matt. 8: 12. *They shall be cast out into utter dark-  
ness, where shall be weeping and wailing, and gnashing of teeth*, and  
13: 50. and 18: 34. and 22: 13. Rev. 20: 10. and 21: 8. and 22: 15.

Quest. 53. *Can you prove this against the Socinians and  
Epicures, who maintain that it consisteth in an abolition, an-  
nihilation, or nullifying of Soul and Body, denying Hell, as  
hath been seen in the preceding Question?*

*Ans.* Yes. 1. From the Immortality of the Soul. 2. From  
Scripture, Isa. 66: 24. Matt. 8: 12. and 25: 46. *These shall goe away  
into everlasting punishment, but the righteous into life eternal*, Luke  
16: 23, 24. Jude v. 7. *Sodom and Gomorrah suffer the vengeance of  
eternal fire*. They that are not in being can bear no punishment,  
as is here said, Rev. 14: 11. and 19: 3. 3. *Christ said of Judas*,  
Matt. 26: 24. *It had been good for that man if he had not been born*.  
But the condition of him that is not, and is not born, is the same.  
4. The conscience of the wicked that fall into despaire, &c.

Quest. 54. *Obj. In the 12. Articles of the Belief we make  
no confession of this. Ergo, it is not to be believed?*

*Ans.* There is onely mention made of those things which are  
promised to us as rewards upon believing. 2. The places now  
alleadged are plentiful and powerfull.

Quest. 55. *Obj. Sin is finite. Therefore this punishment/  
as being infinite / is too heaby and not proportioned, ac-  
cording to the offence / and therefore God unjust?*

*Ans.* God is infinite, against whom sin is committed. See  
Quest. XI.

Quest.

Quest. 56. Who giveth Eternal life?

Ans. God, by grace, according to his Election, Matt. 25: 34. Come ye blessed of my Father, inherit the Kingdom, which is prepared for you from the foundation of the world, Rom. 6: 23. The gift of God is eternal life, through Jesus Christ our Lord, Eph. 1: 4.

Quest. 57. Who hath merited it for you?

Ans. Christ, Rom. 6: 23. Joh. 10: 9. and 14: 6. Tit. 3: 7.

Quest. 58. Which is the Instrumental cause of Salvation?

Ans. Faith, Joh. 3: 16. That whosoever believeth in him shall not perish, but have everlasting life, and 11: 25. He that believeth in me, though he were dead, yet shall he live.

Quest. 59. How describe you this life?

Ans. Everlasting life being a free gift of God through Jesus Christ, is a perfect and full enjoyment of blessedness in Soul and Bodie after this life, the beginning whereof we feel in our hearts in this life, which neither eye hath seen, nor ear heard, nor ever entred into the thoughts of man, in which we shall eternally praise God, Isa. 64: 4. 1 Cor. 2: 9. That which eye hath not seen, nor ear heard, neither hath entred into the heart of man the things which God hath prepared for them that love him, Matt. 22: 30. Luke 20: 36. Neither can they die any more, for they are equal unto the Angels, and are the Children of God, 1 Joh. 3: 2. We know that when he shall appear, we shall be like unto him; for we shall see him as he is, Rom 6: 23.

Quest. 60. What names useth the Scripture to present and to illustrate unto us the glorie of that life?

Ans. Several; The Crown of righteousness, 2 Tim. 4: 8. An Inheritance incorruptible, and undefiled, and that fadeth not away, 1 Petr. 1: 5. A Crown of glory that fadeth not away, 1 Pet. 5: 4. The Kingdom of God, Matt. 25: 34. The Joy of the Lord, v. 21. The bosom of Abraham, Luke 16: 22. Paradise, Luke 23: 43. The Fathers house, Joh. 14: 2. The heavenly Kingdom, 2 Tim. 4: 18. But Eternal life is the name most commonly in use, Rom. 6: 23.

Quest. 61. Waxe the Fathers in the Old Testament had knowledge of Eternal life?

Ans. Yes. Dan. 12: 2. Some shall awake unto everlasting life, Psal. 17: 15. Isa. 25: 9. Gen. 3: 15. and 15: 1. and 17: 7, 8. and 22: 18. Exod. 3: 6. I am the God of your Father, the God of Abraham, &c. Compare herewith Matt. 22: 32. God is not a God of the

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dead, but of the living, Gal.3:16:17,18. Hebr.2:14. and 11:10,  
16 Joh.5:39.

Quest. 62. Are there also promises of Eternal life in the  
New Testament?

Ans. Yea. Many, and plain promises, Matt.19:29. Every  
one that hath forsaken houses, or brethren, or sisters, &c. shall inherit  
everlasting life, Luke 16:9. Joh.3:15. That whosoever believeth in  
him should not perish, but have eternal life, v. 16, 36. and 4:14,  
36. and 5:24. and 6:40, 47, 51, 54, 58. and 8:51. and 10:28.  
and 11:26. and 12:25. and 17:2 Rom.2:7. and 5:21. and 6:  
23:23. Gal.6:8. 1 Tim.1:16. and 6:12. Tit.1:2. and 3:7. 1 Joh.  
2:25. and 5:11. Jude v. 21.

Quest. 63. Can a Christian feel the beginnings hereof in his  
heart?

Ans. Yes. The Catechisme saith: That I feel now already in  
my heart the beginnings of everlasting life, Psal. 36:8,9. and 132:1.  
Ila. 61:10. Luke 10:20. Rather rejoyce because your names are  
written in Heaven, Joh.4:13,14. Rom.5:20. and 8:6. and 14:17.  
1 Pet. 1:3, 4, 5. Blessed be the God and Father of our Lord Jesus  
Christ, wh'ch according to his abundant mercy hath begotten us again  
unto a lively hope, &c. and v. 7,8. In whom though now you see him  
not, yet believing ye rejoyce, with joy unspeakable, and full of glorie.  
Yet sometimes he cometh into a heavy combat and tentations  
for a time. It appeareth in Job, David, Peter, Paul, &c.

Quest. 64. Whence hath he that?

Ans. From Faith, and the Testimony of the H. Ghost, Joh.  
5:24. He that believeth on him that sent me, hath everlasting life,  
and shall not come into condemnation, Rom.5:2. and 8:15,16,17.  
The spirit it self beareth witness with our spirit that we are the Chil-  
dren of God, and if Children, then Heirs, and v. 24. 2 Cor. 5:5,7,  
Gal.5:22. Joh.11:25. Besides Faith, Hope also is a beginning of  
eternal life, Rom 8:24. We are saved by Hope.

Quest. 65. Whence prove you that you having here tasted  
the beginnings you shall hereafter enjoy the full fruition/  
as the Catechisme saith: I shall enjoy full, and perfect blessed-  
ness?

Ans. (1) For that the Authour of eternal life is true and  
unchangeable, Rom. 11:29. The gifts and calling of God are with-  
out Repentance, Phil. 1:6. Being confident of this very thing, that he  
which hath begun a good work in you, will also perform it until the  
day

day of Jesus Christ, 1 Thess. 5: 24. Faithfull is he that calleth you, who also will do it, 2 Tim. 1: 12. I know whom I have believed, and am perswaded that he is able to keep that which I have committed to him, against that day. He is also mighty, Joh. 10: 29. No man can pluck them out of my fathers hand. (2.) Christ prayeth for them, Joh. 17: 24. Father I will that they also whom thou hast given me, be with me where I am, Rom. 8: 23. (3.) Upon the first fruits of the Spirit, the full Harvest shall follow, 1 Cor. 2: 9, 12. Psal. 31: 20. and 17: 15. and 16: 8, 9. 2 Cor. 5: 2, 3. Eph. 1: 14. The H. Spirit is the earnest of our Inheritance, until the Redemption of the purchased possession. (4.) The H. Ghost sealed them unto the day of Redemption, Eph. 4: 30. 2 Cor. 1: 22. Upon the earnest full payment is expected. (5.) Yea, Believers in this respect are already said to have life, Joh. 3: 36. and 5: 24. and 6: 47. to be saved, Eph. 2: 8. to sit together with Christ in heavenly places, Eph. 2: 6. to live by the Faith of the Son of God, Gal. 2: 20. Put your life in hid with Christ in God, Colos. 3: 3. But (v. 4.) when Christ, who is our life, shall appear, then shall ye also appear with him in glorie.

Quest. 66. May we be assured?

Ans. We must, Hebr. 3: 6. We are Christs house, if we hold fast the confidence, and the rejoycing of the hope firm unto the end, v. 14, 19. See an example, Rom. 8: 38, 39. I am perswaded neither life nor death. &c. shall separate us from the Love of God, which is in Christ Jesus our Lord. To believe is not to doubt, we must believe the things of our Salvation without doubting.

Quest. 67. What then doe you think of the Doctrine of the Papists, whereby they teach the people to doubt and fear. There are three things which trouble my minde, &c. See the I. Quest. q. 67.

Ans. It is a comfortless Doctrine, placing a Believer at his departure no higher than an Unbeliever. See 1 Petr. 1: 8. 1 Joh. 3: 2. We know that when he shall appear, we shall be like unto him, Rom. 8: 24. We are saved by Hope. Because they believe not that Life is a free gracious gift of God, Rom. 6: 23. according to Election, Matt. 25: 34. but will deserve it themselves, therefore they cannot say, 1 Cor. 15: 57. God be thanked who giveth us the victory through our Lord Jesus Christ.

Quest. 68. Wherein consisteth Eternal life?

Ans. In our Communion with God, Psal. 33: 12. Blessed

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*is the Nation whose God is the Lord, and the people whom he hath chosen for his own Inheritance, Hebr. 8: 10. I will be to them a God, and they shall be to me a people, 1 Joh. 1:3. Rev. 21:3. He will dwell with them, and they shall be his people, and God himself shall be with them and be their God, Joh. 14:3. 1 Joh. 3:2. Matt. 18:10. 2 Cor. 5:7, 8. Imperfect in this life, by Faith, not by sight, 2 Cor. 5:7. We see indeed by Faith, Joh. 6:40. but not from face to face, but as in a glass, &c. 1 Cor. 13:12. Here is indeed peace, joy, comfort of minde, wrought by the H. Ghost, and arising from a certain assurance of Gods favour, Psal. 51:12, 15. restore unto me the joy of thy Salvation, and uphold me with thy free Spirit, Isa. 57:15. Joh. 16:22. Rom. 5:1,2. Therefore being justified by Faith, we have peace with God, through our Lord Jesus Christ, and 14:17. Phil. 4:4, 7. being a taste of that to come, Joh. 4:14. The water that I shall give him, shall be in him a Well of water springing up unto everlasting life, and 5:24. and 17:3. 1 Joh. 3:14. but as yet imperfect, Rom. 7. Gal. 5:17. and full of adversity, Joh. 16:20, 33. In the world ye shall have tribulation, Act. 14:22.*

**Quest. 69. How many steps hath Eternal life?**

**Ans.** Three. 1. Regeneration, now shewed. 2. The Salvation of the Soul after this life, 1 Pet. 1:9. *receiving the end of your Faith, even the Salvation of your Souls.* 3. The full glorie in Soul and Bodie at the last day. 1 Pet. 1:5. Phil. 3:21. *He shall change our vile body, &c.*

**Quest. 70. In what place shall we possesse those joyes?**

**Ans.** In Heaven, Joh. 14:2. *In my Fathers house,* Rev. 21: and 22. 1 Pet. 1:4. *In the Heavens,* 2 Cor. 5:1. Matt. 5:12. Luke 12:33. Phil. 3:20. 2 Tim. 4:18.

**Quest. 71. What fellowship shall we have?**

**Ans.** The most excellent. Of the Father, Son, and H. Ghost of the holy Angels, Patriarchs, Prophets, Apostles, Hebr. 12:23. *The general Assembly, and Church of the first-born, &c. and God the Judge of all, and the spirits of just men made perfect,* Psal. 17:15. and 73:25, 28. Matt. 8:11. *They shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven,* and 19:28. Joh. 14:2. Rev. 3:21. 1 Thess. 4:17. See Rev. 4. and 5. and 7.

**Quest. 72. Could blessednesse in eternal life not be perfect without Saints and Angels?**

*Ans.*

*Ans.* God is verily our Salvation, Psal. 73:25. *And God shall be all in all*, 1 Cor. 15:28. Therefore it shall not be to the increasing of our blessedness, but for our society, and therefore we shall rejoyce with one another in God, not onely in ours, but also in their blessedness.

**Quest. 73. How shall it be with Soul and Body?**

*Ans.* The understanding shall be perfectly enlightned, 1 Cor. 13:10, 12. *Then shall I see face to face, then shall I know, even as also I am known*, 1 Joh. 3:2. *We shall see him as he is*. The will and affections sanctified without spot, Eph. 5:27. *That he might present it to himself a glorifus Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish*. The body is described, 1 Cor. 15:42, &c. *It is raised in incorruption, &c.* Rev. 7:16. and 21:4.

**Quest. 74. Can we ask no greater good necessary to blessednesse in Soul and Body?**

*Ans.* No. 1 Cor. 15:28. *God shall be all in all*, Rev. 21:22, &c.

**Quest. 75. What joy shall you have?**

*Ans.* 1 Cor. 2:9. from Isa. 66:4. *Never Eye hath seen, &c., The joy of the Lord*, Matt. 25:21, 23. See Psal. 36:7, 8, 9. Rev. 21:4. Psal. 16:11. and 17:15.

**Quest. 76. How long shall this last?**

*Ans.* To Eternity, Isa. 35:10. *Everlasting joy shall be upon their head*, Hebr. 10:34. *In Heaven a better, and an enduring substance*, 1 Petr. 1:4. *An inheritance incorruptible and undefiled, and that fadeth not away*, and 5:4. Rev. 2:11. and 3:12. *He shall go no more out*, and 22:5.

**Quest. 77. To what end shall this blessednesse be given unto you?**

*Ans.* The Catechisme saith: **To blesse and praise God** „for ever/ Rev. 4:8. &c. *They have no rest day and night, saying, Holy, Holy, Holy is the Lord God, the Almighty, who was, and is, and is to come, &c.* and 7:9. and 19:4, 5, 6, 7. and 22:3, 4. *For of him, through him, and unto him are all things. To him be glorie for ever. Amen.* Rom. 11:36.

**Quest. 78. Can we probe for certain of what stature we shall be then/ what language we shall use/ whether we shall know one another?**

*Ans.* We will expect what the Lord shall reveal unto us.

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and walk in the mean while that we be found worthy to stand  
before the Throne of the Lamb, and to hear that sweet voyce,  
Matt. 25: 21, 34. *Come ye blessed of my Father, and inherit the  
Kingdom prepared for you from the beginning of the world.* It was  
well said of one. *Not to be willing to know, what the greatest master  
hath not been willing to teach, is learned Ignorance.*

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The XXIII. Lords day.

The LIX. Question.

**But now what profit redoundeth thence unto  
thee that thou believest all this?**

*Ans<sup>w</sup>.* That I am righteous in *Christ* before God,  
and an heire of eternal life.

(a) Hebr.1:4. Rom.2:17. Joh.3.36.

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## CATECHIZING.

### § Of our Justification.

**Quest. 1.** Having hitherto treated of the 12. Articles of the  
Catholick, or general Christian Faith, and having seen particu-  
lar benefits in every one particularly/ doth any benefit follow  
upon the belief of them all?

„*Ans<sup>w</sup>.* Yes. The *Catechisme* saith: **That I am righteous  
in Christ/ &c.** In two words; *Justification* and the *Inheritance*  
of everlasting life. We have both in these words of Habak.  
2: 4. *The just shall live by his Faith.*

**Quest. 2.** Is it necessary to believe all this without exclu-  
ding any Article?

*Ans<sup>w</sup>.* Yes. For no man can subsist before God, believing in  
the Father, and not in the Son, and all those *Articles* are chained  
together, Matt. 28: 19. *Baptizing them in the Name of the Father,  
and of the Son, and of the H. Ghost, teaching them to observe all  
things whatsoever I have commanded you,* 1 Cor. 15: 11, 12, 13.  
Gal. 1:6,8. 2 Tim. 3:15,16.

*Quest.*

Quest. 3. What is treat:ed of this/ and the following Lords day?

Ans. On this Lords day is the Truth of the Doctrine of Justification cleared, and confirmed out of Gods word; on the following are the Objections answered.

Quest. 4. Whence prove you that Righteousnesse is a fruit of Faith?

Ans. From Rom. 1:16, 17. *The Righteousness of God is manifested from Faith to Faith*, and 15: 1. Therefore being justified by Faith, &c.

Quest. 5. Whence prove you that the fruit is Eternal life?

Ans. From Joh. 3: 14, 16. *He that believeth in the Son hath Eternal life*, Joh 5:24. 1 Pet. 1:9. Rom. 10:9, 10, 11. Rom. 4:16. *The Inheritance is of Faith*, 2 Tim. 4:7, 8.

Quest. 6. Who is called Righteous?

Ans. He that hath Righteousness.

Quest. 7. What understand you by righteousness?

Ans. A goodness agreeing with the Law, be it Divine or Humane.

Quest. 8. Both the word Justifying signifie to infuse righteousness into one/ changing him/ and of bad making him good?

Ans. No. But it signifieth to account righteous, or to declare, esteem, judge, absolve; taken from Courts of Justice, where one is *absolved*, or acquitted by the Judge from all guilt and punishment: opposite to condemning, not justifying, pronouncing wicked, Prov. 17: 15. *He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord*, Rom. 8:33. Exod. 23:7. Isa. 5:23. and 50:8, 9. Ezek. 16: 51. And least any man take an occasion of Errour, as the Papists do from the Latin word *Justificare*, the Dutch Translate it [*rechtbeerdigen*,] i. e. pronouncing righteous.

Quest. 9. What call you then that gift of God / whereby they are inwardly changed and reformed?

Ans. Sanctification. See of both, 1 Cor. 1:30. *Christ is made unto us of God righteousness and Sanctification*, 1 Cor. 6: 11. *Ye are sanctified, ye are justified*. With this difference that Justification is done once, and is whole and perfect, of one sort in all believers. Sanctification is done by degrees, is imperfect in this life,



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life, perfect in the life to come; in one more then in another,  
passing through understanding, will, and affections.

Quest. 10. *Is Justifying eben so taken in this matter?*

Ans. Yes. It appeareth from Rom. 8:33, 34. *Who shall lay anything to the charge of Gods Elef? It is God that justifieth, Act. 13:38, 39. By him all that believe are justified from all things, from which ye could not be justified by the Law of Moses, Luke 18:13, 14. Rom. 3:24, 28. and 4:5. and 5:9.*

Quest. 11. *How hath God revealed his Law?*

Ans. Inwardly in the hearts, called the Law of Nature, Rom. 2:14, 15. *The Gentiles shew the work of the Law, written in their hearts.* Outwardly by his word. In the Law, and then it is called *the Righteousness of the Law.* In the Gospel, called *the Righteousnes of the Gospel.*

Quest. 12. *What call pou the Justification/ or the Righteousnesse of the Law?*

Ans. When one is acquitted for his own Righteousness inherent in himself, Rom. 10:3. *Seeking to establish his own Righteousness, Phil. 3:9. mine own Righteousness which is of the Law.* This is a perfect agreement, and conformity of man with the Divine Law in all parts, Rom. 2:13. *The doers of the Law shall be justified, v. 10. Gal. 3:21. For the justification which the Law requireth is that perfect Holiness in which man hath been created, which in all parts fully answereth the exactions of the Law of God. And therefore is said to be of the Law, for that it is perfect according to the exaction, and rule of the Law, Levit. 18:5. Ye shall therefore keep my statutes and my judgements, which if a man do, he shall live in them, Deut 12:32. Ezek. 20:11. Matt. 19:17. Iam 2:10.*

Quest. 13. *Is the same then possible?*

Ans. No. Rom. 3:20. *By the deeds of the Law there shall no flesh be justified in his sight. For by the Law is the knowledge of sin, Gal. 3:10, 11. But it is in Christ, and in the Holy Angels, and it was in Man before the fall.*

Quest. 14. *What Justification then is it that we can have?*

Ans. The Justification of the Gospel, when any one is acquitted for anothers Righteousness, that is here, for the satisfaction of *Christ* on the behalf of his people, and for his Holiness and Righteousness, received and applied by Faith, Rom 3:

14. *We are justified freely by his grace, through the Redemption that is in Jesus Christ, and 5:9. being justified by his blood. See v. 19.*  
 „ And so saith the Catechisme: **That I am righteous in Christ** / but not before men, but *before God*, being nevertheless a righteousness which can stand before the fearfull Judgement of God, Rom. 8:3. Act. 13:39. By him all that believe are justified from all things, from which ye could not be justified by the Law of Moses. Therefore is it said to be of the Gospel, because it is promised in the Gospel. Of this onely is here spoken.

Quest. 15. **Differeth this latter Righteousnesse from the Righteousnesse of the Law in the very Essence of Righteousnesse?**

Ans. No. For it is also a perfect agreement with all that the Law requireth. But the difference is in this Circumstance, that the Law requireth a Righteousness which is in us, or must be performed of our selves; but the Gospel speaketh of the Righteousness of another, which is imputed to us, Rom. 4:6, 11. *The Righteousness which is of God by Faith*, Phil. 3:9. *The Righteousness of God*, Rom. 3:21. and 10:3. 2 Cor. 5:21. *which without the Law is manifested*, Rom. 3:21, and 1:17.

Quest. 16. **Wherein differ Justification and Sanctification?**

Ans. (1.) In the *matter*; being Christs Obedience in the first, Rom. 5:19. Our own Obedience in the second, but imperfect, Rom. 7. (2.) In the *form*, being the *Imputation* of Christs Obedience in the first, Rom. 4:5, 6, 7, 8. *Blessed is the man to whom God imputeth Righteousness without works*; Our inward renovation in the second. (3.) In their *Ends*; The Peace of Conscience in the first, Rom. 5:1. *Therefore being justified by Faith we have peace with God, through our Lord Jesus Christ*. The Testimony of our Justification in the second, Luke 7:47. *Her sins which are many are forgiven, for she loved much*, Jam. 2:21, 22, 23.

### The L X. Question.

**How art thou righteous before God?**

Ans. Onely by a true Faith in Jesus Christ (a), in-

for

so much that if my Conscience accuse me, that I have grievously trespassed against all the Commandments of God, nor have kept any one of them (*b*), and moreover am still prone to all evil (*c*), yet notwithstanding the full and perfect satisfaction, righteousness, and holiness of *Christ* is imputed and given unto me (*d*), without any merit of mine (*e*), of the meer mercy of God (*f*) (if I embrace these benefits of *Christ* with a true confidence of heart) (*g*), even as if I had never committed any sin, or as if no spot at all did cleave unto me; yea, as if I my self had perfectly performed that obedience which *Christ* performed for me (*b*).

(*a*) Rom.3:21,22,24. and 3:1. Gal.2:16. Eph.2.8,9. Phil.3:9. (*b*) Rom.3:9. (*c*) Rom.7:23. (*d*) Rom.3:24. Eph.2:8. 1 Joh.2:1,2. 1 Cor.1:30. Rom.4:4. 2 Cor.5:19. (*e*) Tit.3:5. Deut.9:10. Ezek.36:22. (*f*) Rom.3:24. Eph.2:8. (*g*) Rom.3:22. Joh.3:18. (*b*) 2 Cor.5:21.

## CATECHIZING.

### § Of Justification by Faith.

Quest. 1. How describe you the Justification of a man before God at large out of the Catechisme?

„*Ans.* Justification is a gracious transaction of God, whereby the perfect Satisfaction/ Righteousnesse / and Holinesse of *Christ* is imputed and granted to us (who have grievously sinned against all his Commandments / nor kept any of them; yea/ still are inclined to all wickednesse) without any of our merits. out of Gods meer grace and mercie/ if we do but receive the benefits of *Christ* with a believing heart/ even as if we had never had sin/ nor committed any; yea/ as if we had performed that righteousness which *Christ* hath performed for us.

Quest. 2. How in fewer words?

Quest.

*Ans.* The Justification of a Sinner before God is a gracious Remission of sin / and imputation of Righteousness / for the satisfaction of Christ received by Faith.

Quest. 3. How prove you that a man is Justified by Faith?

*Ans.* Rom. 3: 21, 22, 23, 26, 28, 30. and 5: 1. Therefore being justified by Faith, Gal. 3: 8, 24. Act. 13: 39. By him all that believe are justified, Isa. 53: 11. Habak. 2: 4. Rom. 1: 17. Act. 26: 18. Rom. 10: 6. 1 Cor. 1: 21. Hebr. 10: 38. Faith is the inward instrument, having place in the heart, Rom. 10: 9, 10.

Quest. 4. Whence prove you that it is only by Faith as the Catechisme speaketh?

*Ans.* Rom. 3: 28. Therefore we conclude that a man is justified by Faith, without the deeds of the Law, Gal. 2: 16. Knowing that a man is not justified by the works of the Law, but by the Faith of Jesus Christ, &c. And certainly not but by Faith, what is that else but only by Faith. For, Not but / and Only is upon such an occasion all one and the same, as may be seen Matt. 15: 24. and 16: 4. Mark. 5: 37. Rom. 7: 7. Compare Mark. 13: 32. with Matt. 24: 36. See Mark. 2: 26. with Matt. 12: 4. Luke 6: 4.

Quest. 5. Doth then Faith justify us as a quality / merit / or work of our own power?

*Ans.* No. Rom. 4: 5. But to him that worketh not, but believeth in him, &c. Eph. 2: 8, 9. By grace are ye saved through Faith, &c. Not of works, Phil. 3: 9. Not having mine own Righteousness which is of the Law, but that which is through the Faith of Christ. Still Faith is opposed to works.

Quest. 6. Is it then by a bare / and vain Faith separated from good works / which is alone / and hath no good works / as the Papists report of us?

*Ans.* No. But is thus to be understood; man is justified by Faith, and not by works. The works indeed must be with justifying Faith, but not in the point or act of Justification it self. The Eye indeed seeth alone, but is not therefore alone in the Head, &c. Reason only understandeth, but no Reason is separated from the will, &c. Faith (Justifieth alone) it is true: But when I say thus (Faith alone) Justifieth it is false. It is not a false faith, that is justifying, Jam. 2: 17, 20, 26. but a true faith, lively, and working by Love, Gal. 5: 6. 1 Thess. 1: 3. the work of Faith, 1 Cor. 13. The Catechisme saith: **By a true Faith.**

Quest.

Quest. 7. *Obj.* The Papists say/that in the places before al-  
leadged are but excluded the works of the Ceremonial Law.

*Ans.* The works of the Moral Law also. (1.) For he speak-  
eth of that Law by which is the knowledge of sin, Rom. 3: 19, 20.  
(2.) He treateth of the works of Abraham, Rom. 4: 1, 2. be-  
fore the Law of Ceremonies was instituted by Moses, also of the  
works to which the reward was imputed of debt. (3.) Of those  
works of which David speaketh, Psal. 143: 2. *Enter not into  
Judgement with thy servant. For in thy sight no man living shall  
be justified*, Gal. 2: 16. *For by the works of the Law shall no flesh be  
justified*, and 3: 10, 11, 12. Rom. 10: 5. Which is the righteousness  
of the Law, Lev. 18: 5.

Quest. 8. *Obj.* Whereby are indeed excluded the works of  
the Unconverted and Unregenerate/ but not of the Converted  
done in Faith?

*Ans.* 1. You see the contrary in the examples of Abraham and  
David, Rom. 4, and Psal. 2. 2. The places in Paul are without  
any limitation. 3. The works which follow after Faith, follow  
also after Justification, which is from Faith, and therefore cannot  
effect the same; they follow the Remission of sin, in which  
our Justification before God consisteth.

Quest. 9. *Obj.* The Socinians, Remonstrants, and some Pa-  
pists say; There are indeed excluded the works done by virtue  
of the Law/ but not they that are done by Evangelical Obe-  
dience?

*Ans.* This is an Error against the Gospel. (1.) See Gal. 2:  
16. Eph. 2: 8. *By grace are ye saved through Faith, and that not  
of your selves*, Rom. 4: 5. *But to him that worketh not, but believeth  
in him that justifieth the ungodly*, and 11: 6. *If it be by grace then  
it is no more of works: otherwise grace is no more grace*, &c. Where  
works and grace are opposed against each other. But the works  
of Evangelical Holiness are in part done by the Power of free  
will, according to their Opinion. Therefore (with them) all  
glorying is not excluded. See Tit. 3: 5. *Not by the works of Right-  
eousness which we have done, but according to his mercie he  
saved us*. 2. It is a false ground, as if any work of Obedience  
were required in the Gospel, which was not required in the  
Law. 3. How can it agree with Rom. 5: 19. *By the Obedience  
of one shall many be made Righteous*. 4. In Rom. 4: 5. Paul re-  
quireth a Justification of a sinner as such, justifying the Ungodly,  
But

But this of a righteous man, who hath no need of remission of sin. 5. This Opinion nullifieth the death of *Christ*; taking away the necessary cause of the same; so that he then should have died in vain. 6. God should not shew forth his perfect righteousness in our Justification, whereas yet the same is taught, Rom. 3: 26. *To declare (I say) at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.*

Quest 10. *Obj.* Rom. 4: 5. *His Faith is counted for righteousness.* The Apostle understandeth by Faith the imperfect keeping, and obedience of the commands of *Christ*.

*Ans.* No wayes. For it should be repugnant to the *Apostles* opinion. Because a work of Obedience should be reckoned to them that work. But when God reckoneth Faith to a man, it is reckoned not to him that worketh, but onely believeth. Now working is still working, be it more or less, be it perfect, or be it imperfect. The *Apostle* understandeth by Faith the righteousness of *Christ* received by Faith, Rom. 5: 9. 2 Cor. 5: 19. *God was in Christ reconciling the world with himself, not imputing their trespasses unto them, Phil. 3: 9. And be found in him, not having mine own righteousness which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith.* Thus we say, that a Ring doth enrich us, in which a precious Pearle is set, meaning not the Gold; but the Jewel set in the Gold. So here, &c.

Quest. 11. *What is then excluded by the word; (onely)?*

*Ans.* 1. All other righteousnesses, besides the righteousness of *Christ*, which Faith receiveth; principally the righteousness of the Law, and our own good works. 2. All other means whereby we might receive the righteousness of *Christ*; for there is no other but Faith.

Quest. 12. *How speaketh the Catechisme of Faith in this point?*

*Ans.* *By Faith in Jesus Christ*: whereby is taught, that Faith doth not absolutely justify, as a quality in man, or as a work and merit of man, but correlatively to *Christ* (as they speak in Schools) whose righteousness is received by Faith, Rom. 7: 17, 18. *By the righteousness of one, the free gift came upon all men unto justification of life.* See now hereupon for confirmation, Rom 8: 1. *There is therefore now no condemnation to them which are*

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in Christ Jesus, Act. 10:43. *Through his name, whosoever believeth in him, shall receive Remission of sins,* Joh. 3:16. *Whosoever believeth in him shall have everlasting life.*

Quest. 13. **Who are they that are Justified?**

Ans. Only the Elect, Rom. 8:30. *Moreover, whom he predestinated, them he also justified,* and v. 33. Eph 1:5,6,7. Not all men; for then should no man be damned. Not they that are righteous in themselves; for then no man should be saved, Rom. 3:20

Quest. 14. **How are they/when they are Justified/considered in themselves?**

Ans. As sinners. Yea, saith the Catechisme. *If my Conscience accuse me/that I have grievously transgressed against all the Commandments of God/&c.* Psal. 40:13. and 130:3. *If thou Lord, shouldest mark Iniquities; O Lord, who shall stand: and* 143:2. *Rom. 3:23,24. They have all sinned, and fall short of the glory of God; being justified freely by his grace,* and 4:5. Tit. 3:4,5,6. *as the Publicane,* Luke 18:13. Rom. 11:32. Gal. 3:22. *The Scripture hath concluded all under sin, that the promise by Faith of Jesus Christ, might be given to them that believe.*

Quest. 15. **What proof have you of sin inhabiting in Justified Believers/ in such sort as their Conscience testifieth in them?**

Ans. From the examples and complaints of the Saints, Rom. 7:14, 15, &c. *I am carnal, sold under sin, &c.* 1 Joh. 1:8,9. *If we say that we have no sin, we deceive our selves, and the Truth is not in us.*

Quest. 16. **Obj. Prov. 17:15. He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.**

Ans. 1. He that holdeth a wicked man a just man in whom is no offense, but God doth not hold us such, as in whom no more sin is, *simply pardoning us*; which he will not do, Exod. 23:7. *I will not justify the wicked.* But he justifieth us sinners, as sinners, by Imputation. 2. He that acquitteth a debrour upon payment, intervening from a surety, is not displeasing to God. 3. Here we see also that justifying is not to infuse righteousness; for then this should not be an abomination to God.

Quest. 17. **Is not this a Soul-destroying question, a foul and Unscriptural answer, as the Remonstrants load us?**

Ans.

*Ans.* No wayes. But their saying is a foul *Blasphemy*, a bratt of Hell. The Scripture teacheth that God findeth them whom he justifieth in themselves ungodly, sinners, children of wrath by Nature, and under condemnation. The Apottle having shewed, Rom. 3: 19. *That no man is just, no not one, but that every mouth must be stopped, and all the world must become guilty before God; saith expressly, Rom. 4: 5. That God justifieth the ungodly, and Rom. 5: 8, 9, 10. When we were yet sinners, Christ died for us, &c. when we were Enemies we were reconciled to God, &c.* They then that are justified did lye under the curse. See Gal. 3. Rom. 3: 9. 10, 19, 23. This must be so: For to justifie, is to pronounce one righteous, and to *absolve* him from the punishment, who is accused before the Judge. This is done, either according to the prescript of the Law, or against it. Now God dealeth not with us according to the Exactions of the Law, for then he should condemne us, Gal. 3: 10. *For as many as are of the works of the Law, are under a curse.* But he dealeth with us according to grace, and we are considered in our selves as the *publicane*, Luke 18. and that *woman which was a sinner*, Luke 7. and the *Thief*, Luke 23. For Justification consisteth in the remission of sin it self, as *Paul*, Rom. 4: 6, 7, 8. proveth by *Dauids* words: *Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying: Blessed are they whose Iniquities are forgiven, &c.* So then God cannot justifie any, but him that is a sinner.

Quest. 18. *Is not this too harshly spoken / that I am still continually prone to all evil?*

*Ans.* No. For it is agreeable to the word of God. See that in *Paul*, Rom. 7: 14, 15, &c. *That which I do, I allow not. For what I would, that do I not, but what I hate that do I, &c.* who speaketh as one regenerate, having delight in the Law of God, after the inward man, &c. v. 22. Gal. 5: 17. 1 Joh. 1: 8, 10. Isa. 64: 6. Eccles. 7: 20. Jam. 3: 2.

Quest. 19. *Is then the justified person at once wicked / and believing?*

*Ans.* He is indeed at once a sinner, and believing; but a penitent sinner, who desireth pardon in *Christ*; a sinner against his will. He is one converted, one regenerated. For the unconverted and unbelieving, being and remaining such, shall not be justified, but condemned, Mark. 16: 16. Joh. 3: 18, 36.



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*He that believeth not (or obeyeth not) the Son, shall not see life, but the wrath of God abideth on him.*

Quest. 20. But can that well consist together; to be prone to all Evil / and yet to delight in the Law of the Lord? Can Faith and Sin have place at once together / at one time / in one and the same man?

Ans. Yes. But with strife and Opposition. In respect of Original sin, which is yet remaining in them (but not reigning) they are prone to sin; but in respect of the spirit that is in them, they have delight in the Law of the Lord.

Quest. 21. Do not we make the state of the Regenerate worse than of the Unregenerate / as the Remonstrants speak?

Ans. Farrebeit. They that speak thus, do lessen, yea, almost take away Original sin in the Unregenerate, and place the Regenerate into a state of perfection.

Quest. 22. What difference is there then betwixt Unbelievers and Believers / Unregenerate and Regenerate persons?

Ans. In the first is nothing but sin, in the second also righteousness. In the first nothing but flesh, in the second also the spirit. In the first sin hath dominion and is master, Rom. 1: 7. *Not only doing those things, but have pleasure in them that do them,* Psal. 36: 4. In the second the flesh is crucified with the lusts, Rom. 6: 12. *Let not sin reign therefore in your mortal body,* Gal. 5: 24. *They that are Christs, have Crucified the flesh with the affections and lusts,* Rom. 8: 1. In the first lust and pleasure, a total inclination, Eph. 4: 18: 19. *They walk in the vanity of their mindes, having their understanding darkened, &c.* In the second, a strife betwixt flesh and spirit, Rom. 7. Gal. 5. Relicks of that inclination, inasmuch as sin is lessened in them in one more in another less, but not wholly removed. See Quest. V.

Quest. 23. Is not then this answer contrary to the LXIV. Quest. and Quest. CXIV. in which is spoken of a Lust or delight in Righteousnesse in the Regenerate?

Ans. No wayes. For these things must be considered in divers respects. According to the flesh, and the old man it is true, not according to the spirit, &c.

Quest. 24. Can then Believers in the midst of all kinde of abominable sins and wickednesses / yet neverthelesse remain com-

comforted/ and be even assured/ that they cannot forfeit Salvation!

*Ans.* Thus the Remonstrants slander us. But this doth not follow from this Doctrine. For although we believe that sinners are justified as sinners, yet we hold no reigning sin in the Believers, which they should serve with their will without resistance.

**Quest. 25.** What do you answer to the slanderous words of the Remonstrants, saying upon these words of the Catechisme. *Then all Parents are prone to murder their Children, so live in Adultery, &c.*

*Ans.* The Catechisme speaketh not of the external actions, nor actual lusts and affections dwelling in the Children of God; nor doth it intimate that there are such habits, exercises, and customs of sin; but onely that the Relicks of Original sin, and imbred Concupiscence are in them. Out of which seed and root all evil might grow, supposing what must be supposed, or removing what must be removed. As in 1 Tim. 6: 10. *Paul saith: The love of money is the root of all evil.* Not that in that evil properly, and indeed should be murders, treasons, &c. Neither for that a covetous wretch is guilty of these, and the like, but for that there is an evil disposition and inclination in it. If then *Paul* speaketh thus of covetousness; much more is this true of Concupiscence imbred in us all. Even in the Unregenerate themselves is not all evil in the act, although the seed and root of the same is found in them. A spend-thrift is not at once a covetous Miser.

**Quest. 26.** But how comes it to passe that he doth not the Evil?

*Ans.* By the grace of God.

**Quest. 27.** What comfort is in this Doctrine / when the Children of God are thus emptied or debased?

*Ans.* 1. The benefit of Justification is the more glorious. 2. Herein is an extraordinary comfort against the remainders of Original sin, from which often ariseth an heavy combate and tentation, Rom. 7: 24, 25. *Wretched man that I am! who shall deliver me from the body of this Death? I thank God through Jesus Christ our Lord,* and 8: 1.

**Quest. 28.** Who is it that justifieth us?

*Ans.* God alone, Isa. 43: 25. *I, even I am he that blot out our*

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thy transgressions for mine own sake, and will not remember thy sin,  
Rom. 3: 26 and 8: 33. For against him onely is sin committed, Psal.  
51: 6. He is the onely Law-giver, who is able to save and to destroy,  
Jam 4: 12. The Judge of all the Earth, Gen. 18: 25. Isa. 30: 18.  
Rom. 3: 6.

Quest. 29. Obj. Dan. 12: 3. Teachers justifie many. Do it is  
in the Original?

Ans. As Messengers in Christs name, and Ambassadors of  
God, Matt. 18: 18. Joh. 20: 23. 2 Cor. 5: 20. Now then we are  
Ambassadors for Christ, as if God did beseech you by us: we pray you  
in Christs stead be ye reconciled to God.

Quest. 30. What revealeth God/when he thus justifieth a  
Sinner?

Ans. 1. His grace. For the Catechisme saith: Out of  
meer mercie/ without any merits of mine, Rom. 3: 24. We  
are justified freely by his grace, and 5: 21. and 11: 5, 6. Eph. 2: 8.  
By grace are ye saved through Faith, 2 Tim. 1: 9. Tit. 3: 5, 7.  
Rev. 21: 6. 2. His righteousness. For he doth not acquit with-  
out a satisfaction, Rom. 3: 25, 26 whom God hath set forth to be  
a propitiation through Faith in his blood, to declare his Righteousness  
for the Remission of sins that are past. Because he cannot, Exod.  
23: 7. I will not justifie the wicked.

Quest. 31. Seeing then the Judgement of God is accord-  
ing to Truth, Rom. 2: 2. and he Judgeth righteously, Rom.  
3: 5, 6. How then doth he Justifie the Unjust and Ungodly?  
Rom. 4: 5.

Ans. Not for his own righteousness, which is of the Law,  
but for anothers, which is of the Gospel.

Quest. 32. Which is the external meritorious cause of our  
Justification?

Ans. The satisfaction of Christ, Rom. 3: 25. and 5: 9. be-  
ing now justified by his blood, 2 Cor. 5: 19. God was in Christ  
reconciling the world to himself, not imputing their trespasses unto  
them.

Quest. 33. Why is Christs Satisfaction / Sacrifice / and  
Obedience called the meritorious cause?

Ans. For that he by the ransom of his offering hath meri-  
ted for us, the remission of sin, Matt. 20: 28. The Son of Man came  
to give his life a Ransom for many, and 26: 28. He bought his Church  
with his own blood, Act. 20: 28.

Quest.

Quest. 34. **Why is also Christs Sacrifice and Obedience called the Material cause of our Justification?**

Ans. For that it is the same for which we are made righteous, Rom 5:19. *By the Obedience of one, shall many be made righteous,* 2 Cor. 5:21. *He hath made him to be sin for us, who knew no sin, that we should be made the righteousness of God in him.*

Quest. 35. **Is Christs Death and last Passion onely imputed to us for righteousness, or also all the Obedience of his life?**

Ans. Both. 1. His Satisfaction by punishment meriterh for us the remission of sin, (Isa. 53:4. Rom. 3:24. *We are justified freely by his grace, through the Redemption that is in Jesus Christ, and 5:9. being now justified by his blood,* 1 Pet. 2:24.) Otherwise called his *Passive Obedience*, from Phil 2:8, *being made obedient to the death; yea, the death of the Cross,* Heb. 10:9, 10. *a part for the whole; Blood* 1 Joh. 1:7. 1 Pet. 1:18, 19. Col. 1:14. *Shedding of blood,* Matt. 26:28. Heb. 9:22. *Death,* Rom. 5:10. Hebr. 2:14. *yea, the death of the cross,* Gal. 3:13. Eph. 2:16 Col. 1:20. 2. By Obedience (Rom 5:19. *By the Obedience of one shall many be made righteous*) called *active Obedience*. This Holiness of Christ is considered in the Nature of Christ, whereby the impurity of our Nature is, as it were, covered: not that the deserved punishment is taken away by the same (for that is done onely by the Passion) but that thereby the want of perfect righteousness which is in us, is in a manner filled up, to get right to life. This was required of him if he would satisfie for us, Hebr. 7:26:27. *Such an High-Priest became us who is holy, harmless, undefiled, &c.* 2 Cor. 5:21. 1 Pet. 1:19. and 3:18. *Christ hath once suffered for sins, the just for the unjust,* 1 Joh 2:1. and 3:5. Isa. 53:11. Afterwards it is considered in his life, and in his Obedience, that we should come unto life according to the Exaction of Gods Justice, Levit. 18:5. (*which if a man do, he shall live in them.*) This is also imputed to us, Rom. 5:19. *By the Obedience of one shall many be made righteous,* and 10:4. For as he was made man for our sakes; so was he also for our sake made subject to the Law, Gal. 4:4. 5. *He was made of a woman, made under the Law.* We owed to God not onely punishment for the transgression, but also a perfect Obedience. All this hath Christ satisfied for us, and thus redeemed us from death and merited life for us. But our Justification is most ascribed to Christs suffering, blood-shed,

and death; as Rom. 3: 24, 25. *Through the Redemption that is in Jesus Christ, and 5: 9. being justified by his blood, 2 Cor. 5: 21. Phil. 2: 8. Hebr. 10: 14. Rev. 7: 14. 1 Joh. 1: 7.* For the fulfilling and complement of all is in his death. The Catechisme speaketh of „ both; **The perfect Satisfaction/Righteousnesse and Holinesse of Christ.**

**Quest. 36. Are we then not Justified by something that is in us?**

*Ans.* No. But by that which is out of us, to wit, *Christ's righteousness, 2 Cor. 5: 21. That we might be made the righteousness of God in him.* For the righteousness which shall stand before God, must be in all parts perfect and conformable to the Law, but this is not to be found in us.

**Quest. 37. Is then Christ's Righteousnesse ours?**

*Ans.* Yes. Phil. 3: 9. *And be found in him, not having mine own Righteousness which is of the Law, but that which is through the Faith of Christ.*

**Quest. 38. How is that made ours?**

*Ans.* In respect of God by Imputation, Rom. 4: 4, &c. *To him that believeth is his Faith counted for Righteousness.* The Catechisme saith: *is imputed, and given unto me.*

**Quest. 39. Obi Christ's Righteousnesse cannot be reckoned to us for Righteousnesse / for that it is perfect: but rather our Faith with good works for that it is imperfect?**

*Ans.* The imputation is not here an accounting, or esteeming of that which is imperfect, as if it were perfect; but signifieth a gracious bestowing of God, whereby he bestoweth upon the sinner the righteousness of his Son, and accounteth him as righteous, because he looketh upon him, and loveth him *in the beloved.*

**Quest. 40. How can that be imputed to us, which is without us?**

*Ans.* Sometimes something is imputed that is in man, be it offence or other, 2 Tim. 4: 16. *All men forsook me. I pray God that it may not be laid to their charge,* and Rom. 4: 4. *To him that worketh is the reward reckoned not of grace, but of debt.* Here Imputation hath its foundation in him to whom a thing is imputed. But there is also another imputation not respecting him to whom it is made, but founded in something out of him. Phil. 4: 18. *And if he hath wronged thee, or owe thee ought, put that*

that *impute account*. Onely in the will of him that imputeth, as here, Rom. 4: 6. *Even as David also describeth the blessedness of the man, unto whom God imputeth Righteousness without works, v. 8. Blessed is the man to whom the Lord doth not impute sin, v. 10. How is it then reckoned unto him? If any man doth that which the Law requireth, the reward of righteousness is reckoned to him of debt; for he hath the foundation of it in himself. But he that worketh not, but believeth, having transgressed the Law, to him the reward is reckoned of grace; for he hath his foundation out of himself in Christ.*

Quest. 41. *How propound you the Imputation of Christs Righteousnesse cleary to me?*

Ans. The Consideration of it is twofold. 1. In remission, or not imputing of sin, Rom. 4: 7, 8. *Blessed are they whose Iniquities are forgiven, and whose sins are covered: blessed is the man to whom the Lord doth not impute sin, 2 Cor. 5: 19. not imputing their trespasses unto them; according to which God for the sufferings of Christ esteemeth of us, as if we our selves had suffered the perfect punishment for sin, Isa. 53: 4, 5.* 2. In the Imputation of righteousness, Rom. 4: 6, & c. *Even as David also describeth the blessedness of that man, unto whom God imputeth righteousness without works; according to which for Christs righteousness sake, he accounteth us righteous, and heirs of eternal life, Rom. 5: 19: 21. That grace might reign through righteousness unto eternal life by Jesus Christ our Lord. Both which signifie one and the same with the Apostle as coupled together, and therefore he draweth the one from the other, Rom. 4: 6, 7, 8. See both, Dan. 9: 24. To finish the transgression, and to make an end of sin, and to make reconciliation for Iniquity, and to bring in everlasting righteousness. So that here is not made a real change in man, but according to Gods Indulgence and mercy, sins are not imputed to him, but Christs righteousness.*

Quest. 42. *How probe you hereby that we are not Justified for any thing that is in us?*

Ans. For that the Catechisme speaking of this Imputation, saith also; *is given/ as speaking of something that is given us, and applied to us graciously from without us. And in such sort doth God accept the death and satisfaction of Christ, and discharge us from the punishment, & dealeth with us, as if we had never had/ or committed sin/ and saith the Catechisme, is*

„given unto us/ 2 Cor. 5: 15, 21. that we should be the righteousness of God in him, Rom. 5: 19. and that according to judgement, which is according to Truth, Rom. 2: 2. he accounteth us in Christ, Phil. 3: 9. as if we our selves had perfectly performed all that obedience which Christ performed for us; „as the *Catechisme* saith.

Quest. 43. But when you say / that we are justified for something that is without us / is that onely for that the moving/ and meritorious cause/ that God will justify us for/ is without us?

Ans. No. But principally for that he imputeth the obedience and righteousness of Christ unto us, being sinners in our selves; not that it remaineth alwayes without us, but is made ours by esteem and *imputation*

Quest. 44. What think you of that opinion/ that the form of Justification consisteth in the Essential righteousness of God, or Christs Divine Righteousnesse inherent in us/ as Osiander would have it?

Ans. It is absurd. 1. For then should our righteousness be Infinite and Divine. 2. We should be as righteous as God, without any imperfection or sin. 3. The Scripture leadeth us still to the blood and death of Jesus Christ. 4. Because it is the Divine Essence, therefore it can neither actually, nor by Imputation be Communicated.

Quest. 45. Obj. It is nowhere written that Christs righteousness is imputed to us?

Ans. Although not in formal and proper words, nevertheless the matter is plain and clear enough exprest in the places above named. For this he is also called the Lord our Righteousness, Jer. 23: 6. and 33: 16. and it is said in 1 Cor. 1: 30. he is made unto us of God righteousness, Dan. 9: 24. so bring in everlasting righteousness.

Quest. 46. Obj. As no man can live by another mans life; so can no man formally and properly be justified by another mans Righteousnesse?

Ans. Although Philosophy cannot apprehend this, nevertheless Gods word revealeth it; and may well be apprehended, inasmuch as we are very narrowly United with Christ by Faith, yea are one with him. In such sort a man by means of the Union of Marriage, can be rich by the means of his wife. He for whom

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a debt is payed by a surety, may be said to have payed himself, for that the payment of the surety is reckoned to him. In this manner is *Christ* holy and just in himself, a curse and sin for us, 2 Cor. 5: 21. *He hath made him to be sin for us, who knew no sin.* The *Papists* believe indeed, that the works of *Supererogation* in the *Saints* can be imputed to them. Much more then *Christs* Obedience. And indeed *Christs* of grace; but the *Saints* for money, whereby the Letters of Indulgence are payed for.

Quest. 47. How can *Christs* suffering and obedience procured for us of him as surety/ consist with *Gods* mere grace and mercy in the point of our Justification? How is it *Gods* Love and Grace/ soasmuch as *Christ* hath merited it for us?

Ans. It is of *Gods* love that he hath given us his Son, for to be our Surety, Joh. 3: 16. 1 Joh. 4: 10. Besides, Justification is not to be considered as a *simple Absolution*, as a Prince giveth pardon to any one that hath committed Man-slaughter. This man is indeed acquitted, but is not therefore righteous, but nevertheless a Murderer; But this Justification is such, that we thereby „also are accounted, as the *Catechisme* saith: as if we had never had/ or committed sin: yea/ as if we had fulfilled all the „righteousnesse which *Christ* hath fulfilled for us. And Sanctification is also annexed to this, so that we are changed and renewed by the Spirit of our God. The *Apostle* found no controversy in this matter, Eph. 1: 7. *In whom we have Redemption through his blood*, namely the forgiveness of sins according to the riches of his grace.

Quest. 48. Having seen that *Christs* Righteousnesse is made ours/ in respect of God/ by Imputation; how is the Application of *Christs* Righteousnesse made in respect of us?

„Ans. By Faith; If I embrace these benefits (saith the „*Catechisme*) with a true confidence of heart/ Rom. 4: 23, 24. *For us also, to whom it shall be imputed, if we believe in him.* &c. and 10: 10. *with the heart man believeth unto Righteousness*, Eph. 3: 17. *That Christ may dwell in your hearts by Faith* And this is as necessary as the other. For therefore hath God given, that we should receive, Joh. 3: 16.

Quest. 49. Is *Christs* Righteousnesse reckoned unto you wholly or in part?

„Ans. Wholly, As if I had never had/ or committed sin/ &c.



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&c. saith the Catechisme, 11a 1: 18. Mic. 7. 19. 1 Cor. 1: 31.  
Christ is made unto us of God Wisdom, Righteousness, Sanctification,  
and Redemption, 2 Cor. 5: 21. that we should be the Righteousness of  
God in him, Psal. 103: 12. Jer. 31: 34.

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### The LXI. Question.

**Whp affirmest thou that thou art made  
Righteous by Faith onely?**

*Ans.* Not that I please God through the worthiness  
of my Faith; but because onely the Satisfaction,  
Righteousness, and Holiness of Christ is my Righte-  
ousness before God (a); and I cannot take hold of it,  
or apply it unto my self any other way than by  
Faith (b).

(a) 1 Cor. 1: 30. and 2: 2. (b) Joh. 5: 10.

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### C A T E C H I Z I N G.

#### § How Faith Justifieth.

**Quest. 50. When it is said/ that we are Justified by Faith,  
is Faith then considered as a work/ for the Dignity of which  
we please God?**

*Ans.* No. For it is imperfect and weak, which cannot be  
reckoned to us of that just God for perfect righteousness, whose  
Judgement is according to Truth, Rom. 2: 2. That which is imper-  
fect cannot subsist in Gods Judgement, Job 9. Psal. 143. Gal. 3.  
Dan. 9.

**Quest. 51. Whp say you that you are Righteous onely by  
Faith?**

*Ans.* The Catechisme saith: Not for that I/ &c.

**Quest. 52. Are we then never said to be Justified for  
Faith?**

*Ans.* No where in Scripture, but alwayes by Faith, or through  
Faith, Rom. 3: 28, 30. and 5: 1. Gal. 2: 16. and 5: 8. So then Faith

is not considered as a *meritorious cause*, but as an *Instrument*. It appeareth, Rom. 3: 22. 1 Joh. 5: 10, 12. Joh. 1: 12. *As many as received him, to them gave he power to become the Sons of God, as many as believe in his Name.* The more, because Faith and works are alwayes opposed to each other in the Doctrine of Justification, Rom. 3: 4 Gal. 3. and 4. Eph. 2: 8, 9. *Through Faith, and that not of your selves.* Not of works, Phil. 3: 9, 10. Tit. 3: 4, 5. Putting Faith, he taketh away works, and what he giveth to Faith, he taketh away from works, therefore Faith cannot justify as a work. Finally, the righteousness whereby we are righteous before God is from, and through Faith, Rom. 1: 17. *Therein the Righteousness of God is revealed from Faith to Faith, and 3: 22. The Righteousness of God, which is by Faith of Jesus Christ unto all, and 10: 6. The Righteousness which is by Faith, speaketh on this wise, &c. Phil. 3: 9, 10.* So then Faith is not the righteousness it self.

Quest. 53. *From whence prove you that Faith justifieth not as deserving/ but as accepting and receiving?*

Ans. For that it should merit the remission of sin, which every-where is ascribed to the *blood of Christ*, 1 Joh. 1. and 2. Rev. 1, &c.

Quest. 54. *Obj. Joh. 6: 29. This is the work of God that ye believe.*

Ans. It is a work wrought in us of God, and required by God, but doth not justify therefore as a work; but in Justification, where it is considered as an instrument, distinguished from Faith, so it is considered as a work.

Quest 55. *Obj. Nevertheless, we see Hebr. 11: 6, &c. that by Faith we please God / and not without it / &c. Without Faith it is impossible to please God?*

Ans. This is so to be understood, that we please him through Christ, whom Faith respecteth, Matt. 3: 17. *This is my beloved Son in whom I am well pleased.*

Quest. 56. *Obj. Rom. 4: 5. To him that believeth, his Faith is counted for Righteousness?*

Ans. That here Faith must not be understood, but that which Faith receiveth, appeareth 1. For that the righteousness by which we stand before God, is not ours, Phil. 3: 9. *That I be found in him, not having mine own Righteousness, which is of the Law.* But Faith is ours, Habak. 2: 4. *The just shall live by his Faith.* 2. That righte-

478 (XXIII.L.d.) (Q.LXI.) Part.2.Div.2.Art.12.  
 righteousness must be perfect. But our Faith is imperfect, 1 Cor.  
 13:9. *We know in part.* 3. That righteousness shall be ever-  
 lasting, Dan.9:24. *To bring in everlasting Righteousness;* but our  
 Faith is not so, 1 Cor 13:13. 4. That righteousness is received  
 by Faith, therefore it is not that righteousness it self, Act. 26:18.  
*That they may receive forgiveness of sins, by Faith that is in me.*

Quest. 57. How then understand you it that Faith Justifieth?

Ans. In this manner. Correlatively/understanding there-  
 by that which Faith receiveth, namely the satisfaction, righte-  
 ousness, and holiness of Christ, Rom.5:19. By the righteousness  
 of one shall many be made righteous, 2 Cor.5:19.

Quest. 58. Is that enough?

Ans. The Catechisme saith: That the same onely is my  
 righteousness before God, 1 Joh. 1:7. Act. 4: 12. Neither is  
 there Salvation in any other, &c.

Quest. 59. How else is Faith considered?

Ans. As an instrument. For that I, (saith the Catechisme)  
 cannot take hold of it / or apply it any other way unto my  
 self than by Faith / Act.26:18. Rom.5:1. *Therefore we being  
 Justified by Faith, &c. and v. 17. They which receive abundance of  
 Grace, and of the gift of Righteousness, &c.*

Quest. 60. How declare you that by a Simile?

Ans. As I use meat and drink, being the food of my life,  
 with my mouth and teeth, which are onely instruments; so is  
 Faith as the mouth, whereby I enjoy Christ Jesus as the spiritual  
 meat of my Soul. Thus when a beggar taketh a Treasure with  
 the hand; the hand which is onely an instrument in taking hold,  
 doth not enrich the beggar, but the Treasure, &c.

The XXIV. Lords day.

The LXII. Question.

But why cannot our good works be Righte-  
 ous / or some part of Righteousnesse before  
 God?

Ans. Because that Righteousness which must  
 stand

stand fast before the Judgement of God, must be wholly perfect in all points, and agreeable to the Law of God (a). But now our works, even the best of them, are all imperfect in this life, and defiled with sin.

(a) Gal. 3: 10. Deut. 27: 26.

(b) Isa. 64: 6.

CATECHIZING.

§ Of the Merits of good works.

Quest. 1. What is treated of this Lords day?

Ans. 1. In the LXII. Quest. Of the Merits of works, whether they can be our Righteousness, or a piece of the same, being the chief Error in the point of *Justification*, and is refuted. 2. In the LXIII. and LXIV. Quest. is answered to the principal Objections brought forth, as well for Errours, as against the sound Doctrine.

Quest. 2. Upon what Opinions hath the Catechisme an Eye?

Ans. Especially upon the *Papists*. Otherwise also the *Pharisees*, the false *Apostles*, *Pelagians*, *Socinians*, *Anabaptists*, *Remonstrants* maintain self Righteousness which we have opposed against the Righteousness of the Gospel on the former Lords day. But so that some do wholly, and altogether exclude *Christs* Righteousness, teaching that our good works are perfectly that Righteousness whereby they can stand before God. Others that our good works are a part of the same Righteousness, which part (some teach) God by a gracious acceptation will accept of as a perfect Righteousness.

Quest. 3. What teach the Papists in this point?

Ans. That we are Justified partly by Faith, partly by works. Yea, they even mingle *Christs* Righteousness blasphemously with mans Righteousness, thus of both to make one perfect Righteousness.

Quest. 4. How do they understand that?

Ans. By Faith, so far forth as it is to be considered, as a disposition and firmness begun in man, to the following *second Justification*, which is done by works, and principally by Love, in respect of consummate perfection. But (say we) Gods word doth

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doth not know these two sorts of *Justification*: Nor knoweth of  
any preparation to the following *Justification*, Rom. 4: 5. *But*  
*to him that worketh not, but believeth on him that Justifieth the un-*  
*godly, &c.. Faith Justifieth as an Instrument, not as a disposition.*

Quest. 5. **What Argument useth the Catechisme to oppose**  
**Justification of works?**

Ans. All these Errours are refuted by one kinde of reasoning  
(passing by many which *Paul* presenteth in his *Epistles*, as Rom.  
3: 20, 21. *Therefore by the deeds of the Law there shall no flesh be*  
*Justified in his sight. For by the Law is the knowledge of sin.* See also  
v. 28. and chap. 4: 2. *If Abraham were Justified by works, he hath*  
*whereof to glory, but not before God;* and vers. 6, 13, 14. and 8: 3. and  
10: 3. and 11: 6. Gal. 2: 16. and 3: 2, 5, 10, 11, 18, 21. Eph. 2: 9.  
Phil. 3: 9. Tit. 3: 5.) it giveth u. this ground: The righteousness  
which may be able to subsist in Gods Judgement, and move him  
„ to Justifie us, must be altogether perfect/ and in all points  
„ agreeable to the Law of God.

Quest. 6. **Whence probe you that?**

Ans. From Matt. 22: 37: 38. *Thou shalt love the Lord thy God*  
*with all thy heart, and with all thy Soul, &c..* Deut. 6: 5. and 27: 26.  
Gal. 3: 10. *Cursed is every one that continueth not in all things which*  
*are written in the book of the Law to do them,* Jam. 2: 10. *whosoever*  
*shall keep the whole Law, and yet offend in one point, he is guilty*  
*of all.* So that here then a reasonable Obedience, which is but  
in part, avayleth not, but onely a perfect in the highest degree of  
perfection, and according to all parts of the Law, as well inward  
as outward.

Quest. 7. **How is this perfection of Righteousnesse com-**  
**monly called?**

Ans. A perfection of parts and degrees, or steps.

Quest. 8. **What then is the nature of our works?**

Ans. The *Catechisme* saith: *That even our best works*  
*„ in this life are all imperfect/ and defiled with sin; If they be*  
*imperfect/ then is not this full perfection, according to the Law,*  
*„ found in them: If all our best works are polluted with sin/*  
*then the highest degree of perfection is not to be found in*  
*them.*

Quest. 9. **How probe you that?**

Ans. From Isa. 64: 6. where the *H. Prophet* includeth him-  
self, confessing the same in the name of the whole Church, in  
which

which, without all doubt, were many godly men; *We are all as an unclean thing, and all our righteousnesses are as filthy rags*, Phil. 3:8, 12, 13. See Dan. 9:18. It appeareth also by the complaints which the Saints make in this life of their imperfection; Rom. 7:16, &c. *I know that in me, that is, in my flesh, dwelleth no good thing*, &c. 1 Joh. 1:8, 9. *If we say that we have no sin, we deceive our selves, and the Truth is not in us*, &c. Psal. 130:3. Jam. 3:2. *In many things we offend all*, Joh. 4:18. and 9:2, 3, 28. and 15:14, 15. Psal. 15:13. Prov. 20:9. 1 King. 8:46.

Quest. 10. But are not our works of another nature after our Conversion?

Ans. No. It appeareth from that which was before rehearsed. The Converted also pray dayly for remission, Psal. 130. and 143. Matr. 6:12. *Forgive us our debts*, Neither do we our works with so great Zeal for the glory of God as we ought indeed; and this cometh onely out of our natural corruption, which mingleth it self therewith, Rom. 7. Gal. 5:17. *The flesh lusteth against the spirit*.

Quest. 11. Doth then Original Sin raign in us?

Ans. No. It is another case with the Regenerate, than with the Unregenerate. See Rom. 7.

Quest. 12. Obj. Rev. 3:4. *which have not defiled their Garments*, &c.

Ans. This is spoken not for that they were perfect, but for that they have abstained from the society of the wicked, and not defiled themselves with their pervers works and false Doctrines. Otherwise, if they were wholly pure, why should it be said, Rev. 7:14. *They have washed their Robes, and made them white in the blood of the Lamb*.

Quest. 13. But is not that too shamefull for us that we confesse that our works are so imperfect / whereas they are so gloriously set forth in the word of God?

Ans. No. For thus are we taught to desist from our own righteousness, and to trust onely in *Christs* Merits.

Quest. 14. Obj. Deberthelesse / it seemeth that we hereby confesse that they are onely glistering sins?

Ans. No wayes. It is one thing to be sin, it is another to be defiled with sin.

Quest. 15. Obj. Is it so with our works / then must we not do them; for we should commit sin?

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Ans.

*Ans.* It followeth not. For this evil is by accident, not from the Nature of the good work, but from the corruption which cleaveth to us, and the good hath the prevalency therein

**Quest. 16.** When hath the evil the prevalency in a work?

*Ans.* When the work is forbidden of God, or when we do it not from a pure heart, good Conscience, and Faith unfaigned?

**Quest. 17.** When hath the good the prevalency?

*Ans.* When the work is indifferent, or commanded of God, and that we do it from a pure heart, a good Conscience, and Faith unfaigned

**Quest. 18.** *Obj.* Evil works damne / and deserbe Hell. Ergo good works justifie / and deserbe Heaben.

*Ans.* These two Contrapositions are altogether unequal. For the evil are perfectly evil: the good imperfectly good.

**Quest. 19.** *Obj.* Ten Florens are a part of an hundred in paying of a debt; therefore then may our imperfect good works be also a part of our Righteousnesse before God.

*Ans.* Herein is a great un-likeness. (1.) Ten Florens are one whole part of the debt; our works are an imperfect part of due Obedience, and although they were multiplied a hundred thousand times, they should never make, or constitute a perfect Obedience. (2.) Ten Florens are received in hopes of full payment to come, but there is no hopes of the perfection of our works.

**Quest. 20.** But could not God account / and hold our imperfect Righteousnesse for a perfect?

*Ans.* No. For because Gods Judgement is according to Truth, Rom. 2: 2. therefore he neither will, nor can hold that for perfect which is imperfect, nor that for righteousness which departeth from the Law, Exod. 23:7. *I will not justify the wicked,* Isa. 20. And also Christs righteousness should remain excluded; for we are not justified with two righteousnesses.

**Quest. 21.** *Obj.* Jam 2: 24. *Ye see then, how that by works a man is justified, and not by Faith onely.*

*Ans.* If this must be understood as the Papists and Remonstrants will have it, then it is contrary to the Doctrine of Paul, Rom. 3. and 4. But if we mark the aime of both the Apostles, we shall finde here a sweet Harmony. For first, the aime of James is not to enquire why God forgiveth us our sins, nor for whose righteousness sake God acquitteth the Believers of sin, which

*Paul* doth; but which is the true Faith, or that is fruitfull in good works, or without the same, as appeareth from vers. 14. *What doth it profite my brethren, though a man say he hath Faith, and have not works, can that Faith save him; so vers. 17, 20, 26.* Even as he also treateth not of works, so far forth as one seeketh to be justified thereby, and trusteth, and boasteth in them (which is *Paul's* question) but so far forth as they being inseparable, are joynted together, or separated asunder from Faith: Neither doth he consider Faith as justifying, but as a dead Faith, and which is without works. So that the aime of both is very different. For as there is two sorts of righteousness, one that is imputed to us through Faith, and another which is ours, which we have by Regeneration, which is nothing else but an agreement with the Law; so is there also two sorts of Justifications: One, which is treated of, Rom. 4. 11. 2 Cor. 5: 21. Phil. 3: 9. *That I may be found in him, not having my own righteousness which is of the Law, but that which is through the Faith of Christ.* According to this, however we are sinners in our selves, and unrighteous, God justifieth us by Faith for *Christ's* sake, as *Paul*, Rom. 3, and 4, Gal. 2. and 3. proveth at large. The other of which is spoken, Eph. 4: 24. *Put on that new man, which after God is created in righteousness and true holiness.* 1 Joh. 3: 7. *He that doth righteousness is righteous, even as he is righteous.* This is that which we have by Regeneration, to which, (being now made in some measure conformable to the Law) God now justifieth in part, and more and more justifieth accordingly as Regeneration groweth, and is perfected in us, and shall justify us perfectly, when that which is perfect shall be come. This is spoken of in this place, *1 Joh. 2.* as also Rev. 22: 11. *He that is righteous, let him be righteous still.* But this hath onely place when sins are pardoned; so that *James* treateth not here of the justification of a sinner, but of him that is just; *Paul* speaketh onely of the justification of the ungodly, and of the means whereby we receive Remission of Sin.

Quest. 22. Obj. If good works are not necessary to justify us; then is not it necessary that we do them.

Ans. There are several ends of one thing. Is it not necessary to justify us in the first manner, it is to declare us righteous in the second, heard out of *James*. It is also necessary to shew our selves thankfull to God. See Quest. LXXXVI.

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Quest.



Quest. 23. Are there absurdities in the Doctrine of Justification by works?

Ans. See the former *Lords day*. Besides; If righteousness come by the Law, then Christ is dead in vain, Gal. 2:21. 2. Then are we justified of debt and merit, not by grace, against Rom. 3:28. and 4:4,5. and 9:32. and 11:6. Gal. 3:18. Eph. 2:8. Phil. 3:9. 3. Where righteousness is by works, no remission of sin is necessary, against Matt. 6:12. Psal. 32:1. Rom. 4:6,7. 4. The promise should be of no effect, for that is not made to them that work, Rom. 4:14, 16. Therefore it is of Faith, that it might be by grace, to the end the promise might be sure to all the seed, Gal. 3:22. Hebr. 10:38. 5. Good works follow Justification, but here it should be to the contrary. And these works being without saving Faith, should be sin, Rom. 14:23. Whatsoever is not of Faith is sin, Hebr. 11:6.

### The LXIII. Question.

**How is it that our good works merit nothing/ seeing God hath promised that he will give a reward for them/ both in this life and in the life to come?**

Ans. That reward is not given of merit, but of grace (a).

(a) Luke 17:10.

### CATECHIZING.

#### § Of the Merit of good works.

Quest. 24. Obj. God rewardeth our works. Therefore they merit.

Ans. From the Catechisme: That reward/ &c.

Quest. 25. Do we then not deny that good works receive a reward?

Ans. No wayes. But we say the contrary, according to Gods word. 1 Tim. 4:8. Matt. 5:12. Rejoyce, and be exceeding glad for

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for great is your reward in Heaven, and 10:41, 42. He shall receive a Prophets reward, &c. He shall by no means lose his reward; Mark. 9: 41. Luke 6: 23, 35. 1 Cor. 3: 8. 2 Joh. v. 8. See Rom. 2: 6.

**Quest. 26. Whence prove you that there are these two sorts of rewards?**

**Ans.** From Matt. 20: 9, &c. Rom. 4: 3, 4. To him that worketh is the reward not reckoned of grace, but of debt. See 1 Cor. 9: 18.

**Quest. 27. When is a reward given of merit?**

**Ans.** When the reward answereth the just worth of the work; and that is a reward of debt, following upon a work that man is not bound unto, which reward an Obligation or Covenant doth make to be due, being not for another mans, but for a mans own work.

**Quest. 28. When is a reward given of grace?**

**Ans.** When the reward is given not according to the worth of the work; but according to a work due, from kindness and good-will, or favour to the person that hath done it.

**Quest. 29. But cannot these two rewards meet together about one work?**

**Ans.** No wayes; according to Paul's words, Rom. 11: 6. If it be by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.

**Quest. 30. Obj. The works of the Law are indeed excluded; but not the merits of the Gospel, coming forth from grace infused.**

**Ans.** The Apostle doth not oppose one sort of works to another, but grace to works; whence appeareth that hereby is not understood an infused gift in man, but the grace and favour of God, whence Safety and Salvation springs. The works of David; Abraham, &c. done in the state of regeneration from grace infused, are excluded. But the Papists Doctrine of free will, being well looked into, we finde that they make free will, and its co-working a foundation of their merits, and plant in themselves the root of the Obligation.

**Quest. 31. Then what kinde of reward is that which the Lord God giveth for the good works of his Children?**

**Ans.** It is of grace, not of merit.

**Quest. 32. How prove you that?**

**Ans.** Whereas it is called Matt. 6: 12. a reward, it is Rom. 6:

23. called a gift of God; and Col. 3:24. *Inheritance*, Rom. 8:17. *If we be Children, then Heirs, &c.* Jam. 2:5. Matt. 25:34. *Com ye blessed of my Father, inherit the kingdom, &c.* Gal. 3:18. Eph. 1:7, 18. and 5:5. A merit of Christ's Obedience, Rom. 5:19.

Quest. 33. *Why is that expected just with the Name of a reward?*

Ans. For that as a reward is given to him that worketh, after the work accomplished; so are the gifts of Eternal life given to the godly according to their works and Combates. As also reward is given to the workman by Covenant and promise; so this recompense to the believers by Covenant and promise, but of grace, not of debt: for to teach us that Eternal life is held forth to all them that diligently labour for it, so that thereby we are encouraged to practise good works, 1 Cor. 15:58. *Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know, that your labour is not in vain in the Lord,* 2 Tim. 2:3, 4, 5. and 4:7, 8.

Quest. 34. *For what reasons cannot our works merit?*

Ans. (1.) For that we owe them, (Luke 17:10. *When ye shall have done all those things which are commanded you say: we are unprofitable servants: we have done that which was our duty to do*) as well by reason of our Creation and preservation, as of redemption. A slave who oweth onely labour to his Master, deserveth no dayes-wages, but a free hireling, Matt. 20:1, 2. *An husbandler went out early in the morning to hire labourers into his Vineyard, &c. vers. 8. he saith: Call the labourers and give them the hire.* (2.) For that they are not done by our own power; for we are unfit thereto. Q. VIII. But by a supernatural power of grace, Eph. 2:10. *We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained.* All our works are not ours, from us, but Gods works in us, 1 Cor. 4:7. *What hast thou that thou hast not received,* 2 Cor. 3:5. *Our sufficiency is of God,* Phil. 1:6. *God who hath begun a good work in you, shall perform it,* and 2:13. *It is God who worketh in you both to will and to do.* A servant giving an almes in his masters absence out of his masters purse, can thereby deserve nothing. (3.) They are imperfect, Isa. 64:6. *All our righteousnesses are as filthy rags,* Jam. 3:2. 1 Joh. 1:8. (4.) There is no due proportion betwixt our works and the reward, Rom. 8:18. *The sufferings of this present time are not worthy to be compared with the glory, which shall be revealed*

## § Of the fruits of Faith.

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*needed in us.* What proportion betwixt a Cup of cold water, and the incomprehensible glorie? And nevertheless the latter is promised unto the first, Matt. 10: 42.

Quest. 35. *Obj.* God shall judge according to works, Rom. 2. 6. *Who shall render to every man according to his works,* 1 Petr. 1: 17. Rev. 20: 12, 13 and 22: 12. Matt. 25: 34, &c.

*Ans.* Not for the good works as for the evil; but according to good works as a rule; not for that they are a meritorious cause, but for that they are in sight and manifest, Jam. 2: 18. *Show me thy Faith by thy works,* &c. Otherwise it is as is written, Matt 25: 34. *Inherit the kingdom, which is prepared for you from the foundation of the world.*

Quest. 36. *Obj.* Her sins which are many, are forgiven her, for she loved much, Luke 7: 47.

*Ans.* For; doth not here signifie the Cause, but the Effect, as the Sun is risen, for it is day. Thus argueth Christ here from the Effect to the Cause, as appeareth by the foregoing parable, ver. 41, 42, 43. and by the Opposition, ver. 47. *but to whom little is forgiven, the same loveth little.*

Quest. 37. *May we then in working respect the reward?*

*Ans.* Yes; to encourage us, and to stir us up to the practise of them, as was said of *Moses*, Hebr. 11: 26. For the Lord knowing our Infirmitie, hath also therefore promised to us the reward of recompense.

### The LXIV. Question.

**But doth not this Doctrine make men careless and profane?**

*Ans.* No. For it cannot be, but that they, who are implanted into Christ by a true Faith, should bring forth the fruits of thankfulness (a).

(a) Matt. 7: 18. Joh. 15: 5.

### CATECHIZING.

## § Of the fruits of Faith.

Quest. 38. *Obj.* That Doctrine which maketh men careless  
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lesse must not be taught. For the Scripture teacheth no other Truth/ but what is according to godliness, Tit. 1:1 This Doctrine of Justification onely by Faith/ of grace/ without merits of works/ is such. Ergo.

*Ans.* This is not true in the least. For the Effect and true use of this Doctrine, is due thankfulness to God.

Quest. 39. *Obj.* Nevertheless this Doctrine is abused :

*Ans.* It is one thing to consider a Doctrine in it self, another, in the abuse of pervers men. See of the Doctrine of Paul, Rom. 3:8. And say we not rather (as we be slanderously reported, and as some affirm that we say) let us do evil, that good may come? See vers. 31. and 6:1, 15. See Psal. 130:4. Gal. 5:6. The fault is not in the Doctrine, but in wicked men, of whom complaint is made, Jude v. 4.

Quest. 40. What saith the Catechisme?

*Ans.* It cannot be/ but that they who are implanted „ into Christ/ &c. See Quest. LXXXVI.

Quest. 41. How prove you that no Doctrine is of more force to godliness than this?

*Ans.* From Psal. 130:4. *There is forgiveness with thee, that thou mayest be feared,* Luke 7:47. *Her sins which are many, are forgiven; for she loved much.* The fountain of true godliness must be love to God. But we cannot love God unless we first consider the greatness of Gods love toward us, and be assured thereof, 1 Joh. 4:19. *We love him, because he loved us first.* The greatness of Gods love is by nothing better exprest than by this Doctrine, that God justifieth a sinner for nothing, but in Christ. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us, Rom. 5:8. 1 Joh. 4:10.

Quest. 42. From whence prove you that this Doctrine cannot make men careless?

*Ans.* From those places of Scripture, which confirm the words of the Catechisme, as Joh. 15:5. *He that abideth in me, and I in him, the same bringeth forth much fruit,* Rom. 6:1, &c. and 8:2. and 11:17. 2 Cor. 5:14, 15. *The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead,* &c. Matt. 7:18. As the natural head spreadeth the power of life, sense and motion by the sinews over the whole bodie; so Christ the head of his Church, holy motions over his spiritual members. As the Vine imparteth juyce to the branches, whereby they

they grow, and bring forth fruit; so *Christ* fitteth believers to bear the fruits of Faith, *Psal.* 110: 3. [Thy people shall be willing in the day of thy power in the beauties of holiness.]

Quest. 43. Is the Doctrine of grace taught of Paul, such a Doctrine?

Ans. Yes. *Tit.* 3: 5, 8. They that believe in God must be careful to maintain good works. For as little as the Sun can be without light and warmth, so little can Confidence and Faith in *Christ* be without love, *Gal.* 5: 6. Faith worketh by love, *Jam.* 2: 20. As little as light bringeth forth darkness, so little can this Doctrine bring forth carelesness, *Luke* 1: 74. That we being delivered out of the hands of our Enemies, might serve him without fear, in holiness and righteousness before him, *Act.* 15: 9. Having purified their hearts by Faith, *2 Cor.* 7: 1. *Gal.* 5: 24. *Tit.* 2: 14. *1 Joh.* 3: 3. *Rom.* 12: 1.

Quest. 44. Obj. There are branches in *Christ*, which bring forth no fruit / *Joh.* 15: 2. Every branch in me, that beareth no fruit he taketh away; how then saith the Catechisme, that if we be in *Christ*, it cannot be but that we should bring forth the fruits of Thankfulness.

Ans. These are onely branches in name, as *Judas*, and are said to be in *Christ*, by reason of the external confession of Faith, the use of the Sacraments, and Communion with the Church; but not in Faith, and indeed, according to the internal. It is otherways with the true believers, *1 Joh.* 3: 9. Whosoever is born of God doth not commit sin.

Quest. 45. Are not the Papists more practised in Religious exercises then the Reformed?

Ans. No. But their principal Observations are frivolous, easie to do by custom, and not to be laid in the ballance with the works of true godliness, repentance, prayer, &c. For they are but reading of *Ave Marias* and *Pater nosters*, to abstain from flesh at set times, to go *Pilgrimages*, and Prayer-voyages, to hear *Masses*, &c.

Quest. 46. May we say without weakning the Doctrine of gracious Justification, that good works are the way / in which we must go / to attain unto life?

Ans. Yes. For as Justification is one thing, Glorification another; so there is more required to Glorification than to Justification. Besides this, 'tis one thing to say; Salvation is out

of works as meritorious or instrumental causes; another thing to say; No man already justified by Faith, is saved without works. See also Pauls words, Eph.2:10. Which (good works) God hath fore ordained that we should walk in them; and the comparison taken from those that run in a race, 1 Cor.9:24, &c. So run, that ye may obtain.

The XXV. Lords day.

The LXV. Question.

**Seeing then that onely Faith maketh us partakers of Christ, and his benefits / whence doth this Faith proceed?**

*Answw.* From the H. Ghost (a), who kindleth it in our hearts, by the preaching of the Gospel, and confirmeth it by the use of the Sacraments (b).

(a) Eph. 2: 8. and 6: 23. Joh. 3: 5. Phil. 1: 29.

(b) Matt.28:19,20. 1 Pet.1:22,23.

## C A T E C H I Z I N G.

### § Of the Sacraments.

**Quest. 1. What is this Lords day treated of?**

*Answw.* Of four things. 1. Of the causes of Faith. Q.LXV. 2. Of the Sacraments in general. Q.LXVI. 3. It is shewed wherein the word of God and the Sacraments do agree. Q.LXVII. 4. Of the Number of the Sacraments in the New Test. Q.LXVIII.

**Quest. 2. Because hitherto is treated of the Excellency of Faith/ from whence cometh that Faith. Do we inherit it of our Parents? or is this precious gift to be bought for money or do the Ministers give it us?**

*Answw.* No wayes. From our Parents we have nothing but corruption, Job 14: 4. Who shall bring forth a clean thing out of an unclean? Nor one, Psal. 51:7. Coyn is not currant here, A&A: 20. Thy money perish with thee, &c. The Teachers cannot power it in, 1 Cor.3:5,6. Who then is Paul, &c.

Quest.

Quest. 3. From whence then?

Ans. From the H. Ghost / saith the Catech. See Q. XXI.

Quest. 4. What saith the Catechisme yet more?

Ans. That he worketh it by the preaching / &c. laying down two things. 1. The working of Faith. 2. The Confirmation of the same; And thus it putterh two principles of Faith, the one external, namely the preaching of the Gospel. The other internal, namely the working of the H. Ghost.

Quest. 5. Is not Faith held forth in general in Scripture / as a work of the whole Trinity?

Ans. Yes. It appeareth from Matt. 16: 17. *Flesh and blood hath not revealed the same unto thee, but my Father which is in Heaven,* Joh. 6: 29. *This is the work of God, that ye believe in him, whom he hath sent,* Phil. 1: 29. Eph. 2: 8. and 6: 23. And so it is a gift of God.

Quest. 6. From what places probe you / that it is especially ascribed to the H. Ghost?

Ans. 1 Cor. 12: 3. *No man can say that Jesus is the Lord, but by the H. Ghost.* See vers. 8. and 2 Cor. 4. 13. *The same spirit of Faith.*

Quest. 7. Why is this particularly ascribed to the H. Ghost?

Ans. For that he by an immediate power effecteth the same in the hearts of the Elect, Act. 13: 48. Tit. 1: 1. *The Faith of the Elect of God,* 1 Joh. 3: 24. and 4: 13. *Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit.*

Quest. 8. Is then this Operation not general, or common to all men?

Ans. No. But especial in the Elect, and in them alone, Matt. 11: 25, 26. *I thank thee, O Father, Lord of Heaven and Earth, that thou hast concealed these things from the wise and prudent, and hast revealed them unto Babes. Yea Father; for so it pleased thee;* and 13: 11. *To you it is given to know the mysteries of the kingdom of Heaven, but to them it is not given.*

Quest. 9. Consisteth this Operation of the H. Ghost one-ly in an illumination of the minde that they can know the Truth, and assent unto it / 1 Cor. 1: 6. and 12: 8. Eph. 1: 17: 18. Joh. 14: 26.

Ans. No. But also in the opening of the heart (Act. 16: 14. *The Lord opened the heart of Lydia*) and in quickning or Vivification (Gal. 2: 20,) that they receive Christ and his Soul-saving grace



grace unto life and Salvation (Joh 1:12. Act. 26:18. that they may receive forgiveness of sinnes, Rom. 5:17.) so that the will and affections are changed, renewed, bent, and inclined, that a man receiveth the promises of the Gospel with a firm confidence, and applieth them to himself.

Quest. 10. What means useth the H. Ghost?

Ans. The preaching of the Gospel.

Quest. 11. Whence prove you that?

Ans. From Rom. 10:8, 17. *So then Faith cometh by hearing; and hearing by the word of God, Rom. 1:16. The Gospel is the power of God unto Salvation to every one that believeth; and 2 Cor. 3:1. it is called a Ministration of the spirit, whereby he kindleth Faith, worketh, and bringeth it forth in the heart, 1 Cor. 1:21. It pleased God by the foolishness of preaching to save them that believe, Eph. 4:12. Rom. 10:14. and v. 17. before quoted, 1 Petr. 1:23. Who are born again, not of corruptible, but of incorruptible seed by the word of God which liveth, and abideth for ever, Act. 10:44. and 16:14.*

Quest. 12. Hath then Faith its seat in the heart?

Ans. So far forth as it is a knowledge, it is in the understanding; but so far forth as it is a Confidence, or Assurance, it is in the heart, Rom. 10:10. *With the heart man believeth unto righteousness.*

Quest. 13. Doth the spirit use onely the preaching of the Gospel?

Ans. No. But also the publication of the Law, whereby men are brought to the knowledge of their sin, and of the curse for the sake of sin, Rom. 3:20. *By the Law is the knowledge of sin, and 7:7. I had not known sin but by the Law, Gal. 3:10. As many as are of the works of the Law are under a curse. And thus being contrite in their hearts, they are fitted to hear the Gospel, Isa. 66:2. To this man will I look, even to him that is poor, and of a contrite spirit, Matt. 11:28.*

Quest. 14. What means useth God first when he will work Faith?

Ans. The outward preaching of the word, Rom. 10:17. *Faith cometh by hearing, and hearing by the word of God, Rom. 1:16. Act. 16:14. But in Dignitie the word is the second Cause; for in Efficacie and Dignity the operation of the H. Ghost precedeth as the first cause, Matt. 3:11. 1 Cor. 3:7. So then neither*

is he that planteth any thing, nor he that watereth, but God who giveth the Increase.

Quest. 15. What Sects oppose this Doctrine?

Ans. On one side Pelagians, Socinians, Arminians, Papists, Anabaptists, maintaining a vain-glorious Doctrine, and encroaching too near upon the glorie of God, that Faith is not procured by such an effectual working of the Holy Ghost, making themselves Master-workers of Faith, as well as God. On the other side the Enthusiasts (*Spirit drivers*) as *Swenkfeldians*, *David Georgians*, and the old *Anabaptists*, wilfully affirming that the H. Ghost cometh from above, and worketh in the heart without the word.

Quest. 16. How prove you the contrary against the Enthusiasts (*Spirit-drivers*)?

Ans. Isa. 59: 21. *My spirit which is upon thee, and my words which I have put in thy mouth, they shall not depart out of thy mouth,* Rom. 10: 14. *How shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?* See vers. 17. Eph. 4: 13, &c. Matt. 28: 19. Joh. 15: 26, 27. Pro. 1: 23.

Quest. 17. But how can the Remonstrants and others deny that the H. Ghost is the Master-worker of faith / whereas yet all Christians, so called / say that faith is the gift of God?

Ans. Although they do in words ascribe Faith in part to grace, yet it is onely effectual by their free will, according to their opinion. God is good when they are good; he changeth with them as they change. This Doctrine hath been, and shall be the worlds dayly bread unto the End.

Quest. 18. What then do they understand by the grace of God?

Ans. (1.) The light of Nature, and the Relicks of the Image of God; thus changing Nature into grace, and the gifts of Nature into the gifts of grace. (2.) The preaching of the Gospel, and the inward power of the same, consisting in the enlightning of the understanding, knocking upon the heart and affections, and into a *moral Suggestion* about the will.

Quest. 19. And is not this enough?

Ans. By no means. For they acknowledge no inward grace, working powerfully in the understanding will and affections, upon which Faith should follow infallibly, but all grace so called

led is by them tied up to free will; so that all workings of grace pre-supposed (which God useth to our conversion) it is still in mans power to believe; or not to believe.

Quest. 20. *Obj.* **Deberthelesse / we read that many have resisted /** Isa. 65: 2. **I have spread out my hands all the day unto a rebellious people /** Matt. 23: 37. **O Hierusalem, Hierusalem, &c. How often would I have gathered thy Children together, &c. and ye would not, A&c. 7: 51. Ye do alwayes resist the holy Ghost.**

*Answ.* It is true. The preaching of the word is resisted, and the same is not irresistible. But when the H. Ghost worketh about the will, he is irresistible, for he worketh with a Divine power, which the Scripture describing, borroweth comparisons from other powerfull workings of God, Ezek. 36: 26. *A new heart also I will give you, &c.* Tit. 3: 5. Eph. 1: 19, 20. *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and 2: 1. Psal. 51: 12. Create in me a clean heart, 2 Cor. 5: 17. Joh. 1: 13. and 3: 3, 5. and 5: 25.*

Quest. 21. **Is then a man forced and constrained against his minde to believe?**

*Answ.* No. But he being first unwilling, is made willing, so that he cometh *very willingly* according to the Prophecy, Psal. 110: 3. *which Christ also teacheth, Joh. 6: 37. All that the Father giveth me, shall come unto me.*

Quest. 22. **How shall their fair seeming words be taken? Faith is the gift of God?**

*Answ.* In this sense: 1. For that without Revelation, man should not have been able to comprehend it, or to imagine it. 2. For that God giveth to man sufficient power to believe, if he will but believe.

Quest. 23. **Is not this a sound speech / whereby the matter is sufficiently set out?**

*Answ.* No. For then is it onely a gift, not that is given, infused, and effectually communicated, proper to the Elect, as a fruit of the death of Christ, and promised in the new Covenant, but onely coming before us by way of presentation and manifestation, which may be refused; whereas Gods word teacheth that it is so given, that it is also received (Phil. 1: 29. *To you it is given in the behalf of Christ, not onely to believe on him, but also*

to suffer for his sake, Matt. 13: 11. To you it is given to know the mysteries of the kingdom of heaven) and infused (Tit. 3: 6. which spirit he shed on us abundantly) irresistibly (Joh. 6: 37. All that the Father giveth me, shall come unto me) obtained by Christ (1 Cor. 1: 30. Gal. 3: 13, 14. Hebr. 12: 2. looking unto Jesus the author and finisher of our Faith) promised in the new Covenant, Jer. 31: 33, 34: I will put my Law in their inward parts, &c.

Quest. 24. But when Faith/ or any other spiritual work is commanded us; is then not thereby manifested/ that we have power thereto of our selves?

Ans. No. But onely our due Obligation is shewed to us: We must turn the precepts into fervent prayers. So did David, Psal. 119: 4, 5. Thou hast commanded us to keep thy precepts diligently, O that my wayes were directed to keep thy precepts diligently. So Ephraim, Jerem. 31: 18. Turn thou me, and I shall be turned. When we are commanded, Isa. 1: 16. wash ye, make you clean, let us pray with David, Psal. 51: 4, 7. wash me thoroughly. When the Lord or his Messengers say unto you, Psal. 2: 12. Kiss the Son, &c. presently reply with a believing Echo this answer thereupon, Let him kiss me with the kisses of his mouth, Cant 1: 2. Draw me, we will run after thee, v. 4. See the VIII. Quest.

Quest. 25. Is not Faith confirmed?

Ans. Yes. 1 Cor. 1: 8. God who shall also confirm you unto the end, &c.

Quest. 26. Whereby?

Ans. Inwardly; by the internal earnest and seal of the spirit of Adoption, Rom. 8: 15, 16. Eph. 1: 13. In whom also after that ye believed ye were sealed with that holy spirit of promise, and 4: 30. 2 Cor. 1: 22. Externally, as the Catechisme saith: by the use of the Sacraments (Gen. 17: 11. Ye shall circumcise the flesh of your foreskin, &c. and that shall be a token of the Covenant between me and you, Exod. 13: 16. Matt. 26: 26, &c. 1 Cor. 11: 26. For as often as ye eat this bread, and drink this Cup, ye shew forth the Lords death till he come) being visible signs of the invisible grace, as Aug. saith.

Quest. 27. How to explain you that with a Simile?

Ans. The Sacraments are to the promises of the Gospel, as Seals to a Letter; for they are annexed to the Gospel, and affixed for Obligation, Assurance, and Declaration.

Quest. 28. Whence prove you that?

Ans. From Matt. 28: 19. Teach all Nations, baptizing them, &c.

&c. Mark. 16: 16. Act. 2: 38, 39. *Repent, and be baptized every one of you*, Rom. 4: 11. 1 Petr. 3: 21. Act. 8: 36, 37. Rom. 6: 3, 1 Cor. 12: 13.

Quest. 29. Are the Sacraments working irresistibly / as the inward Grace?

Ans. No. But the external gift of the Sacrament is resistible, the inward grace we call irresistible, for that Faith and Repentance follow infallibly upon the same.

Quest. 30. Do the Sacraments, and the word work in one and the same manner?

Ans. No

Quest. 31. What difference is there then betwixt both?

Ans. To the unbelievers the word may be preached for that thereby they come to Repentance; to the believers onely mult the Sacraments be administred, for to confirm them, 1 Cor. 11: 28. *Let a man examin himself, and so let him eat of that bread, and drink of that Cup.*

Quest. 32. What difference is there yet more betwixt both?

Ans. The word is onely preached to the adult; some Sacraments also administred to Children. The word is received by our Ears, the Sacraments also by other Senses. The word is preached equally to all; the Sacraments according to order administred to each one. The word goeth before in the adult; the Sacraments follow. But not so in Children in whom the holy Ghost worketh without the word. The word is to all adult persons a necessary means to Salvation, Rom. 1: 16. *The Gospel is the power of God unto Salvation to every one that believeth*, and 10: 17. and sufficient, as which can be without Sacraments; but Sacraments cannot be, nor have any power without the word, and consequently are not both alike necessary.

Quest. 33. How necessary then are the Sacraments?

Ans. Not absolutely, as if we were damned for want of them. but for the precepts sake, the contempt of which precept condemneth, according to the rule: [Not the privation of Sacraments, but the contempt of them condemneth a man.]

### The LXVI. Question.

What are Sacraments?

Ans.

*Ans.* They are holy signs and seals, set before our Eyes, and ordained of God for this cause, that by them he may declare, and Seal the promise of his Gospel unto us (a), to wit, that he freely giveth Remission of sins, and life everlasting, not onely to all in general, but to every one that believeth in particular, for that onely Sacrifice of *Christ*, which he accomplished upon the Cross.

(a) Gen. 17:11. Rom. 4:11. Deut. 30:6. Levit. 6:25. Hebr. 9:7, 8, 9, 24. Ezek. 20:12. 1 Reg. 17:36. Isa. 9:6, 7. and 54, 9.

### CATECHIZING.

Quest. 34. What are Sacraments?

*Ans.* The Sacraments are holy signs and seals, &c.

Quest. What kind of word is this?

*Ans.* Neither *Hebrew*, nor *Greek*, nor *Chaldean*, and consequently is not found in the Scriptures of the Old and New Testament. It is a *Latin* word, coming from *sacrare* to Consecrate, or make Holy: So that it is ill argued of some *Papists*: The word Sacrament is not in the Scripture: Ergo, the same is imperfect. For we having the thing in the Scripture, take the word according to the common use among Christians. And it is no wonder; for the Scripture is not written in *Latine*. In the *Hebrew* is the name *Oth* / Gen. 17:11. In the *Greek* *Demeion* / *Strophagis* / Rom. 4:11. In the *Latin*, *Signum*, *Sigillum*.

Quest 36. What signifieth the word Sacrament?

*Ans.* It signifieth a certain summe of money, which among the *Romans* was laid down of two parties pleading, or laying a wager, into an holy place, or by their High Priest, upon condition that he, who should win the wager, should take his money whole to him again, but the looser must leave his there for the Cities Treasury. It signifieth also a *Military* Oath, whereby the Souldiers were bound, and devoted to a General of an Army for Militarie services. Therefore from hence is borrowed (as some think) the use of this word in the Church, for that we by

the use of the Sacraments, as a solemne Oath, are obliged to God, and our head *Iesus Christ*. It is also in *Latine* Authours simply an Oath, and hence cometh the *French* word *Serment*, that is an Oath.

Quest. 37. What think you of this Similitude?

Ans. It is not unsuitable; but it is more probable, that it is derived from the vulgar *Latine* Translation, in which the word in the Original (*mysterion*) is sometimes Translated *Sacramentum*, as also the ancient *Latine* Fathers called a *Mystery* a Sacrament. Hence by little and little is this mistake crept in in Popery, that they called and held those things for *Sacraments* which were none.

Quest. 38. May we use this word without wounding of Conscience?

Ans. We say yes; against the *Socinians* and *Anabaptists*, even as we use the words *Trinity*, *Person*, &c. But yet the names of the Scripture are fitter, as *Signs*, *Seals* of *Circumcision*, and the *Passover*, Rom. 4:11. Gen. 17:11. Exod. 12:13. *Figure*, 1 Pet. 3:21. Heb. 9:24. *Example*, Heb. 8:5. and 9:23.

Quest. 39. What/and how many things are there to be observed in the Sacraments?

Ans. These five. 1. The Authour, or Institutour. 2. The external signs. 3. The thing signified. 4. The Union of the thing signified with the sign. 5. The End.

Quest. 40. Who is the Authour?

Ans. Onely God, or the Son of God in the *New Test.* Of *Circumcision*, Gen. 17. Act. 7, 8. And he gave him the Covenant of *Circumcision*. Of the *Passover*, Exod. 12. [Of *Baptisme*, Matt. 28. Of the *Lords Supper*, Matt. 26.] And thereupon saith *Paul*, 1 Cor. 11:23. *I have received of the Lord*, &c. Matt. 21:25. *The baptisme of Iohn was from heaven*, Joh. 1:33. *He that sent me to baptize with water*, &c.

Quest. 41. What is the reason hereof?

Ans. 1. For that he alone giveth the thing signified, Isa. 45:25. *I, even I am he that bloteth out thy transgressions*, Rom. 6:23. *The gift of God is eternal life*. 2. For that they are a part of the service, which no man can institute but he alone, Ezek. 20:18, 19. Matt. 15:9. *In vain do they worship me, teaching for Doctrine the commandments of men*. 3. For that he alone can Erect a Covenant with his Church, and consequently he onely

ly can institute Ceremonies to Sign and Seal the promise of grace.

Quest. 42. What call you the Sacraments?

Ans. *Holy/visible/Signs and Seals/ saith the Catechisme.*

Quest. 43. What is a Sign?

Ans. A Sign is a thing which brings another matter to our remembrance, besides the shape which we outwardly apprehend with our senses; that is: It is something whereby the understanding apprehendeth somewhat else than the outward senses.

Quest. 44. How many sorts of Signs are there?

Ans. 1. Some are natural, as Matt. 16: 2. *When it is evening ye say; it will be fair weather now: for the sky is red,* and 24: 32. *Learn a parable of the Fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that the Summer is nigh.* So smoak is a sign that there is fire and warmth; A foot-step that some-body hath walked; these signifie ever alwayes the same. 2. Other by institution; humane, as Gen. 31: 52. *This heap be witness;* and as a Garland before an Inne. 3. Some Divine, and either Miraculous, as 1 King. 18: 24. *The God that answereth by fire let him be God,* 2 King. 20: 8. *What shall be the sign that the Lord will heal me,* &c. Judg. 6: 37. *See of the fleece of Gideon.* Or without miracle, that is common, Gen. 9: 12, &c. *And God said: This is the token of the Covenant,* &c. *I do set my Bow in the Cloud,* &c. Or special for some particulars, Isa. 6: 6, 7. *One of the Seraphims laid a live-coal upon my mouth,* &c. Or for more, Act. 2: 2, 3. *There appeared unto them cloven tongues like as of fire,* and 4: 31. *for the Church,* as that in the Old and New Testament. But signs by Institution are not ever and alwayes signs nor every way. For the Sacrifices of the Heathen, the Circumcision of the Turks, &c. signifie not the same with the Sacrifices, &c. of the Children of God.

Quest. 45. Where is it written that they are Signs?

Ans. Gen. 17: 11. with Rom. 4: 11. Exod. 12: 13. Ezek. 10: 12.

Quest. 46. Where do we read/ that they are Seals?

Ans. Rom. 4: 11. *He received the sign of Circumcision, a Seal of the Righteousness of the Faith.* For the promises of the Gospel are thereby sealed and assured to us.

Quest. 47. Why are they called Holy?

l i 2

Ans



*Ans.* Not for any Inherent Holiness. But 1. For that they are instituted of God, who is Holy. 2. For that they are separated for an Holy use. 3. For that they are signes of an Holy thing, Exod. 29:33.

Quest. 48. *Whp say pou Visible, or set before your eyes?*

*Ans.* To distinguish them from the word, which is onely heard. But the Sacraments are as a visible word, prefiguring unto us the invisible, as if *Christ* was painted before our Eyes, being Crucified amongst us. See of Circumcision, Rom. 2:28. *That is our Circumcision which is outward (or manifest) in the flesh.* Of the Paschever, Exod. 12:13. *That blood shall be unto you for a token, &c.* Act 8:36. *See here is water, what doth hinder me to be baptized.*

Quest. 49. *Understand pou here by tokens and seals onely the outward Elements/ Water/ Bread/ and Wine?*

*Ans.* No. But also the external Ceremonies, as sprinkling of water, breaking, and eating of bread, &c. For those Ceremonies signifie, and Seal unto us the Divine Grace and Benefits, to wit, the sprinkling by the blood and spirit of *Christ*, and the eating and drinking of the body and blood of *Christ*.

Quest. 50. *Which is the thing signified?*

*Ans.* The promise of the Gospel/ saith the Catechisme?

Quest. 51. *What mean pou thereby?*

*Ans.* The Catechisme saith: That God freely giveth us Remission of Sin/ and everlasting life for that onely Sacrifice of *Christ*/ which he accomplished upon the Crosse. Or in other words; I mean the grace of the new Covenant, or the spiritual benefits, purchased by *Christ* for them to their Salvation, or with one word *Christ* himself with all his benefits, so as he is described, 1 Cor. 1:30. *being made unto us of God Wisdom, Righteousness, Sanctification, and Redemption,* Rom. 4:11. 1 Cor. 5:7. *Our Paschever is sacrificed for us, namely Christ,* and 10:4. 16. Gal. 3:27. Matt. 26:28.

Quest. 52. *Which are then the parts of a Sacrament?*

*Ans.* The Holy Sign/ and the promise of the Gospel/ or things signified being the grace and benefits of *Christ*

Quest. 53. *Can pou produce a place of Scripture for this?*

*Ans.* Yes. Eph. 5:26. *That he might sanctifie us, and cleanse us with the washing of water by the word.* For this serveth the known saying of *Augustine*: *The word cometh unto an Element, and becometh a Sacrament.*

Quest.

Quest. 54. **Wherein consisteth the Union of the thing signified with the sign?**

Ans. Not in a change, or mutation of the sign into the thing signified, nor in an Essential, *mutual contact*, and *local connexion* of the sign and thing signified, that the one should be in, or under the other, but in the Obligation of the thing signified by the signs. And thus we contradict the *Transubstantiation* of the *Papists*, and the *Consubstantiation* of the *Lutherans*.

Quest. 55. **Whence prove you that?**

Ans. From Gen. 17: 13. *My Covenant shall be in our flesh for an everlasting Covenant*, 1 Cor. 6: 7. *Christ our Passeeover*, Rom. 4: 11. *He received the sign of Circumcision a Seal of the Righteousness of Faith*, Act. 22: 16. *Be baptized, and wash away thy sins*, 1 Cor. 11: 23, &c. In which last place the word remembrance is twice written, agreeing with that place, Exod. 13: 9. *It shall be for a memorial between thine Eyes*.

Quest. 56. **What understand you by the Signification?**

Ans. That by the visible signs (as by a visible word) the signified things are painted out, and *represented* before our eyes, for the likenesses which they have with the things signified. The *Catechisme* saith; **To declare**. Thus the *Circumcision* of the foreskin is a sign of the Circumcision of the heart; Washing with water in *Baptisme*, is a sign of the washing away of sin. The killing of the *Passeeover* is a sign of the killing and Offering up of *Christ* upon the Cross. The Bread broken, and the Wine poured in, a sign of *Christ*s body Crucified and bloodshed. The sentence of *Augustine* hath respect to this: *If the Sacraments had not some likeness with the things of which they are Sacraments, they were no Sacraments*.

Quest. 57. **What mean you by the Sealing?**

Ans. That the Truth of the promises of the Gospel, and a certain Communion with the things signified is Sealed to the believers in the right use of them. Even as Seals annexed to a writing, ascertain, assure, confirm, and settle upon us the goods that are written therein, [Rom. 4: 11. *He received the sign of Circumcision for a Seal of the Righteousness of Faith*.] Therefore saith the *Catechisme*: **That thereby he may declare and seal the promise of the Gospel unto us, to wit, that he soz the onely Sacrifice of Christ, &c.**

Quest. 58. **May we also say that the Sacraments give us the thing?**

I i 3

Ans.

*Answ.* Yes; in a good and sound Sense, not by the work done, or having the thing it self concluded in it, as a Vessel or Chest hath, but by a secret power of the *H. Ghost*, and Faith coming in betwixt, whereby the *H. Ghost* uniteth us with *Christ*, and deriveth his benefits upon us. For God is as truly in the *Sacraments* as in his word, if we do but as well by Faith, receive that which the *Sacraments* declare before our Eyes, as that which the word declareth in our Ears.

**Quest. 59. Why do you speak thus / rejecting the Opinion of the Papists and Lutherians?**

*Answ.* 1. For that the *Sacramental Union*, or Combination is such, that it belongeth to all *Sacraments*; but the Union which those persons press is not such, even according to their own confession. 2. For that the Nature of the *Sacraments* teacheth that the Union consisteth in the relation; for they signify and Seal Grace, Gen. 17:10, 11. *Circumcision shall be a token of the Covenant between me and you*, Matt. 26: 28. Luke 22: 20. *This is the Cup of the New Testament in my blood, which is shed for you*, 1 Pet. 3: 21. *The like figure whereunto even Baptisme, doth also now save us (not the putting away of the filth of the flesh; but the answer of a good Conscience toward God) by the Resurrection of Jesus Christ.* 3. Other signs having some Analogie with the *Sacraments*, as the Rain-bow, Gen. 9. *Gideons fleece*, Judge 6. The Sun-dial of *Hezekiah*, 2 King. 20. have onely power to signify and Seal, not to effect grace. 4. The *Sacraments* presuppose grace in them that receive it. Ergo they do not work it. 5. Grace is not tied to them. For the *Thief* was saved without them, Luke 23. and *Judas* was damned with them, Act. 1. and *Simon Magus*, Act. 8. Rom. 2: 25. *If thou be a breaker of the Law, thy Circumcision is made Uncircumcision*, 1 Petr. 3: 21. 6. To impart grace is proper to God, not to the *Creatures*.

**Quest. 60. What ariseth from this Union?**

*Answ.* A singular improper manner of speaking, peculiar to the *Sacraments*, according to which the name or the property of the sign is given to the thing signified, and so on the contrary, &c.

**Quest. 61. How manifold is this manner of speaking?**

*Answ.* Fourfold. 1. When the name of the thing is given to the sign. *That Rock was Christ*, 1 Cor. 10: 4. *The bread the body of Christ*, Matt. 26: 26. 2. As again on the contrary, the name

of the sign is given to the thing signified, as *Christ* is called our *Passover*, 1 Cor. 5: 7. 3. When the properties of the thing signified are given to the signs. Thus it is said, *Baptism washeth away sins*, Act. 22: 16. Eph. 5: 26. *Regenerateth*, Tit. 3: 5. 4. When on the contrary the property of the sign is given to the thing signified; thus *breaking*, which is proper to the bread, is said of the *Body of Christ*, 1 Cor. 11: 24. *He brake it, and said: Take, eat. This is my body, which is broken for you.*

Quest. 62. **How manifold is the End of the Sacraments?**

Ans. 1. The signifying and sealing of the Invisible grace of God, and our Communion with *Christ*, whence ariseth the strengthening of our Faith. 2. The remembrance of Gods mercies (Exod. 12: 14. *This day shall be unto you for a memorial*, ver. 77. 1 Cor. 11: 24, &c. *Do this in remembrance of me*, &c.) and the testifying of our duty to God (1 Cor. 10: 16, 20, 21. *Ye cannot drink the Cup of the Lord, and the Cup of Devils*, &c.) the memory, or consideration, and confession of our sins (Act. 22: 16. *Be baptized, and wash away thy sins, calling on the Name of the Lord*) the demonstration of our mutual Love and Communion, 1 Cor. 10: 17. *We are one bread, and one bodie. For we are all partakers of that one bread*, and 12: 13. *For by one spirit are we all baptized into one body*, Eph. 4: 3, 4, 5.

Quest. 63. **May we also consider Sacraments as marks of our Christian profession, that we may thereby be distinguished from Jews, Turks, Heathens, and Hereticks?**

Ans. Yes. For as the *Jews* in the old Testament were distinguished from the Uncircumcised Heathens; so also we *Christians* by the Sacraments of the New Testament from others. And that is to Gods glory, and our comfort.

Quest. 64. **Do we then not hold it with the Anabaptists, Remonstrants, Socinians?**

Ans. By no means. For they put onely this end, and acknowledge the Sacraments but naked signs: but we put this sign, as also the attesting our duty as less principal, among the principal before mentioned.

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The LXVII. Question.

**Do not then both the word and Sacraments tend to this end / as to lead our Faith to the Sa-**

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**sacrifice of Christ finished on the Crosse/ as to the onely ground of our Salvation?**

*Ans<sup>w</sup>.* It is even so. For the H. Ghost teacheth us by the Gospel, and assureth us by the *Sacraments*, that all our Salvation standeth in that onely Sacrifice of Christ offered for us upon the Crosse (a).

(a) Rom.6:3. Gal.3:27.

### CATECHIZING.

**Quest. 65. Because the Sacraments lead us to the onely Sacrifice of Christ, and the word also doth the like/ are then these two confounded and mixed; the word giving that which is proper to the Sacraments, and the Sacraments that which is proper to the word?**

*Ans<sup>w</sup>.* The *Catechisme* saith: They are set and ordained for „ this cause, that they may point our Faith to the onely „ sacrifice of Christ offered for us upon the Crosse / as the onely „ ground of our Salvation.

**Quest. 67. Why so?**

*Ans<sup>w</sup>.* For, saith the *Catechisme*: The H. Ghost teacheth „ us in the Gospel, &c.

**Quest. 68. How prove you that the onely Sacrifice of Christ is the foundation of our Salvation?**

*Ans<sup>w</sup>.* Christ, who hath purchased his Church with his own blood, Act. 20:28. is the onely foundation, 1 Cor. 3:11. Other foundation can no man lay then that is laid, which is Jesus Christ. Consequently also his Offering. See Quest. XVIII and XIX.

**Quest. 69. How doth the H. Ghost teach us in the word that we have this in Christ?**

*Ans<sup>w</sup>.* By preaching. 1 Cor. 1:23. We preach Christ crucified, and 2:1, 1. and 3:11. Act. 4:12. There is no Salvation in any other.

**Quest. 70. How doth he teach us in the Sacraments?**

*Ans<sup>w</sup>.* By assuring and sealing, Matt. 26:28. This is the blood of the New Testament, which is shed for many, for the Remission of sin, Col. 2:11, 12. In whom also ye are Circumcised with the Circumcision made without hands, &c. 1 Cor. 5:7. Luke 22:20.

**Quest. 71. What difference is there betwixt these two?**

*Ans<sup>w</sup>.*

*Ans.* The word promiseth; the *Sacraments* Seal the promise. By the word Faith is begun, by the *Sacraments* it is confirmed and increased. The word is not unprofitable without the *Sacraments*, but the *Sacraments* without the word give nothing.

An Appendix.

Quest. 72. *Have the Sacraments of the Old Testament the same vertue with the Sacraments of the New Testament, in Signification and Obligation?*

*Ans.* Yes; they have. It appeareth against the *Papists*, *Lutherans*, *Anabaptists*, for that they are signs and seals of that eternal Covenant of Grace, looking upon *Christ*, and the righteousness of Faith. For as well the extraordinary, as the ordinary have reference to *Christ*, 1 Cor. 10: 1. *That Rock was Christ*, Rom. 4: 11. 1 Cor. 5: 7. *Christ our Passover*. The exchanging alio of the names of the Old and New *Sacraments* among themselves teacheth this, which is not done for the likeness of the signs and Ceremonies; for they differ too much, forasmuch as our *Circumcision* is made without hands, Col. 2: 11. therefore it must be for the thing signified.

Quest. 73. *Obj.* 1 Cor. 7: 19. *Circumcision is nothing*, Gal. 4: 9. *Weak and beggarly Elements*, and 6: 15. *In Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision*.

*Ans.* This is spoken partly for that they are abrogated by *Christ*, partly for that the false *Apostles* ascribed Grace to them.

Quest. 74. *Obj.* *They are but shadows* / Col. 2: 17. *Hebr.* 10: 1.

*Ans.* Not shadows of the *Sacraments* of the New Testament but of *Christ*, who is the body.

Quest. 75. *Obj.* *The Sacraments of the New Testament wash away sin*, Act. 2: 38. and 22: 16. *not those of the Old Testament*, Heb. 9: 10. Which stood onely in divers washings, and carnal Ordinances.

*Ans.* No otherwise, than in a *Sacramental* manner, 1 Pet. 3: 21. *The like figure whereunto even baptisme doth also now save us, not the putting away of the filth of the flesh*, 1 Joh. 1: 7. Which had place also in the *Old Testament*, Levit. 14: 4. and 17: 11. *For it is the blood that maketh an attonement for the Soul*.

Quest. 76. Have there also been any before the fall?

Ans. Yes. The tree of life, Gen. 2:9. and 3:22.

Quest. 77. What Sacraments have been in the Old Testament after the fall?

Ans. Some improperly so called. *Extraordinary*, as the Ark of Noah in the waters of the Deluge, 1 Petr. 3:20, 21. the passing through the red Sea, the being under a Cloud, the *Manna*, the water out of a Rock, 1 Cor. 10:1, &c. Or *ordinary*, as purifying and Offerings, Heb. 9: 10, 22, 23. and others; as Col. 2: 16, 17. *Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new Moon, or of the Sabbath-dayes, which are a shadow of things to come.* Others properly so called, as Circumcision a Sacrament of ingrafting, Gen. 15. The Passover, of Confirmation in the Covenant, Exod. 12.

Quest. 78. Wherein agree the Sacraments of the Old and New Testament?

Ans. 1. They have all one and the same Authour, or Instructor, God. 2. The same word of promise, or thing signified, to wit, the grace of God, Remission of Sin, and the gift of the H. Ghost, Hebr. 13:8. *Jesus Christ is the same yesterday and to day, and for ever*, Gen. 17:7. Rom. 4: 11. *Abraham received the sign of Circumcision, a Seal of the righteousness of the Faith*, Aet. 2: 38, 39. Gal. 3: 29. *If ye be Christs, then are ye Abrahams seed and heirs according to the promise.* From hence ariseth the exchange of the manner of speaking, that our Sacraments are ascribed to the believers of the Old Testament, 1 Cor. 10: 2, &c. *They all were baptized into Moses in the Cloud, and in the Sea, &c.* And then again to us, Col. 2: 1. *In whom ye also are Circumcised with a circumcision made without hands*, 1 Cor. 5: 7. *Christ our Passover is sacrificed for us*, Phil. 3:3. We are the Circumcision. See heretofore above, next after the Appendix, q. 72.

Quest. 79. Wherein do they differ?

Ans. 1. In Signs and Ceremonies. 2. In number. More in the Old Testament, fewer in the New Testament. 3. The thing signified, namely Christ was then considered as to come, now as being come, Hebr. 10:1. *The Law having a shadow of good things to come, not the very Image of the things.* 4. The Sacraments of the New Testament are clearer and plainer then they of the Old Testament. 5. In the Old Testament they were more heavy and troublesome; in the New Testament they are easier, Aet. 15: 10.

Why

Why tempt ye God, to put a yoke upon the neck of the Disciples, which neither our Fathers, nor we were able to bear. 6. The Sacraments of the Old Testament bound onely the Israelites, Gen. 17: 7. To your seed after you in your generations. But these binde all people, Matt. 28: 19. Teach all Nations baptizing them, Mark. 16: 15. 1. Induration. The former unto Christs first coming; the latter unto his second coming, Rom. 10: 4. Hebr. 9: 10. until the time of Reformation, Matt. 28: 19, 20. 1 Cor. 11: 26. ye do shew the Lords death till he come, 2 Cor. 3: 11.

Quest. 80. What difference make the Papists?

Ans. They hold that the Sacraments of the Old Testament were simple shadows, and dark figures without vertue, and that vertue and truth is in the Sacraments of the New Testament. Under the Old Testament, they do not ascribe grace to the operation of the H. Ghost signified and sealed in the Sacraments, but to the merits of him that receiveth them, which they call *Opera operantis*, the works of him that worketh. But under the New Testament the Sacraments are the cause *ex opere operato*, from the work wrought, so that neither Faith, nor the good disposition of him that receiveth the Sacrament, affordeth any vertue. The Sacraments of the Old Testament had but temporal promises; those of the New Testament spiritual. The first afforded but servitude, the second liberty. The first an external Sanctification and Legal, the second a spiritual and internal.

Quest. 81. What mean they thereby that the Sacraments of the new Law (as they speak) produce any thing *ex opere operato*?

Ans. Here are so many different Opinions, and repugnant to one another among themselves over the matter (although all agreeing in the barbarous phrase:) as there are heads. The most common Opinion is, That the Sacraments being received in right administration, as true efficient causes do procure a new quality, or the grace of Holiness, Righteousness, Regeneration, &c. by an internal, proper, inherent, and infused power, by a motion which is without us, we working, or doing nothing.

Quest. 82. Why do the Papists so much diminish the Sacraments of the Old Testament?

Ans. Under this cover to wrest out of our hands all those Scriptures, which are brought by us out of the Old Testament, as  
not



not pertinent to the matter, as if they forsooth were not of the same force with the Sacraments of the New Testament.

**Quest. 83. How is this refuted?**

**Ans.** From Rom. 4: 11. *Circumcision a seal of righteousness of Faith.* Of Circumcision, Gen. 17. Of the Paschever, Exod. 12. with 2 Cor. 6: 18, Deut. 30: 6. and Eph. 2: 12. *That the Uncircumcised were without God, &c.* See 1 Cor. 10: 1, &c. *Spiritual men and drink, &c.*

**Quest. 84. What difference is there between Sacraments, properly so called/ and Sacrifices?**

**Ans.** In the Sacraments God presenteth his benefits to man, but in the Sacrifices man gave something to God. The Sacraments are onely Ceremonies testifying of the will of God; but the Sacrifices may also be Ceremonies and moral works, and those either external, as Propitiatory Sacrifices, or Eucharistical, Typical; or internal without Ceremony, as 1 Pet. 2: 5. *To offer up spiritual Sacrifices,* Rom. 12: 1. *That ye present your bodies a living Sacrifice, holy, and acceptable unto God, which is your reasonable service,* Heb. 13: 15, 16. *The Sacrifice of praise, &c.*

## The LXVIII. Question.

**How many Sacraments hath Christ instituted in the new Covenant/ or Testament?**

**Ans.** Two; Namely: Baptisme, and the Lords Supper.

## C A T E C H I Z I N G.

**Quest. 85. Where is the Institution of Baptisme written?**

**Ans.** Matt. 28: 19. *Teach all Nations, baptizing them in the Name of the Father, &c.* Mark. 16: 15, 16, 17.

**Quest. 86. What is Baptisme come in the room of?**

**Ans.** Into the room of Circumcision (Col. 2: 11, 12. *In whom ye also are Circumcised with a Circumcision made without hands, &c. being buried with him in Baptisme, &c. and of other Purifications and washings, answering to the extraordinary, as the*

the Deluge, the red Sea, the Cloud, 1 Cor. 10: 1, 2. 1 Petr 3: 20, 21.

Quest. 87. What was Circumcision?

Ans. The first ordinary Sacrament of the Old Testament instituted of God to Abraham and his seed, by the external Circumcision in the foreskin of the flesh, done on the eight day to signify, and seal the inward Circumcision of the heart by Justification and Sanctification, Gen. 17 9, &c. Rom. 4: 11. Circumcision a seal of the righteousness of Faith, Col. 2: 11. Deut. 30: 6. The Lord thy God will Circumcise thine heart, and the heart of thy seed.

Quest. 88. Where is the Institution of the Lords Supper written?

Ans. Matt. 26: 27, 28, 29. Mark. 14: 23. Luke 22: 19. and again repeated, 1 Cor. 11: 23, &c.

Quest. 89. In room of what is the Lords Supper come?

Ans. Into the room of the Paschever Lamb, Luke 22: 15. and other Sacrifices, answering to the extraordinary as Manna, and the water out of the Rock, 1 Cor. 10: 3, 4.

Quest. 90. What was the Paschever?

Ans. The second ordinary Sacrament of the Old Testament instituted of God by Moses for the Israelites and their posterity, at the time of their coming out from Egypt, that the killing, roasting, and eating of the Paschal Lamb might be unto them a perpetual memorial of the destroying Angel passing by, and of the Redemption out of Egypt following thereupon, and to seal unto them the spiritual Redemption by Christ, Exod. 12: 1, &c. 1 Cor. 5: 7. Christ our Paschever was sacrificed for us, Joh. 19: 36. These things were done that the Scripture might be fulfilled. A bone of him shall not be broken.

Quest. 91. How are these two Sacraments of the New Testament called?

Ans. Baptisme, the Sacrament of Regeneration, and in Corporation, the Lords Supper, of Confirmation, Corroboration, and spiritual nutrition.

Q. 92. How long shall the use of these Sacraments last?

Ans. To the end of the world, 1 Cor. 11: 26. shew ye the Lords death till he come.

Quest. 93. How prove you that there are but two Instituted, no more nor lesse?

Ans.

*Ans.* 1. We finde onely these two instituted by *Christ*. Therefore no man may add thereto, Gal. 3: 15. *Though it be but a mans Covenant, yet if it be confirmed, no man disannulleth or addeth thereto.* 2. *Christ* the Head hath in his person sanctified these two onely, being instituted for his Members; *Baptisme*. 3. *Pauls Argument*, 1 Cor. 10: 1, &c. going about to prove that Christians have no *præeminence* above the *Israelites*, in respect of the signs and seals of grace; as much as concerneth the substance of them, maketh but mention of *baptisme*, Matt. 3. The Supper, Mat. 26. and eating the spiritual meat, and drinking of spiritual drink. But had they had more Sacraments, they would not have been convinced by these reasons, but might have said, there are yet more Sacraments which shall preserve us from Gods judgements, and in 1 Cor. 12: 13. The *Apostle* shewing the Communion of Believers with *Christ*, and his benefits, and the means whereby the Members are United with the Head, and mutually with one another, toucheth but these two: *By one spirit are we all baptized into one body, whether we be Jews, or Gentiles, whether we be bond or free, and have been all made to drink into one spirit.* 4. For an overplus; when in Joh. 11: 34 it is written that *Christs side, being pierced through*, whence came forth water and blood; thence have the Fathers of old concluded the two forementioned Sacraments, calling them, *Sacramenta gemina*, that is *Twin Sacraments*, few in number, easie to keep, glorious in signification. Thus speaketh *Augustine*, expressing onely these two flowing out of the sides of *Christ*. And truly in these two we have all that is necessary to a spiritual Christian life. In baptism our birth and Garments; in the Lords Supper meat and Medicine. What more can yet be necessary to perfection? So that this *Argument* of the *Papists*: To prove the imperfection of the Scripture, because the Number of the Sacraments is no where found in so many words, is very weak.

Quest. 93. What teach the *Papists* of the Number of the Sacraments?

„*Ans.* According to the Canon of the Council of Trent: If any man say that the Sacraments of the new Law are either more or less then seven, let him be accursed. They have added five *Bastard-Sacraments*: Confirmation, (in Dutch *Vormzel*, properly *Vromzel*, or *Vroomzel*, from *Vroumen*, i. e. to make able and strong)

strong) *Penance*, or *Auricular confession*, the *Extrem Unction*, *Order of Priesthood*, and *Marriage*. Against the Scripture, and all Antiquity of the first 900 years, in which this precise number is not found.

Quest. 94. In what other sense have the Ancient Fathers used the word Sacrament?

Ans. In this large signification, that they have thereby understood all Divine Mysteries, all holy Ceremonies, thereby expressing the word *Mystery*.

Quest. 95. What Marks are necessary to distinguish the *Bastard Sacraments* from the true and *Orthodox* / and distinctly to answer upon the Objections?

Ans. 1. That they must be instituted of God or *Christ*: 2. That they must have an *external* visible sign. 3. They must have a promise of saving grace in *Christ*. 4. They must have a certain *Analogie*, or Convenience betwixt the sign and the thing signified. 5. They must be common to all Believers, for that the thing signified is common to them.

Quest. 96. *Object*. For Confirmation: (commonly called *Vormzel*, or rather *Vroomzel*: which must onely be administered by the Bishop or his Vicar, whom they call *Suffragan*; for they count it to be the Perfection of Baptisme,) Act. 8: 17. Then laid they their hands on them, and they received the holy Ghost.

Ans. That was *extraordinarie* for that time onely, and hath not the least affinity with the Confirmation of *Papists*; it is also without a promise of grace. The *Apostles* have never besmeared mens foreheads in the form of a Cross, with Oyl of Olives, and Balsom Consecrated by the Churches prayers, and given them a blow on the cheek, forthwith binding up the forehead of him that receiveth Confirmation, who must be fasting at that time, and have a God-father, even as now the *Papists* teach and practise.

Quest. 97. *Obj*. For Auricular Confession, Joh. 20: 23. Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain they are retained.

Ans. Here is no external sign, and that which God principally asketh, is that Contrition in the heart of a sinner: Absolution is also a part of the Gospel, that is a Communication of the Divine Grace and Promise of the Gospel.

Quest. 98. *Obj*. For the extreme Unction, Jam. 5: 14, 15. Is any

any sick among you; let him call for the Elders of the Church, and let them pray over him, anoynting him with Oyl in the Name of the Lord, &c.

*Ans.* It was not instituted for a Sacrament. Then were the Extraordinary gifts of Healing in the Church, Mark. 6: 13. They anointed with Oyl many that were sick, and healed them. The place in James is contrary to Popery in many things.

**Quest. 99. Obj.** For the Sacrament of Order, 2 Tim. 1: 6. Stir up the gift of God which is in thee by the laying on of my hands.

*Ans.* The Sacraments are common to all believers; Not this. Besides the promise of the Gospel is not here sealed. Here lacketh Divine Institution, of which in Eph 4: 11. And he hath given some Apostles and some Propets, &c.

**Quest. 100. Obj.** For Marriage, Eph. 5: 31, 32. They both shall be one flesh This is a great Mystery.

*Ans.* Every Mystery is not a Sacrament; and this Mystery respecteth Christ and the Church. In Marriage also is no external sign whereby the promise of the Gospel is sealed. It had also place before the fall. It is common to the believers and unbelievers. It is no Ceremony, but a moral, and civil work. And is it a Sacrament, why is it held among the Papists for a work of the flesh, unlawfull for spiritual men, as if we could not please God therein, as being in the flesh, as Pape Syricius saith? See all these strongly, and largely refuted of Molineus; in his *Shield of Faith* Artic. 35.

The XXV I. Lords day.

The LXIX. Question.

**How art thou admonished / and assured in Baptisme / that thou art partaker of that once Sacrifice of Christ on the Crosse?**

*Ans.* Because Christ commanded the outward wathing of water (a), adjoyning this promise (b) thereunto, that I am no less assuredly washed by his blood, and spirit from the uncleanness of my Soul, that is, from all my sins, than I am washed outwardly

ly with water, whereby all the filthiness of the body useth to be purged (c).

(a) Matt. 28: 19. (b) Ibid. and Mark. 16: 16. A. S. 2: 38. Joh. 1: 33. Matt. 13: 2. Rom. 6: 3, 4. (c) 1 Pet. 3: 21. Mark. 1: 4. Luke 3: 3.

CATECHIZING.

[The first Sacrament.]

§ Of Baptisme.

Quest. 1. How many Sacraments are there in the New Testament?

Ans. Two. Baptisme, and the Lords Supper.

Quest. 2. What Sacrament is here treated of?

Ans. Of Baptisme.

Quest. 3. What doth the Catechisme treat of concerning Baptisme on this Lords day

Ans. It propoundeth the Orthodox Doctrine of Baptisme, and that in this manner, that in Quest. L X I X. it setteth forth briefly, the thing signified in Baptisme. being the inward washing away of sin, by the blood and spirit of Christ; and in Q. L X X. explaineth it more exactly, and in Quest. L X X I. confirmeth it strongly.

Quest. 4. What is Baptisme?

Ans. The first Sacrament of the New Testament/ a Sacrament of our Adoption/ and of our incorporating into Christ/ and in his Church; wherein by the external washing with water is signified/ and sealed to us and our Children/ the internal ablution/ or washing of our Souls by the blood and spirit of Christ.

Quest. 5. What signifieth the word Baptisme?

Ans. A washing (Mark. 7: 4. When they come from the market, except they wash, they eat not; in the Greek it is, except they be baptized, Luke 11: 38.) The Doctrine confirmed with the outward Ceremony (A. S. 18: 25. Apollon knew onely the Baptisme of John.) The suffering and Martyrdom of the godly, (Matt. 20:

22, 23. *And to be baptized with the baptisme that I am baptized with?*) The Effusion of the H. Ghost, (A<sup>c</sup>t. 1: 5. *Ye shall be baptized with the H. Ghost.*) But in this place it signifieth the first Sacrament of the New Testament, the washing with water, Eph. 5: 26. the washing of Regeneration, Tit. 3: 5.

Quest. 6. *In what manner was Baptisme perfozmed?*

Ans<sup>w</sup>. By dipping, or plunging into the water.

Quest. 7. *Whence pzoove pou that?*

Ans<sup>w</sup>. The practise of *John the Baptist* teacheth this, Matt. 3: 6, 16. *And Jesus, when he was baptized, went up straightway out of the water,* Mark. 1: 10. Joh. 3: 23. Of the *Apostles*, Joh. 3: 22. and 4: 1, 2. A<sup>c</sup>t. 8: 38. *They went down both into the water, both Philip and the Eunuch, and he baptized him.* To this without doubt the *Apostle* hath respect in Rom. 6: 3, &c. *We are buried with him by baptisme into death.* This could in those hot Eastern Countreys easily be done without danger, even to small Children.

Quest. 8. *How is it done in these Countreys?*

Ans<sup>w</sup>. With sprinkling; as the word *Baptisme* may also be taken for that, Mark. 7: 4. *washings of beds* (*Baptismes* as in the Greek,) Heb. 9: 10.

Quest. 9. *Ought we not again to bzing in dipping as the Muscowites and others do?*

Ans<sup>w</sup>. It is not necessary; because washing is done with sprinkling, as well as by dipping. Besides, this token likewise sheweth the thing signified, (Hebr. 12: 24. *The blood of sprinkling,* 1 Pet. 1: 2. *and sprinkling of the blood of Jesus Christ*) of which the sprinklings of the Old Testament were signs, Hebr. 9: 13. *The Asse of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh.* Hither serveth also the baptizing in the Cloud, and in the Sea, 1 Cor. 10: 2. And as the whole man is counted Circumcised, although the same is onely done in the flesh of the foreskin; so is it also with the baptized persons, although but on one part of the body.

Quest. 10. *Can we also some way pzoove / that it was anciently done even by sprinkling?*

Ans<sup>w</sup>. Yes. It is probable, that the *Apostles* have used this Ceremony, who in one day, or less, baptized *three thousand*, A<sup>c</sup>t. 2: 21. and whole Families, A<sup>c</sup>t. 16: 15. It was also the custom of the primitive Church to baptize the sick, who were bed-ridden, called *Clinici*, who could not be plunged, but onely sprinkled.

Quest.

Quest. 11. **How many times must we sprinkle it once or thrice?**

Ans. This is judged indifferent in the Reformed Churches, because neither *Christ*, nor the examples of the *Apostles* limit this, whether it should be done once or thrice. They that sprinkle but once, look on the *Unitie* of the Essence of the three persons; they that sprinkle thrice, respect the three persons in the same Essence.

Quest. 12. **Who hath instituted Baptisme?**

Ans. The *Catechisme* saith: **Christ hath instituted this outward washing of water.**

Quest. 13. **Is the first institution of Baptisme written in Matt. 28:19. and Mark. 16:15, 16.**

Ans. No. For *John* baptized before *Joh. 1: 33*. He that sent me to baptize, &c. and *Christ* by his *Apostles*, *Joh. 4: 1, 2*. The first Institution is but repeated in those places, declared, confirmed, and strengthened, that now after *Christ's* Resurrection the *Apostles* should use this Sacrament of Initiation in the Churches, gathered out of *Jews* and *Gentiles*, the Middle-wall of partition being broken down, *Eph. 2: 14*.

Quest. 14. **How prove you that Baptisme is not instituted of men?**

Ans. *Matt. 21: 25*. The baptism of *John*, whence was it? from heaven, or of men, &c. *Joh. 1: 33*. *Christ* also sent his Disciples, *Joh. 4: 1, 2*. but he himself baptized not, being to baptize with the *H. Ghost*, and with fire, *Matt. 3: 11*.

Quest. 15. **Who hath first Baptized?**

Ans. *John*; therefore Sir-named the Baptist. For this was he sent, *Joh. 1: 33* *Matt. 21: 25*.

Quest. 16. **Was the Baptisme of *John*, of one and the same virtue with the Baptisme of *Christ* and the *Apostles*, and our Baptisme?**

Ans. Yes. In substance they agree. This we maintain against the *Papists*, *Anabaptists*, and *Socinians*.

Quest. 17. **Wherewith prove you this?**

Ans. 1. The outward matter (*Joh. 3: 23*. *John* also was baptizing in *Enon*, near to *Salem*, because there was much water there) and the inward significations were the same, *Mark. 1: 4*. *Act. 19: 4*. *John* verily baptized with the baptism of Repentance, &c. 2. *Christ*, who hath Consecrated the Sacraments of the New



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*Testament*, in his own *Person* was baptized with no other baptism. 3. *Apollo* learned also the baptism of *John*, *Act. 18: 25*. And the *Apostles* also were baptized with this.

**Quest. 18. Obj.** We read not that they Baptized in the name of the Divine Trinity.

**Ans.** Neither do we read this of the *Apostles*. Whence then followeth not that it is not the same baptism. But out of the *Circumstances* it appeareth, that he did so baptize. See in the baptism of *Christ*, *Matt. 3: 16, 17*.

**Quest. 19. Obj.** But what saith *John*, *Matt. 3: 11*. *I indeed baptize you with water, &c.*

**Ans.** There is made a difference betwixt the work of the *Instrument*, and the work of the *principal cause*, but not betwixt *external baptism* and *external baptism*. So likewise *1 Per. 3: 21*. *Baptism saveth us, not the putting away of the filth of the flesh, &c.* And also all *Ministers* give nothing else, but the outward *Element*. And thus it is in preaching also, *1 Cor. 3: 6*. *I have planted, and Apollo watered, but God gave the increase.*

**Quest. 20. Which is the outward Element in Baptism, with what must we Baptize?**

**Ans.** It is water. The *Catechisme* saith: *The outward washing of water.*

**Quest. 21. Must not the water be first Consecrated and Sanctified as the Papists say?**

**Ans.** No. We read that there was onely common water. *vers. 16. Joh. 1: 26, 31* and *3: 23. Act. 8: 36*. See here is water, what doth hinder me to be baptized, and *10: 47*.

**Quest. 22. What then do the Popish Priests in Baptism without/ and against the Institution?**

**Ans.** With Reading they Conjure the *Devil*, that he shall go out of the little Child, using also many little crosses over the *Forehead*, *Eyes*, *Ears*, *Nose*, *Mouth*, *Breast*, and *Shoulders* of the baptized *Infant*. Afterward is the Child greazed with the *Priests* *Slabber* and spittle upon the *Nose* and *Ears*. Moreover it is twice anointed with holy *Oyl*. They give it also a white *Garment*, and a burning *Wax-Candle*, which the *Godfather* receiveth in his name, &c. The *Lutherans* also use *Exorcisme*, but not altogether so as the *Papists*.

**Quest. 23. What think you of these things?**

**Ans.** *Deut. 12: 32. Whatsoever things I command you, observe*

to do it: Thou shalt not add thereto, &c. Matt. 15: 9. But in vain do they worship me, teaching for Doctrines the Commandments of men, Col 2: 18. Neither are Children posselt with the Devil, Gen. 17: 7. Mark. 10: 14. Suffer little Children to come unto me, and forbid them not. For of such is the Kingdom of God, 1 Cor. 7: 14. But now are they holy. Neither can Devils be driven away by an external Ceremony, but onely by Gods power. It is an abuse of the name of God, against the third Commandment, conjuring the Devil in the name of the Father, &c. Every time making a cross that he may go out.

Quest. 24. Is it then common water when we baptize therewith?

Ans. No. For it is set apart for a better use.

Quest. 25. Doth it then change in the very Essence or Nature?

Ans. No. But onely in use and signification.

Quest. 26. May we then call it holy water?

Ans. Yes. Not for that it is so in it self, but in signification.

Quest. 27. Is it for Edification to Dispute with the Papists, whether one may not baptize with water (with reverence be it spoken) which comes from men/ with Beer/Wine/Milk, or any thing else?

Ans. This ariseth among them out of an Opinion of the necessity of Baptisme; but is without command, and word of promise, therefore they cannot be used in Faith.

Quest. 28. What signifieth and betokeneth the water in Baptisme?

Ans. The blood and spirit of Jesus Christ / saith the Catechisme: The blood / Hebr. 12: 24. 1 Pet. 1: 2. 1 Joh. 1: 7. The blood of Jesus Christ his Son cleanseth us from all sin. The Spirit of Christ / Joh. 1: 33. This is he that baptizeth with the holy Ghost, 1 Cor. 6: 11. Tit. 3: 5.

Quest. 29. What is done with that water?

Ans. Sprinkling: or outwardly washing with water/ whereby all the filthinesse of the body useth to be purged/ saith the Catechisme.

Quest. 30. What betokeneth this Ceremony?

Ans. The Catechisme saith: That I am no lesse assuredly washed by his blood and spirit/ from the uncleannesse of

.. my Soul/ that is from all my sins / than I am washed outwardly with water?

Quest. 31. Whence prove you that?

Ans. Aēt. 22: 16. *Be baptized, and wash away thy sins*, Rom. 6: 3, 4, 5. *Know ye not that as many of us as were baptized into Jesus Christ, were baptized into his death, &c.* In which sense Baptisme is a figure, 1 Pet. 3: 21.

Quest. 32. Hath Christ promised the same?

Ans. The Catechisme saith: That Christ hath made this promise to the outward washing with water. See the promise. Quest. LXXI.

Quest. 33. Is the promise also Sealed in the outward Baptisme?

Ans. Yes. Aēt. 2: 38, 39. *Be baptized every one of you in the Name of Jesus Christ, for the Remission of sins, and ye shall receive the gift of the H. Ghost. For the promise is unto you, &c.* For so is Baptisme a Seal, even as Circumcision, Rom. 4: 11.

Quest. 34. Is this assurance/ and sealing made to all that absolutely?

Ans. No. But upon condition of Faith, Mark. 16: 16. *He that believeth, and is baptized, shall be saved*, Aēt. 8: 36, 37. *If thou believest with all thine heart, thou mayest be baptized.* So also the word without Faith profiteth nothing, Hebr. 4: 2.

Quest. 35. But is not the betokening/ and sealing onely in that time/ when the sprinkling is done?

Ans. By no means. But is enlarged, and extendeth to the end of life; being alwayes sure, and powerfull, if the same be but with a believing heart pondered and considered, 1 Joh. 1: 7. *The blood of Jesus Christ his Son, cleanseth us from all sin.*

Quest. 36. But when any one hath run into Sin / hath he then no need of another Sacrament, whereby the Remission of Sin may be sealed unto him?

Ans. No. But as in a wife having miscarried, that she may be reconciled with her husband, sorrow for her sin is necessary, but no new Marriage: So here, &c. And that was also in David, Peter, &c. And the same appeareth from the Covenant of God, of which Baptisme is a Seal, Gen. 17. 7. *I will establish my Covenant between me and thee, and thy seed after thee in the generations for an everlasting Covenant*, Isa. 54: 10. Jerem. 31: 31. Hebr. 8: 12. This Opinion is also confirmed by following Texts.

Mark

Mark. 1:4. Aēt. 2:38. Rom. 6:3. 1 Cor. 12:13. *We are all baptized by one spirit into one body*, Gal. 3:27. *As many of you as have been baptized into Christ, have put on Christ*, Eph. 5:25. 1 Pet. 3:21. There is also but *one baptisme*, Eph. 4:5. As there is but one Creature and one birth; so is there also but one new Creature, and one new birth, and one Initiation into the Church; therefore there is also but one washing of Regeneration.

Quest. 37. Obj. Aēt. 19:5. *When they heard this they were baptized in the name of the Lord Jesus.*

Ans. These are Pauls words, relating how John did baptize his Disciples, which appeareth out of the *Greek Text*, in which these two *Greek* particles (*men*) that is well, and (*de*) that is but, or and; (of which the one goeth before in the 4<sup>th</sup> verse, & the other followeth in the 5<sup>th</sup> verse) do shew that the things which are said in these two verses, must be joyned together in one sentence, and that there is spoken of one thing, or person. So that from hence cannot be proved, that these Disciples were rebaptized of Paul; the more for that it is not written they were baptized again.

Quest. 38. Ought we then not to baptize again any that come over to us out of Poperie, being once baptized?

Ans. No. Forasmuch as in Poperie, yet is retained the principal, and the Essence of Baptisme among their abuses.

Quest. 39. But should we not rebaptize him that was baptized of a Teacher of bad life?

Ans. No. For Baptisme is neither stronger nor weaker for the life of the Teacher. For the power of it dependeth upon God, and not upon man. Doubtless many were baptized of Judas the Traytor, but not therefore rebaptized.

Quest. 40. Who are they that now baptize again?

Ans. The Mennonists, following the Donatists, and other Heresicks. For they rebaptize them that were baptized, young Children, and also Ancient persons and of Age, wherefore they bear the name of Anabaptists; yea, even those which are come over to them from other Congregations among themselves, and that for trifles. But because they alwayes cry out: as insisting upon the Letter. Where do you read: Baptize Infants? We ask: Where is it written: Rebaptize young, or old, once lawfully baptized.

## The LXX. Question.

**What is it to be washed with the blood and Spirit of Christ?**

*Ans.* It is to receive of God forgiveness of sins freely for the blood of Christ, which he shed for us in his Sacrifice on the Cross (*a*), and also to be renewed by the H. Ghost, and through his sanctifying of us to be made Members of *Christ*, that we may more and more die to sin, and live holily, and without blame (*b*).

(*a*) Hebr. 12:24. 1 Pet. 1:2. Rev. 1:5, &c. and 22:14. Zach. 13:1. Ezek. 36:25. (*b*) Joh. 1:33. and 3:5. 1 Cor. 6:11. and 12:13. Rom. 6:4. Col. 2:12.

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**Quest. 41. Seeing we have heard / that in Baptisme is signified and Sealed unto us the promise of being washed through the blood and spirit of Christ, I ask now, whether the Soul be materially sprinkled with that blood.**

*Ans.* By no means. But this is altogether *spiritually* to be understood.

**Quest. 42. Is then the external material blood of Christ, that which purgeth us from our Sins?**

*Ans.* No. For that was drunk up of the Earth, and should rather defile; but the merits of *Christ* are understood thereby.

**Quest. 43. What is it to be washed with the blood and spirit of Christ?**

*Ans.* The *Catechisme* saith; it is Remission of Sin.

**Quest. 44. What are then properly the benefits / which are Sealed by Baptisme?**

*Ans.* Justification and Sanctification.

**Quest. 45. Where do you finde that washing is Justifying and Sanctifying?**

*Ans.*

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*Ans.* 1 Cor. 6: 11. *But ye are washed, but ye are Sanctified, but ye are Justified, &c.*

**Quest. 46.** What have we when we are washed by the blood of Christ?

*Ans.* Justification, or Remission of sins, Mark. 1: 4. *John preached the Baptisme of Repentance, for (or unto) the Remission of sins,* Act. 2: 38. *Be baptized every one of you in the name of Jesus Christ for the Remission of sins,* and 22: 16. *Be baptized, and wash away thy sins.* See Eph. 1: 7. Col. 1: 14. Zach. 13: 1. 1 Joh. 1: 7. Rev. 1: 5. *Who washed us from our sins in his own blood.*

**Quest. 47.** Obtain we this benefit by any merits?

*Ans.* No wayes. But even as the Catechisme saith: *To receive of God freeely for the blood of Christ.* And this we receive by Faith, Rom. 3: 22, 24, 25. *Whom God hath set forth to be a Propitiation through Faith in his blood,* and 5: 17.

**Quest. 48.** What obtain we when we are washed by the spirit of Christ?

*Ans.* Sanctification, or renewing of our corrupt Nature.

**Quest. 49.** From whence prove you that?

*Ans.* From Rom. 6: 4. *We are buried with him by baptisme into death, that as Christ was raised from the dead by the glorie of the Father, even so we also should walk in newness of life,* Tit. 3: 5. Col. 2: 12. Eph. 4: 22, 23, 24. and 5: 26, 27. Ezek. 36: 25, 26. Joh. 3: 5. *To be born of water, and of the Spirit,* and 7: 38.

**Quest. 50.** Are both these benefits perfect in this life?

*Ans.* No. Indeed the first is, namely Justification, Rom. 8: 1. *There is therefore now no condemnation to them that are in Christ Jesus.* But not the second: namely Sanctification. See Rom. 7.

**Quest. 51.** What is now the Effect of these benefits?

*Ans.* Union with Christ, as the Members are United with the Head, as the Catechisme saith: *That they are Sanctified to be made Members of Christ.*

**Quest. 52.** How prove you that?

*Ans.* 1 Cor. 12: 13. *We are all by one Spirit baptized into one body,* Gal. 3: 26, 27. *As many of you as have been baptized into Christ, have put on Christ.*

**Quest. 53.** How many parts do you observe in Sanctification?

*Ans.* The Mortification of the old man, and quickning of the new man. See **Quest. LXXXVIII. LXXXIX. XC.**

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Quest.

Quest. 54. Have we not also the Assurance of our Union with Christ by the Lords Supper?

Ans. In Baptisme is the Assurance of the first reception and admission; but in the Lords Supper of continuance and perseverance.

Quest. 55. What glorious things then are to be found in Baptisme?

Ans. A short compend of Religion. For we finde there Corruption, Redemption, and Thankfulness. *Washing* respecteth foulness; *Redemption* by the Sacrifice of Christ, respecteth Remission of sin; whereupon new Obedience followeth in those that are sanctified by the spirit of Christ.

### The LXXI. Question.

Where hath Christ promised to us / that he will as certainly wash us with his blood and spirit, as we are washed with the water of Baptisme?

Ans. In the Institution of Baptisme the words whereof are these:

Go and teach all Nations, Baptizing them in the Name of the Father, the Son, and the H. Ghost. He that believeth, and is Baptized, shall be saved; but he that believeth not, shall be damned (a). This promise is repeated again, when the Scripture calleth Baptisme, the washing of the new birth (b), and forgiveness of sins (b).

(a) Matt. 28: 19. Mark. 16: 16. (b) Tit. 3: 5.  
(c) Act. 22: 16.

### C A T E C H I Z I N G.

„Quest. 56. Where hath Christ promised to us, that he will „as certainly wash us with his word and spirit, as we are washed „with the water of Baptisme.

Ans. In the Institution of of Baptisme, saith the Catechisme. Of which we read, Matt. 28: 19. Mark, 16: 15, 16.

Quest.

Quest. 57. Which are the words of the Institution?

Ans. It is in the Catechisme: Go and teach all Nations.

Quest. 58. Which are the words of the promise / which is assured to the Institution?

Ans. The Catechisme reciteth it; *We that beliebeth / and is Baptized shall be saved / but he that believeth not shall be damned.* We see then here, that the promise of grace by Christ is annexed to lawfull Baptisme. 1. When he commandeth that the persons presented to Baptisme, shall be baptized in the Name of the Father, &c. for thereby it is assured to them that are baptized, not onely that they are baptized by the Fathers command, but also that they are received into a Covenant with the Father, &c. 2. When he addeth the promise: *We that beliebeth / &c.*

Quest. 59. Where is this promise also repeated?

Ans. The Catechisme saith: *Where the Scripture calleth Baptisme the washing of Regeneration / and washing away of sin.* See Eph. 5:26. *That he might sanctifie / and cleanse it with the washing of water by the word / Tit. 3:5. Act. 22:16. 1 Pet. 3:21.*

Quest. 60. Who are here enjoined to Baptize?

Ans. The Apostles and their Successours, who should preach the word, making Disciples, Matt. 28:19. Which in that order is so observed by the Disciples, first preaching, and then baptizing for the Confirmation of Faith, Act. 2:41. *Then they that gladly received his word were baptized,* and 8:12. *But when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized both men and women,* vers. 36:37.

Quest. 61. May not then women Baptize in time of need?

Ans. No. For it is commanded them that teach, Matt. 28:19. Mark, 16:15. But this belongeth not to women, (1 Tim. 3:12. *But I suffer not a woman to teach,* 1 Cor. 14:34. *Let your women keep silence in the Churches*) but to Teachers, 1 Cor. 4:1, *Let a man so account of us as of the Ministers of Christ, and stewards of the mysteries of God.*

Quest. 62. Who say that that is lawfull?

Ans. The Papists and Lutherans, so called. Yea, the Papists go so far, that they yield that in case of necessity, and if there

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want a Believer, every man may baptize, be it man or woman, believer or unbeliever, if he can but sprinkle, and pronounce the form of the words, with meaning and *intention* to do that which the Church doth.

Quest. 63. **Whence is it that the Papists hold this?**

Ans. For that they hang Salvation upon *Baptisme*.

Quest. 64. *Obj.* Exod. 4: 25. *Then Zipporah took a sharp stone, and cut off the foreskin of her Son.*

Ans. From hence is no consequence. For (1.) We must not judge by *Examples*, but by *Laws*. This woman did it of inconsiderateness; therefore it is not to be imitated. (2.) Forasmuch as at that time the Tribe of *Levi* was not yet set apart from others, Circumcision was then enjoined the Fathers of families, Gen. 17. Exod. 12. But baptisme is commanded the Ministers of the word, Matt. 28. (3.) *Zipporah* Circumcised her Son being yet out of all danger of death, but these baptize them that are dying. (4.) She did not Circumcise her Son, thinking that Salvation did depend upon Circumcision, but to redeem her husband from temporal death; but these baptize thinking that Salvation dependeth on Baptisme.

Quest 65. **Is the form of Baptisme in the Name of the Father, Son, and Holy Ghost a short Compend of the Creed, or of the 12 Articles of the Faith?**

Ans. Yes. It is credible, that this was the oldest Creed, and that the other is compounded of this. See Quest. XXIII.

Quest. 66. **How much is there comprehended in the form of baptizing in the Name of the Father, Son, and H. Ghost.**

Ans. See the *Form* which is read in the Church when Children are to be baptized.

Quest. 67. **What thin'st thou of the baptizing of Clocks in Popery / otherwise called by some (who are ashamed of that) a Consecration?**

Ans. It is a terrible profaning of holy *Baptisme*, an horrible abuse of the name of God, a blasphemous profanation of the *Divine Trinity*.

Quest. 68. **Do they then with Clocks use Ceremonies as with men?**

Ans. Yes: They bless them, apply Exorcismes, anoint them, they use Salt, Water, Spittle, Baptize them in the Name of the Father, &c, they cloath them with a white Garment. O abo-

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 mination; O dreadfull abuse! This they do for to drive away  
 the Devil with ringing, or to still Thunder, Lightning, and  
 Tempests, to drive away *Diabelical apparitions*, to help the Souls  
 of the dead, for which they are perhaps fit if the deceased be  
 rich, and have ordered to pay the Clark well. Every bell hath  
 its name, as also Godfathers and Godmothers. And whereas  
 even *Jews* and *Gentiles* may baptize men, no man may baptize  
 Clocks but a *Bishop*, or his *Suffragan*, or *Vicar*, who speaks to the  
 Bell and asketh it questions: for which the Godfathers answer;  
*Amen*. Yea, the Lord of *St. Aldegonde* reporteth in his *Bee-hive*/  
 that the *Spaniards*, who are indeed the first-born, and dear Chil-  
 dren of the Church of *Rome*, coming to *Groningen* in *Frieslandt*,  
 did Christen (that is, baptize) their Flags or Colours, read over  
 them, and used Exorcisme at them, and called the one *Barbara*,  
 the other *Catharine*, and so forth.

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The X XVII. Lords day.

The LXXII. Question.

**Is then the outward Baptisme of water / the  
 washing away of sins?**

*Ans.* It is not (a). For the blood of Christ alone  
 cleanseth us from all Sins (b).

(a) Matt 3:11. 1 Pet. 3:21. Eph. 5:2. (b) 1 Joh.  
 1:7. 1 Cor. 6:11.

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### C A T E C H I Z I N G.

§ *Whether Baptisme take away Original Sin?*

Quest. 1. What is on this Lords day treated of?

*Ans.* Concerning two Errours. 1. Quest. LXXII. and  
 LXXIII Whether Remission of Sin, and Regeneration depend  
 upon Baptisme against the *Papists*. 2. Against the *Anabaptists*.

Quest. LXXIV. Concerning *Infant-Baptisme*.

Quest. 2. Doth not external Baptisme take away sin?

*Ans.*

*Answ.* The *Catechisme* saith: **No**; Neither Original sin, nor actual. For else we should be necessitated to point men to this as to the onely ground of Salvation. Then should that be ascribed to the sign, which is proper to the thing signified. Among the Gentiles the *Romanes, Greeks, Persians, Arabians*, and others had certain waters which they held holy, and to which they ascribed a special vertue to wash away sin, as also now a dayes the *Indians*. This is a general opinion in the world.

Quest. 3. **How is that then to be understood /** A<sup>c</sup>t. 22: 16. *Be baptized, and wash away thy sins?*

*Answ.* Improperly; thus that which is proper to the thing signified, is ascribed to the sign.

Quest. 4. **For what then serveth Baptisme?**

*Answ.* Not to wash and take away sin, but to signifie and Seal.

Quest. 5. **Is there then any thing that can cleanse us from sin?**

*Answ.* Yes.

Quest. 6. **What is that?**

*Answ.* The *Catechisme* saith: **The blood of Christ alone, and the Holy Ghost** cleanseth us from all sin.

Quest. 7. **Where finde you that of the blood of Christ?**

*Answ.* 1 Joh. 1: 7. *The blood of Jesus Christ his Son cleanseth us from all sin*, Hebr. 9: 14. *How much more shall the blood of Christ cleanse your Consciences from dead works?* Rev. 1: 5. *He hath washed us from our sins in his own blood.*

Quest. 8. **Where read you of the spirit of Christ?**

*Answ.* Matt. 3: 11. 1 Cor. 6: 11. *Ye are washed by the spirit of our God*, Tit. 3: 11.

Quest. 9. **Doth not then the water in Baptisme do this?**

*Answ.* No. 1 Pet. 3: 21. *Baptisme saveth us, not the putting away of the filth of the flesh*, Matt. 3: 11. *I indeed baptize you with water; but he that cometh after me shall baptize you with the holy Ghost and with fire* Experience also teacheth this, and the examples of *Judas*, Matt. 26: 24. of *Simon the Sorcerer*, A<sup>c</sup>t. 8. 13. *Simon himself also believed, and when he was baptized*, &c. verse 21. But *Peter* said unto him; *Thou hast neither part nor lot in this matter*; and others dayly.

Quest. 10. **From what sins doth the blood of Christ cleanse us?**

*Answ.*

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*Ans.* From Original and actual sins.

**Quest. 11.** Are they then altogether wholly taken away and blotted out?

*Ans.* No. See Rom. 7. But we obtain by Christs blood that sin shall not condemne us, Rom. 8: 1. *There is therefore now no condemnation to them that are in Christ Jesus.*

**Quest. 12.** But doth not the spirit of Christ thus take away sin?

*Ans.* No. But onely, that sin may not raige, Rom. 6: 12. *Let not sin raige therefore in your mortal body.*

**Quest. 13.** But do we not then enervate the power of Baptisme, making this pzeious Sacrament an uselesse sign?

*Ans.* This is a calumny against our Doctrine. But it is far from us, who indeed do not put any inward vertue in the water, yet a vertue of the promise to signifie and seal by the water.

**Quest. 14.** What difference is here betwixt us and the Lutherans?

*Ans.* They say that the Grace of Regeneration dependeth upon the Ceremonies of baptisme, so that all that are sprinkled with outward water, are regenerated by an inward power of the H. Ghost. But we deny that.

**Quest. 15.** Wherewith confirm you our opinion?

*Ans.* 1. The H. Ghost regenerateth freely whom he will, and when he will, and as much as he will, not binding himself to means, Joh. 3: 8. *The winde bloweth where it listeth, &c. so is every one that is born of the spirit.* See Matt. 13: 11. and 16: 17. Act. 16: 14. *Lydia heard us, whose heart the Lord opened.* 2. Then must baptisme wash away the spots of the Soul, which is denied, 1 Pet. 3: 21. For external baptisme is a washing of the defilements of the body. 3. Then should all that are baptized be also regenerated at the same time. But see the contrary in Simon the Sorcerer, Act. 8: 13, 21, &c. And how many also have had the spirit of regeneration before baptisme. See Act. 8: and 10: and 11: in the *Ethiopian, Cornelius, &c.* How many not till after baptisme, as Experience teacheth? 4. Then should Baptisme be necessary, not onely by vertue of the command, but as a means of Salvation, and then should no man be saved without baptisme. See the contrary in the Thief upon the Cross, Luke 23.

**Quest. 16.** *Obj.* Joh. 3: 5. *Except a man be born of water, and of the spirit, &c.*

*Ans.*

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*Ans.* By water is not understood the water of Baptisme, but the vertue of the H. Ghost, which is compared to water. See the like, Matt. 3: 11. *He shall baptize you with the H. Ghost, and with fire, Isa. 44: 3. I will powre water upon him that is thirsty, and floods upon the drie ground. I will powre my spirit upon thy seed, &c.*

**Quest. 17.** *Is then Faith and Repentance required in the adult/ or persons of age/ before baptisme?*

*Ans.* Yes See Matt 28. Act 2:38, 41. Act. 8: 12. *When they believed Philip, they were baptized.*

**Quest. 18, Obj.** But the Lutherans granting that baptisme in persons of age is a sealing and confirmation of the Faith which they have already/ will nevertheless have it to be an Instrument of Regeneration in Childzen/ so that the holy Ghost will bring forth the hidden vertue being in Baptisme/ and Regenerate the Childe/ at the same time when it is Baptized.

*Ans.* There are no Texts in the H Scripture that teach this so particularly. How many also shew forth that they have never been regenerated? And what shall become of those Children, who shall happen to die before baptisme. In this the Lutherans will not draw in one line with the Papists.

**Quest. 19** *How is it then with Childzen in this matter?*

*Ans.* They are holy by vertue of the Covenant, Act. 2: 39. *The promise is to you, and to your Children, 1 Cor. 7: 14. Now are they holy,* which vertue the H. Ghost doth make effectual as he pleaseth, Gal. 1: 15. *God hath separated me from my mothers womb:* In some before baptisme, in some at, yea also after baptisme, &c.

**Quest. 20.** *Is baptisme necessary?*

*Ans.* Yes.

**Quest. 21.** *How is Baptisme necessary?*

*Ans.* Not absolutely; for there is not a power to save infused into Baptisme, but by reason of the command, as a Ceremony appointed by Christ, whereby the H. spirit is effectual, where, and when it pleaseth him, Matt. 28: 19. Mark. 16: 15, 16. Also to the confirming of Faith concerning the remission of sin, regeneration by the spirit, and eternal life, Act. 2: 39, 40. Rom. 6: 2, &c. *As many of us as are baptized into Christ Jesus, are baptized into his death.*

Quest.

**¶ Whether Baptisme take away Original sin. 529**

**Quest. 22. May we then contemne it?**

**Ans.** No. Here the rule is of force: *Not the privation, but contempt of Sacraments doth condemne a man.*

**Quest. 23. Can we then be saved without baptisme?**

**Ans.** Yes. This appeareth in many *Martyres*, the Thief on the Cross; Luke 23. the Uncircumcised Children in the Old Testament dying before the eighth day, 2 Sam. 12:18. *And it came to pass on the seventh day that the Childe died, vers. 23. And David said: I shall go to him, but he shall not return to me.* So is it also in the New Testament, if it be not in contempt.

**Quest. 24. But might not the Papists say: It is another matter with the Martyrs, for they are baptized with blood?**

**Ans.** It is no where written that baptisme of blood saveth a man. And thus the Executioner, or Hangman should administer Baptisme.

**Quest. 25. What say the Papists of the Infants which die without Baptisme?**

**Ans.** They send them some-whither to one of the Suburbs of Hell: but when they speak out aright, they say that they shall eternally perish, and be damned, although they should die in their mothers womb, or being born, should happen to die even in the way as they are carried to baptisme. They bury them also in ground not consecrated. Neither must they pray for them. They shall stand in the day of Judgement on *Christs* left hand. O abomination!

**Quest. 26. But from whence seek the Papists to confirm their Errour?**

**Ans.** From Joh. 3: 5. *Except a man be born again of water, and of the spirit, he cannot enter into the kingdom of God.*

**Quest. 27. What must pou answer to this?**

**Ans.** This is in part answered before. Secondly, the *Papists* themselves contradict this, putting *Martyrdom* in old men and in infants (as in the Children of *Bethlehem*) which supplieth the want of baptisme. The Lord did also speak of a Regeneration without which *Nicodemus* himself could not be saved, who was already Circumcised.

**Quest. 28. Do the Papists say that the Sacraments have in their Nature an inherent power/ as the bread feedeth/ Physick purgeth naturall?**

**Ans.** No. Some things have a power by Art; as an Iron  
L I whe-

whetted to cut. Others by nature, as *Physick*, bread, &c. But according to their opinion, Sacraments work divine grace in the Soul, as a hot burning Iron bringeth forth warmth in the water, into which it is thrust. They put a washing away of sin into the Sacrament of Baptisme by an infused power, which produceth that *ex opere operato*, from the work wrought, without respect to the Faith, or Repentance of him to whom it is administred. See Quest. L X V I I. in the end.

Quest. 29. May we not say that Christ by his blood shedding hath merited that the water of baptisme may be powerfull to purge us from Original sin; and that the work of Penance may be powerfull to cleanse us from actual sins committed after Baptisme?

Ans. No. For thus Faith is made vain, and the power of Christ's offering is denied; then should he not have died to redeem us, but onely to merit that power for another, that he might redeem himself; whereas Paul saith, Hebr. 1: 3 by himself he hath purged our sins; and Hebr. 10: 14. with one offering.

### The LXXIII. Question.

Why then doth the H. Ghost call Baptisme the washing of the new birth / and washing away of sin?

Ans. God speaketh so not without great cause, to wit, not onely to teach us, that as the filth of the body is purged by water; so our sins also are purged by the blood and spirit of Christ (a), but much more to assure us by this divine token and pledge, that we are verily washed spiritually from our sins with the inward washing, as we are washed by the outward, and visible water (b).

(a) Rev. 1: 5. and 7: 14. 1 Cor. 6: 11. (b) Mark 16: 16. Gal. 3: 17.

CATECHIZING.

Quest. 30. But is not baptisme called the baptisme of Regeneration, and washing away of sin?

Ans. Yes. Eph. 5:26. Tit. 3:5. Act. 22:16.

Quest. 31. Is then baptisme not a precedent cause of Regeneration?

Ans. No; But onely an assurance and sealing. For a Seal for the Confirmation of some thing is not the thing it self: The Ring is not the Marriage, or Love it self; the Letters Patents are not the Office it self; &c. Therefore these Texts must not be understood properly, but improperly; as it is usual in the matter of the Sacraments, that the work of the thing signified is ascribed to the external sign.

Quest. 32. Why then doth the H. Ghost call baptisme the washing of Regeneration, and the washing away of sin.

Ans. The Catechisme saith: God speaketh not so without great cause.

Quest. 33. What reason doth it render?

Ans. The Catechisme saith: Thereby to teach us/ that as the filth of the body is purged by water: So our sins also are purged by the blood and spirit of Christ/ 1 Joh. 1: 7. The blood of Jesus Christ his Son cleanseth us from all sin, Rev. 1:5. who hath washed us from our sins by his own blood, and 7:14. Act. 22:16. Be baptized and wash away thy sins, Tit. 3: 5. He hath saved us, &c. by the washing of Regeneration, and renewing of the H. Ghost, 1 Cor. 6:11. Zach. 13:1. Isa. 4:4. Ezek 36:25, 26, 27.

Quest. 34. What else are we yet taught thereby?

Ans. The Catechisme saith: But much more to assure us by this Divine token and pledge/ that we are as verily washed from our sins with the inward washing (namely by the blood and spirit of Christ) as we are washed by the outward/ and visible water. See the L X I X. Quest. and Quest. L X X I.

Quest. 35. But is not Baptisme onely a sign of our profession, that we are Christians, separating our selves from others?

Ans. So speak the Socinians indeed, and the Anabaptists. But it is not enough. But Baptisme is also a Seal of the Remission



532 (XXVII.L.d.) (Q.LXXIII.) Part.2. Div.3.  
tion of sin, Regeneration, and our Union with Christ, as was Circumcision, Rom. 4: 11. *A Seal of the righteousness of the Faith.* For to this these phrases have respect; *To be baptized into the death of Christ*, Rom. 6: 3. *for the remission of sins*, Act. 2: 38. *In the name of the Father, and of the Son, and of the H. Ghost*, Matt. 28: 19.

**Quest. 36.** But why doth not baptism effect the remission of sin?

**Ans.** For that a Believer is baptized, at least professing the same, (Mark. 16: 16. Act. 2: 41. and 8: 36, 37. *What doth hinder me to be baptized? And Philip said: If thou believest with all thine heart, thou mayest.* And he answered, and said: *I believe that Jesus Christ is the Son of God, &c. And he baptized him*) who now already hath remission of sin, and the Spirit of Regeneration by Faith, Act. 26: 18. Gal. 3: 13, 14. Therefore he is baptized for the Remission of sin, Act. 2: 38. that is, for a Testimony and Sealing.

**Quest. 37.** Have not other Sacraments had such denominations and significations?

**Ans.** Yes. Of Circumcision, see Gen. 17: 11, 13. *My Covenant shall be in your flesh for an everlasting Covenant*, Rom. 4: 11. Of the Passover, Exod. 12: 13, 14. and 13: 9, &c. *And it shall be for a sign unto thee upon thine hand, and for a memorial between thine Eyes.*

**Quest. 38.** Is there any force in these forms of speech which the Catechisme useth of the Sacraments?

**Ans.** Yes. For they are very apt to declare the thing. They are also powerfull to perswade our mindes not onely of the presence of the thing it self, but also the possession and reception of the same in the lawfull use according to Gods Ordinance.

**Quest. 39.** When the Catechisme saith: That we are Spiritually washed from our sins, doth it thereby intimate that we are now without sin?

**Ans.** No; but that we have received the Remission of sin by the blood of Christ, and the beginning of Regeneration by the H. Ghost, who still daily washeth us so far forth as Regeneration is increased in us.

The LXXIV. Question.

**May we then also baptize Infants?**

*Ans.* Yes; by all means. For seeing they belong unto the Church, and Covenant of God, as well as those that are of full age (*a*); and seeing unto them also is promised the Remission of Sins (*b*) by the blood of *Christ*, and the *H. Ghost*, the Effectour of Faith no less than to them that are of full growth (*c*), therefore they must be ingrafted into the Church of God by *Baptisme*, as the sign of the Covenant, and be discerned from the Children of Infidels (*d*), in the same manner as in the *Old Testament* was done by *Circumcision* (*e*), in place whereof *Baptisme* succeedeth in the *New Testament* (*f*).

(*a*) Gen. 17:7. (*b*) Matt. 19:14. (*c*) Luke 1:14, 15. Psal. 22:11. Isa. 44:1, 2, 3. Act. 2:39.  
(*d*) Act. 10:47. (*e*) Gen. 17:14. (*f*) Colof. 2:11, 12, 13.

C A T E C H I Z I N G.

§ Of Infant-Baptisme.

**Quest. 40. What Errours hold the Anabaptists/ or Menonists concerning Baptisme?**

*Ans.* That baptisme doth not Seal Remission of sin, &c., That the baptisme of *John*, and the *Apostles* is not one baptisme in Substance. That one may rebaptize, or administer baptisme more then once to one Person.

**Quest. 41. What Errours more?**

*Ans.* That we may not baptize Infants. That baptisme is not come into the place of Circumcision.

„ **Quest. 42. May we then also baptize Infants?**

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*Ans.*

*Ans.* The Catechisme saith: *Yes.* And giveth for proof three reasons.

**Quest. 43.** May we baptize all sort of Childzen?

*Ans.* No. Not of Infidels, as of *Jews, Turks, Heathens*, being *aliens from the Common-wealth of Israel*, &c. Eph. 2:12.

**Quest. 44.** Why not?

*Ans.* 1. For that in the Scripture there is neither command, nor promise, nor example, but contrarily, *Act. 2:39. The promise is to you and to your Children.* 2. We must onely judge of them that are within, but *them that are without the Lord* judgeth, *1 Cor. 5:13.* 3. Their Children are impure, *1 Cor. 7:14.* 4. It is a *Sacrament* of the Church, but not of them that are without the Church, *1 Cor. 12:13. We are all baptized by one spirit into one body.* Eph. 5:26. *That he might sanctifie it, and cleanse it with the washing of water by the word.*

**Quest. 45.** But when one of the two Parents is a believer/ may their Childzen then be baptized?

*Ans.* Yes. It appeareth from *1 Cor. 7:14. The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. For else were your Children Unclean, but now are they holy.*

**Quest. 46.** But when the Parents are converted to the Faith/ may then the Childzen which were bozn of them when they were yet in Unbelief/ be also baptized.

*Ans.* Yes; as appeareth from *Act. 2.* and the *Examples* of whole Families baptized of the *Apostles*, *Act. 16.* and *18.* *1 Cor. 1:16.* where Children must be supposed to have been according to the phrase of the *Scripture.* However they are never excluded.

**Quest. 47.** Which is the first reason which the Catechisme rendreth/ to prove that Childzen may be baptized?

*Ans.* Inasmuch as they belong unto the *Covenant/ and Church of God* as well as they that are of full age/ *Gen. 17:7. And I will establish my Covenant between me and thee, and thy seed after thee in their Generations, &c. Act. 2:38,39. The promise is to you and to your Children, 1 Cor. 7:14. Rom. 11:16. If the root be holy, so are the branches, Ezek. 16:20,21.*

**Quest. 48.** What doth it now conclude from hence?

*Ans.* Therefore they must be ingrafted into the *Church of God* by baptism/ as the sign of the *Covenant/* and be discerned from the *Childzen of Infidels.*

Quest,

Quest. 49. *How prove you this consequence?*

*Ans.* See Gen. 17:14. where is taught that all that belong to the Covenant ought to receive the sign of the Covenant. And the Uncircumcised Man-child, whose flesh of his fore-skin is not Circumcised, that Soul shall be cut of from his people, he hath broken my Covenant. So also in the New Testament baptisme, Aēt. 2:38, 39. Be baptized every one of you in the name of Jesus Christ, &c. For the promise is to you, and to your Children, &c. vers. 41, 47. What else is baptisme now but a Sealing of that Covenant? who can deny that the Covenant must be Sealed? and by what sign can this be now done, but by Baptisme? Aēt. 22:16. Be baptized, and wash away thy sins, Tit. 3:5. See of the Church, Eph. 5:25. Christ loved the Church, and gave himself for it, that he might sanctifie it, and cleanse it with the washing of water by the word. To which Infants belong, Matt. 18:14. and 19:14. [Suffer little Children to come unto me, and forbid them not; for of such is the kingdom of heaven,] Joël 2:16. See Deut. 29:10, 11. 2 Chron. 20:13. Isa. 49:22. The Scripture knoweth no third sort (betwixt believers who belong to the Church, and unbelievers who are without) whom the Anabaptists call Harmless, or Innocent, pleasing God in their estate. Thus the Remonstrants also put the Salvation of their Children upon their natural Innocence without Christs blood, and Covenant of Grace.

Quest. 50. *But lasteth this Covenant still?*

*Ans.* Yes. Gal. 3:16. Not to Abraham, and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, And to thy seed, which is Christ. It is the same with Jer. 31:31, &c. but now more clearly propounded.

Quest. 51. *Which is the second reason which the Catech. setteth down?*

*Ans.* Because unto them also is promised the Remission of Sins by the blood of Christ, and the H. Ghost / the Effectour of Faith / no lesse then to them that are of full growth / Matt. 19:14. *Theirs is the kingdom of heaven*, Isa. 44:3. *I will poure my spirit upon thy seed, and my blessing upon thine offspring*, Aēt. 2:39.

Quest. 52. *What conclude you now from hence?*

*Ans.* That they must be discerned from the Children of Infidels. Because to these no such promises are made. See Aēt. 2:38, 39: and 10:47. *Can any forbid water, that these should*

not be baptized, who have received the H. Ghost, even as we do, and 11:15, 16, 17, See Jer. 31:31, &c. 1 Cor. 7:14. *Else were your Children unclean; but now are they holy.* One might also assume this as a special reason in this manner. They are discerned from the Children of unbelievers, therefore they must be baptized. For it is also one of the principal ends for which baptism is instituted, for to be a mark whereby Christians and their Children are discerned from unbelievers; being hereby brought to the Church, and ingrafted into it, Act. 2:41. *And they that gladly received his word were baptized; and the same day there were added unto them about three thousand Souls.*

**Quest. 53. May Infants have the spirit so soon?**

**Ans.** Yes. Jer. 1:5. *Before thou camest forth out of the womb I sanctified thee,* Luke 1:15. *He shall be filled with the H. Ghost even from his mothers womb,* Rom. 8:9. *If any man hath not the spirit of Christ, he is none of his.* If they then cannot have the spirit of Christ, they should perish, dying in those years, Joh. 3:3, 5. *Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God,* Rev. 21:27. But this is against the Scripture, which promiseth Heaven to them, Mark. 10:14. *Of such is the Kingdom of God,* Act. 2:39.

**Quest. 54. Because the Catechisme saith: That even to Children the H. Ghost is promised, who worketh Faith, doth he work that in them in their Infancie?**

**Ans.** No. For Faith cometh by hearing, Rom. 10:17. But yet nevertheless they are no unbelievers, but *holy*, 1 Cor. 7:14. For although actual Faith is not in them, yet is there in them the seed of Faith, as reason is in them.

**55. Which is the third reason which the Catechisme giveth?**

**Ans.** That which in the Old Testament was done by Circumcision/ namely to little Infants, must now be done in the New Testament by Baptisme.

**Quest. 56. Why so?**

**Ans.** The Catechisme sayes. For that in the New Testament, baptism is come in the place thereof.

**Quest. 57. Where is it written of the Circumcision of Children?**

**Ans.** Gen. 17:11, 12. *Every Male-child of eight dayes shall be Circumcised among you.*

**Quest.**

Quest. 58. Where read we that Baptisme is come into the place of Circumcision?

Ans. Col. 2:11, 12. *In whom ye also are Circumcised, &c. being buried with him in baptisme.* But baptisme is not in all circumstances come into the room of Circumcision, but onely in the thing signified, in the End, and in the use, wherein both these Sacraments nearly agree, although they differ in the Circumstances of the Male-kinde, and of time.

Quest. 59. Have the Mennonists no reasons to alleadge against this?

Ans. Yes. They hold it but for a *Papish Institution*, yea, they place it in one degree with the baptisme of Bells. Thus writeth *Menno Simons* in his *Old Foundation-book*, according to the Copie of the year 1539. reprinted Anno 1619. pag. 26: "Concerning Infant-baptisme/we say/and write with good discreet reason/ that Infant-baptisme is nothing but an humane Opinion/and Self-invention/a falsifying of Gods Ordinances/ yea/ an abomination/and an abhorring standing in the holy place. And pag. 41. *It is verily nothing better than a baptizing of Bells which you have received, &c. I know well enough, that the Name of the Father, Son, and H. Ghost is called upon you, as upon Bells, Alsars, and Churches, over holy water, Candles, and Palmes, &c. Therefore it is no baptisme, &c. but a falsifying of Gods Ordinances, an abuse of his holy Name, and a very horrible Idol, &c. It is the Baptisme of Anti-Christ, which is rather cursed of God.*

Quest. 60. Hath that saying any ground?

Ans. No. But it is a blasphemy.

Quest. 61. Obj. They say neverthelesse; it is no where written in Scripture with expresse words: Baptize Children,

Ans. It is enough if the matter be there, which is proved, namely the Sealing of the Covenant to the partakers of the Covenant. Neither is it written: *Baptize them not.* It is no where written that women shall be admitted to the Lords Supper; nevertheless they admit them. So that this argument of theirs is false: *What is not commanded is forbidden. To baptize Children is not commanded: Ergo, Forbidden.*

Quest. 62. Obj. We find in the New Testament no Example of Infant-baptisme?

*Answ.* 1. Neither finde we an Example, that any born of believing Parents hath put of his baptisme till he was old. 2. All that is done is not written. Where is it written that *Maris* or *Peter* were baptized? where is it written that the Sacrament was administred to women? 3. But see of Families, *Act. 16: 15.* And when she was baptized, and her household; where God onely opened the heart of *Lydia*, and the others were notwithstanding also baptized, *1 Cor. 1: 16.* And I baptized also the household of *Stephanas*.

**Quest. 63.** May we draw such consequences out of the word of God?

*Answ.* Yes. *Matt. 22: 32.* But as touching the Resurrection of the dead, have ye not read that which was spoken unto you by God, saying: I am the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*. God is not the God of the dead, but of the living. Where *Christ* by consequences out of the books of *Moses* draws this, that the dead shall rise, although that was not found in so many words in them.

**Quest 64. Obj.** But Childzen understand not the Mystery of baptisme / noz preaching at baptisme / noz their duty to which they are bound by baptisme?

*Answ.* In the Old Testament they also understood nothing of Circumcision, but they were not therefore debarred of the same, *Gen. 17: 10, 11, 12.* A Male-Child eight dayes old shall be Circumcised among you, &c. It is comfortable for the Parents, and a spurre to the young ones to dedicate their younger years to God.

**Quest. 65. Obj.** *Matt 28: 19.* it is commanded us that they that should be baptized must be taught before. Teach all Nations, baptizing them.

*Answ.* This hath respect unto the aged, as also *Mark. 16: 15, 16.* which in the Apostles dayes were not yet Christians, so that they must necessarily first be wonne to the Christian Faith, before they, or their Children might be baptized. But this Text also may be thus taken: Not teach and baptize, but make Disciples baptizing them, that is, by baptisme. But will they nevertheless crie: They believe not: Ergo; they must not be baptized. Well, then also they may not eat, for that they work not, *2 Thess. 3: 10.* If any will not work, neither shall he eat. But the seed of Faith is in them, and the H. Ghost, So required God also of *Abra-*

*Abraham*, Gen. 17. *Walk before me*, &c. But not of Infants. So actual Faith of the aged, but not of the Children. *For he that believeth not is damned*, Mark. 16. But even the *Anabaptists* will not allow this to be of force in Children. They are saved by virtue of the Covenant, Gen. 17. *I will be thy God, and the God of thy seed.*

Quest. 66. Obj. In Mark. 16: 15. Teaching is before Baptizing.

Ans. Mark. 1: 4. It is on the contrary. *John did baptize in the wilderness, and preach the baptisme of repentance.*

Quest. 67. But must we not then admit Children also to the Lords Supper?

Ans. No. The Lord hath so directed baptisme, that it may be administred to Infants, but not so the Lords Supper, forasmuch as they cannot prove themselves, nor shew the Lords death. Which the Apostle requireth, 1 Cor. 11: 26, 28. *Let a man examin himself.* And because of unfitness the Females were not Circumcised in the Old Testament, being not capable to receive the sign in their Members, and yet were they reckoned amongst the Males, Gen. 34: 14. *And they said unto them: we cannot do this thing, to give our sister to one that is Uncircumcised.*

Quest. 68. But make we then not two baptismes?

Ans. As little as two Circumcisions, one of the older persons, another of the younger. For by the Circumstances of age, the thing is not changed.

The XXVIII. Lords day.

The LXXV. Question.

**How art thou in the Lords Supper advertised and warranted, that thou art partaker of that onely Sacrifice of Christ offered on the Crosse/ and of all his benefits?**

Ans. Because Christ hath commanded me, and all the faithfull to eat of this bread broken, and to drink



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drink of the Cup distributed in remembrance of him,  
with this promise adjoynd (a). *First*, that his body  
was as certainly broken, and offered for me on the  
Cross, and his blood shed for me, as I behold with my  
Eyes the bread of the Lord broken unto me, and the  
Cup Communicated to me; and further that my Soul  
is no less assuredly fed unto eternal life with his bo-  
dy, which was Crucified for us, and his blood, which  
was shed for us, than I receive and taste with the  
mouth of my body the Bread and Wine, the signes  
of the body and blood of the Lord, at the hand of the  
Minister (a).

(a) Matt. 26: 27, 28. Mark. 14: 22, 23, 24. Luke  
22: 19, 20. 1 Cor. 10: 16, 17. and 11: 23, 24, 25. and  
12: 13.

## C A T E C H I Z I N G.

### The Second Sacrament.

#### § Of the Lords Supper.

Quest. 1. Which is the second Sacrament of the New Te-  
stament?

Ans. The Lords Supper?

Quest. 2. Where find you that name in the H. Scripture?

Ans. 1 Cor. 11: 20, 21. *When ye come together therefore into  
one place, this is not to eat the Lords Supper.*

Quest. 3. Why is it so called?

Ans. From the time, for that it was instituted in the night  
when the Lord did eat the Passeeover with his Disciples, Matt.  
26: 20. *Now when the Even was come, he sat down with the twelve,*  
Mark. 14: 17. From the Authour, the Lord, 1 Cor. 12: 20. *It  
eat the Lords Supper.*

Quest. 4. Must we then also keep the Sacrament in the  
Evening?

Ans. No. For this was accidental by reason of the Passee-  
over,

over, which was to be eaten betwixt two Evenings, and was to be disannulled by this Sacrament, as having its end in the Offering of Christ, Col. 2: 14, 17. Which are a shadow of things to come, but the body is of Christ.

Quest. 5. By what other names is it set forth?

Ans. Breaking of bread, Aet. 2: 42. and 20: 7. The Table of the Lord, 1 Cor. 10: 21. The Communion of the body and blood of Christ, 1 Cor. 10: 16. The Cup of blessing, 1 Cor. 10: 16.

Quest. 6. What names had it with the Ancients?

Ans. Coming together, 1 Cor. 11: 20, 33. For that the believers in the administration came together, and did not keep it in a corner by themselves alone, as now the Popish Priests. The Eucharist (Thanks-giving) because of the blessing and thanksgiving, Matt. 26: 26, 27. Jesus took bread and blessed it, and brake it, &c. And he took the Cup and gave thanks, and gave it to them, 1 Cor. 11: 24, 25, 26. Agape, or a Love feast, by reason of their fellowship, and Almes one to another, Aet. 2: 42. They continued in fellowship, and in breaking of bread, &c. v. 46. 1 Cor. 10: 17. For we being many, are one bread and one body. For we are all partakers of that one bread. Liturgie, or Ministrie, by reason of the publick administration, Aet. 13: 2. As they ministered to the Lord, &c. The Sacrament of the body and blood of Christ. Also an Offering, for that the Communicants brought bread and wine unto it, and offered their Almes, Prayers, and Thanksgivings, thinking on the offering of Christ. Afterwards the Sacrament of the Altar, for that they did put that wherewith they kept the Sacrament upon an elevated place, which now is taken of the Papists in a corrupt sense. Also Masse / for that the Catechumens, or persons under Catechizing, were sent away, with these words: *Ite, missa est.*

Quest. 7. In what manner treateth the Catechisme of the Lords Supper?

Ans. Even in the same manner as is treated of Baptisme. It confirmeth the Orthodox Doctrine, on this Lords day: It refuteth the principal Errours, on the following Lords day.

Quest. 8. How doth it treat of it on this Lords day?

Ans. 1. It propoundeth the thing signified in Q. LXXV. 2. It explaineth the same more fully, in Q. LXXVI. 3. It confirmeth the same in Q. LXXVII.

Quest. 9. What is the Lords Supper?

Ans.

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*Ans.* The second Sacrament of the New Testament, instituted by Christ in the same night when he was betrayed, to signify and seal unto his believers, by the blessed bread broken, and by the blessed wine poured out, the blessed Communion of his body broken for them on the Cross, and of his precious blood shed for them unto everlasting life.

Quest. 10. Who hath instituted the Lords Supper?

*Ans.* The Lord Christ. See of the institution, Matt. 26: 26 &c. Mark. 14: 22. Luke 22: 19, &c.

Quest. 11. Who are they that may now administer the Lords Supper?

*Ans.* Onely the Teachers that preach the word, 1 Cor. 4: 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Who as Ambassadors seal the preached word of Reconciliation, 2 Cor. 5: 20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be you reconciled to God.

Quest. 12. May then the Elders and Deacons reach forth the Cup?

*Ans.* Yes. For herein consisteth not the Administration or Consecration. The believers also must distribute the signs among one another.

Quest. 13. Must the Ministers of this Sacrament be no Priests?

*Ans.* No. The Scripture knoweth no such Priests after the Abrogation of the Levitical Ministration, but all believers, 1 Pet. 2: 5. An holy Priesthood to offer up spiritual Sacrifice. Rev. 1: 6. and 10. Thou hast made us unto our God, Kings and Priests.

Quest. 14. Under what Species hath Christ instituted the Lords Supper?

*Ans.* Under Bread and Wine, Matt. 26: 26, 27, 28, 29. He took the Bread, &c. He took the Cup, &c. this fruit of the Vine, &c.

Quest. 15. Why under these two?

*Ans.* Christs institution and command must be enough for us. But herein also we see this Analogie: As we have full strength from bread and wine against corporal hunger and thirst; so is the flesh and blood of Christ fully sufficient to our spiritual refreshing.

Quest. 16. What kinde of bread must we use?

*Ans.*

*Ans.* Common bread to eat, which is fit for nourishment.  
For reasons even now exprest.

Quest. 17. What sort of bread used Christ?

*Ans.* Unleavened, Matt. 26: 17. *On the first day of the unleavened bread, the Disciples came unto Jesus, saying unto him: Where wilt thou that we prepare for thee the Paschever.*

Quest. 18. Are we also bound to such bread?

*Ans.* No. 1 Cor. 11: 23, &c. *He took bread, Aet. 20: 7. When the Disciples came together to eat bread.* There is also elsewhere spoken simply of *breaking of bread*, without limitation.

Quest. 19. But must we not imitate Christs Institution?

*Ans.* This concerns not the Institution. For it was by occasion of the time, in which onely such bread was used, and so *Christ* took that which was at hand.

Quest. 20. What hold you of those little Hosts, called also Oblats, or Oblates, which the Papists and the Lutherans use?

*Ans.* They have been unknown in the first *Antiquity* for many hundred years. Forasmuch as the same are not fit for nourishment, they are unfit to signifie, and to seal the spiritual food.

Quest. 21. Obj. But for that they feed little / they are the fitter to teach man / that we must not seek here meat for the belly, but for the Soul.

*Ans.* If it were so; *Christ* would also have ordained it so. But we give also but a little piece of bread, to teach the people the same.

Quest. 22. Must we not sanctifie that bread by signing it with the sign of the Crosse, &c.

*Ans.* No. For we read not that that was done by *Christ*, or the *Apostles*.

Quest. 23. Must then the bread not be sanctified?

*Ans.* This is done by blessing and Thanksgiving.

Quest. 24. Is it then made holy in Substance and Essence?

*Ans.* No. But onely in the use.

Quest. 25. Is then the rest after the Lords Supper common bread?

*Ans.* Yes. For it is then used without the words of the promise, and not as a token and Seal.

Quest. 26. If there be Bread in the Supper / is that then enough?

*Ans.*

*Ans.* No.

Quest. 27. What more then must there be?

*Ans.* The Wine.

Quest. 28. How prove you that?

*Ans.* From the Institution of *Christ*, Matt. 26:27. and v. 29. *The fruit of the Vine*, 1 Cor. 11:25. Improperly called the Cup, Luke 22:20. 1 Cor. 10:16. and 11:25, 27. For that the Wine in the Cup is presented, & they drink out of it. And *Christ* hath instituted both these *Elements*, for to teach us, that he is not onely the meat, but also the drink of our Souls, that is, that we have in him perfectly all things that are necessary for the maintenance of our Souls, and for spiritual life, Joh. 6:55. *For my flesh is meat indeed, and my blood is drink indeed.*

Quest. 29. Must this Wine be pure / or mixt with water?

*Ans.* We read onely of the fruit of the Vine, Matt. 26:29. And Wine also pressed out of many Berries, signifieth the Union of Christians the better, 1 Cor. 10:17. *For we being many are one bread, and one bodie; for we are all partakers of that one bread,* 1 Cor. 12:13. *By one spirit we are all baptized into one body.*

Quest. 30. What do the Papists here?

*Ans.* Many among them teach that the mixing of Wine and water is necessary to the Essence of the Sacrament; disputing moreover, how much, or how little water must be put into the Wine, whether there must be more water, or more Wine. *Item*; whether the Wine being changed into the blood of *Christ*, the water remain unchanged? or whether the water be first changed into the Wine, and afterwards the Wine into the blood of *Christ*?

Quest. 31. But what is best to be done when one cannot drink Wine / or when there is no Wine to be had?

*Ans.* Because of this *extraordinarie* case, which seldom happeneth, the *ordinarie* must not be left. And in time of necessity, in such places must be used that meat and drink which is there most common, and that in place of bread and wine. And hereunto serveth that place, 1 Cor. 10. where the *Apostle* compareth the *Manna* with our bread, and the water out of the Rock with our Wine, saying, v. 3. and 4. *the same spiritual meat, the same spiritual drink*, namely in the use and signification.

Quest. 32. Who are they that administer it under one species?

*Ans.*

*Ans.* The *Papists*, having concluded the same in the Council of *Constance* and *Trent*.

Quest. 33. *Is this against Christs Institution?*

*Ans.* Expresly, *Matt.* 26: 27. *he took the Cup and gave thanks, and gave it to them, saying; Drink ye all of it, Mark.* 14: 23.

Quest. 34. *But are not there by the word All understood onely the Apostles, who were Priests?*

*Ans.* The *Apostles* were then not yet made *Priests*, even according to the opinion of the *Papists* themselves, but onely when he said: *Do this in remembrance of me.* 2. The *Apostles* sate here but as *Communicants*. 3. If from hence followeth that the Cup is onely for them, we may then also conclude that the bread is onely for them; which cannot be. For in *1 Cor.* 10: 16. the *Apostle* applieth it to the whole Church: *The Cup of blessing which we bless, is it not the Communion of the blood of Christ?* and 11: 26. *As often as ye drink of this Cup ye shew the Lords death till he come,* vers. 28. *Let a man examine himself, and so let him eat of that bread, and drink of that Cup.*

Quest. 35. *Obj.* *Luke* 24: 30. *He gave not the Cup to them:* As he sate at meat with them, he took bread.

*Ans.* Here is not meant the Lords Supper, but a common meal, and under the bread also wine, as in *Act.* 27: 35, 36. *And he took bread and gave thanks, &c.* Or else the *Priests* in *Papery* might also Consecrate without wine, for here is not spoken of wine, which yet is with them a mortal sin. And this is also the meaning in *Act.* 2: 46. *breaking bread from house to house daily;* and 20: 7. *On the first day of the week, when the Disciples were come together to break bread.* Or if yet the *Romane Church* will not understand, under the name of bread all manner of meat and drink, then must it also be the meaning in *Isa.* 58: 7. that God commanding us to *break bread to the hungry,* forbiddeth to give them drink, because he mentioneth no drink, but onely bread.

Quest. 36. *How confirm you your opinion yet further?*

*Ans.* From the *Apostolical practise*, *1 Cor.* 10. and 11. and 12. also from the End of the Lords Supper, which on Gods part is to confirm the *New Testament* in the blood of *Christ*; and on our part, to shew the Lords death till he come. But now the Cup is the *New Testament* in his blood, *1 Cor.* 11: 25. *Ergo, &c.*

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Quest.

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Quest. 37. But have they not for all this the blood of Christ in the Bodie?

Ans. This saying of the *Papists* leaneth upon a false foundation; namely, that Christs body is Essentially in the bread. But Christ here giveth his blood not as in the body, but shed, Matt. 26:28. *which is shed for many, &c.* And why then take the *Priests* themselves more than the bread? Or are they weaker, and must they be more strengthened then the *Laicks*? They cannot pretend to have need of this to offer; For drinking is no offering. The difficulty is also taken away; for the *Priests* themselves are well content with one species on good *Fryday*, after white *Thursday*, when they have well soaked themselves in good *Spanish* wine. For the next day they keep a dry *Mass*, and a Mouse-dinner, as well as the *Laicks* do at *Easter*.

Quest. 38. But the *Laicks* might perhaps spill the wine; &c. is it then not better to leave it?

Ans. The same may also be true of the bread, and of the *Priests*. But these things are coming from *Superstition*, that they worship external things, carry them to the sick, &c. whereas we know that these things besides the use, are again common.

Quest. 39. Is not the wine then changed?

Ans. Not in Essence, but in use.

Quest. 40. Is it then onely help in the use?

Ans. Yes. This is also true of the bread and water in *Baptisme*, and in other *Sacraments* of the *Old Testament*, as the *Manna*, the water out of the Rock, &c.

Quest. 41. How shall we now further deal with the bread and wine? or what Ceremonie shall we use?

Ans. The Minister shall first take the bread and wine, and bless it. Afterward break the bread; and powre forth the wine. Further distribute the bread broken, and the wine powred forth among the Communicants. Lastly, the Communicants shall eat the bread and drink the wine, with *Self-examination* going before, 1 Cor. 11: 28. *Let a man examin himself, and so let him eat of that bread, and drink of that Cup.*

Quest. 42. What understand you by taking?

Ans. The application of these Elements to this holy use.

Quest. 43. What understand you by blessing of the bread and wine?

Ans. The Sanctifying and Consecrating of the same, by repeat-

repeating and declaring of the Institution of *Christ*, and of the promise which is made by *Christ* to this Sacrament, and by Invocation of the name of God, and Thank-giving for the benefits bestowed by his Son (Matt. 26: 26, 27. *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his Disciples, and said: Take, eat, this is my body. And he took the Cup, and gave thanks, and gave it to them, saying: Drink ye all of it.*) Whereby they are separated from common bread and wine, to be a Sacrament of the body and blood of *Christ*, 1 Cor. 10: 16. The Cup of blessing which we bless, is it not the Communion of the blood of *Christ*? The bread which we break is it not the Communion of the bodie of *Christ*? From this, the Lords Supper is called by the Ancients *Eucharistia*, that is Thank-giving. Which Thank-giving after the keeping of the Lords Supper must be again celebrated, Matt. 26: 30. *When they had sung an Hymne*, Mark. 14: 26.

Quest. 44. *This then being done / must we give to every one a whole loaf?*

Ans. No. But it must be broken.

Quest. 45. *May not we omit the breaking?*

Ans. No. For these reasons. 1. Because *Christ* brake it, Matt. 26. Mark. 14. Luke 22. Paul also, 1 Cor. 11. 2. The Apostles have done this, 1 Cor. 10: 16. *The bread which we break*, Act. 20: 7. *When the Disciples came together to break bread.* 3. From thence hath this Sacrament also the name; *The breaking of bread*, Act. 2: 42. 4. It hath been used many hundred years in the Church. 5. For hereby also especially the breaking and Crucifying of *Christ*s body is given to us to understand. *This is my body*, saith *Christ*, *which is broken for you*, 1 Cor. 11: 24.

Quest. 46. *Who are they that omit it?*

Ans. Papists and Lutherans using little wafers.

Quest. 47. *What must be done with the bread when it is broken?*

Ans. It must be distributed to the Communicants.

Quest. 48. *Can then the Lords Supper not be kept by one alone/ as the private Masses are in Popery?*

Ans. No. *Christ* did it with his Disciples. See also 1 Cor. 10: 17. *For we being many are one bread, for we are all partakers of that one bread*, 1 Cor. 12: 13. *By one spirit we are all baptized into one body*, and 1 Cor. 11: 20. *When you come together therefore*



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into one place. This was also the use in the primitive  
Churches.

Quest. 49. What must we now further do?

Ans. We must eat and drink, Matt. 26:26. 1 Cor. 11:24.  
Take, eat, &c. Do this as often as ye drink it, in remembrance of  
me.

Quest. 50. Must we then not looke it up/ or carry it about in  
procession/ as is done in Poperie?

Ans. No. For this proceedeth from their Superstitions.

Quest. 51. But must not the Priest drink alone?

Ans. No. The contrary was proved before, Matt. 26:27.  
Drink ye all of it, 1 Cor. 11:26, 28.

Quest. 52. Which are the external signs in the Supper of  
the Lord?

Ans. Bread and Wine.

Quest. 53. What are the things signified?

Ans. Christs body and blood, or (as it is in the Question of  
the Catechisme.) The onely Sacrifice of Christ accom-  
plished upon the Crosse/ and all his Benefits.

Quest. 54. Have the Believers in the Sacrament onely  
bread and wine?

Ans. No. But also an inward meat.

Quest. 55. What is that?

Ans. The Catechisme saith: That my Soul is no less  
assuredly fed to everlasting life with his body/ which was  
Crucified for us/ and his blood which was shed for us/  
than I receive/ and taste with the mouth of my body/ the  
bread and wine/ the signes of the body and blood of our  
Lord/ out of the Ministers hand.

Quest. 56. What are you assured of/ when the bread is broken/  
and the wine is poured forth?

Ans. The Catechisme saith: That his body was for me  
torn/ broken/ and offered for me on the Crosse/ and his  
blood shed for me/ as I behold with my Eyes the bread  
of the Lord broken unto me/ and the Cup Communicated  
to me.

Quest. 57. What is signified unto you by the other Ceremo-  
nies, which the Minister useth?

Ans. By the taking, and applying to this use is signified,  
that Christ is also taken from among men, and sent of the Father  
for

for meat of our Souls, that is, to be our Saviour. By the  *blessing*  is signified, that our Lord  *Christ*  is (as it were) prepared by his Intercession, and by his Passion for our High Priest. By the  *distribution* , that he with all his benefits is bestowed upon all penitent and believing sinners, even upon every one in particular.

Quest. 58. How many kindes of eating are there then in the Lords Supper?

Ans. The outward and inward.

Quest. 59. Is the outward eating all one with the inward?

Ans. No.

Quest. 60. What is the outward eating?

Ans. Onely to receive the bread, and to take it down, which feedeth onely the body.

Quest. 61. What is the inward eating?

Ans. It is to receive the body and blood of  *Christ* , in a spiritual manner, by Faith in the word of promise, and thereby to get certain hope of Eternal life.

Quest. 62. But is not the Lord according to his body in Heaven?

Ans. Yes; But there is no where such a near Bond of Union to be found, as betwixt  *Christ*  and Believers, wherefore many Similies are used in the Scriptures, as of Man and Wife, Shepherd and sheep, Vine and Branches, yea, of meat and drink, Joh. 6. See Quest. LXXVI.

Quest. 63. Can then Bread and Wine nourish and cherish the Soul?

Ans. No; But onely the body and blood of  *Christ* , which is signified by Bread and Wine.

Quest. 64. Are they then not all fed/ and refreshed to eternal life that go to the Sacrament?

Ans. No, not all; but onely they that use it aright.

The LXXVI. Question.

What is it to eat the Body of Christ Crucified/ and to drink his blood that was shed.

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Ans.

*Ans.* It is not onely with an assured confidence of heart, to embrace the whole passion and death of *Christ*, to obtain forgiveness of sins, and everlasting life (a), but also by the *H. Ghost* dwelling both in *Christ*, and in us, to be more and more United unto his Sacred Body (b), so that though he be in *Heaven* (c), and we in *Earth*, yet we are nevertheless flesh of his flesh, and bone of his bones (d); and all the Members of the Body are quickned and guided by one Soul, so are we also by one and the same Spirit (e) everlastingly quickned and guided.

(a) Joh. 6: 35, 40, 47, 48, 50, 51, 53, 54. (b) Joh. 6: 55, 56. (c) Coloss. 3: 1. Act. 3: 21. 1 Cor. 1: 26. (d) Eph. 5: 30. and 3: 16. 1 Cor. 6: 15. 1 Joh. 3: 24. and 4: 13. (e) Joh. 6: 57. and 15: 1, 2, 3, 4, 5, 6. Eph. 4: 15, 16.

## CATECHIZING.

„*Quest. 65.* What is't to eat the Crucified body of *Christ*, and to drink his blood that is shed?

„*Ans.* The *Catechisme* saith: **It is not onely by a believing heart/ &c.**

„*Quest. 66.* **Is this eating and drinking then to be understood as the Capernaïtes meant /** Joh. 6: 52. The Jews then strove among themselves, saying: How can this man give us his flesh to eat. And vers. 60.

*Ans.* By no means. But spiritually, Joh. 6: 63. *It is the spirit that quickneth: The flesh profiteth nothing. The words that I speak unto you they are spirit, and they are life.* The answer out of the *Catechisme* teacheth this.

„*Quest. 67.* **How many wayes may we eat the Lords Supper?**

*Ans.* Two manner of wayes. Corporally, and Spiritually, that is with the mouth of the body, and with Faith.

„*Quest. 68.* **Have all that go to the Lords Table this twofold eating?**

*Ans.*

*Ans.* No. For many eat and drink judgement, not discerning the Lords body, 1 Cor. 11:29.

Quest. 69. Who eat and drink into Salvation?

*Ans.* They that eat the Crucified body of Christ, and drink his blood that is shed, that is, who with a believing heart receive the whole passion/ and death of Christ/ even as the Catechisme saith.

Quest. 70. How prove you that we must here consider the Bodie of Christ as Crucified/ and the blood as shed?

*Ans.* Joh. 6: 51. The bread that I give is my flesh, which I shall give for the life of the world; and Matt. 26: 26, 28. This is my blood, the blood of the New Testament, which is shed for many, for the Remission of Sins.

Quest. 71. How prove you that to eat the flesh of Christ, and to drink his blood/ is nothing else but to believe in Christ, or to believe that his Body is Crucified for us / his blood shed for us / for the Remission of Sin?

*Ans.* From Joh. 6. That which Christ, v. 35, 40, 47. calleth to believe in him, is in v. 50, 51, 53, 54. called to eat his flesh, and to drink his blood.

Quest. 72. Is then in Joh. 6. spoken of the Lords Supper?

*Ans.* No. For it was then not yet instituted, but it is spoken of the thing signified, which is Sealed in the Lords Supper.

Quest. 73. What likenesse / or Analogie and Conveniencie is there betwixt eating and believing/ for which the work of Faith is exprest by that Corporal manner of speaking?

*Ans.* First, there is an Analogie in that we receive, and as it were taste Christ, presented in the word of the Gospel, as meat and drink (Joh. 6: 55. My flesh is meat indeed, and my blood is drink indeed) we hungering and thirsting after him, Matt. 5: 6. Yea, so take, and eat (as it were) that we remain United to him, Joh. 6: 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, Eph. 5: 30. We are Members of his body, of his flesh, and of his bone. Afterward in the end, and the fruit which is the feeding of the hungry and thirsty Soul unto righteousness, and sweet satisfaction to eternal life.

Quest. 74. Is not Christs flesh eaten / and his blood drunk/ without the use of the Lords Supper?

*Answ.* Yes. As often as the believers take *Christ*, and his whole passion. And to this the Sentence of *Augustine* hath respect: *Believe, and thou hast eaten.*

**Quest. 75.** Do we then also keep the *Lords Supper*/when we believe in *Christ*?

*Answ.* Here is difference; In the *Lords Supper* we use bread and wine *Sacramentally*, as holy pledges, and Divine signs of *Christ's* body Crucified, and his blood shed, 1 Cor. 10: 16, 17, and 11: 24, 25. *Take, eat, this is my body, which is broken for you. Do this in remembrance of me.* After the same manner also he took the Cup, &c. But else it is *spiritual*, to take *Christ* without signs, by Faith, as presented in the word for a reconciliation, Rom. 3: 25.

**Quest. 76.** What is the Effect of this eating and drinking?

*Answ.* The *Catechisme* saith: *To be United with Christ*. Joh. 6: 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* Which Union, although it is not always felt alike strong, yet is never broken, Joh. 4: 14. and 6: 56, 57. *He that eateth me, even he shall live by me,* Cant. 2: 16.

**Quest. 77.** Doth not the Promise in Baptisme also speak of this Union?

*Answ.* Yes. Gal. 3: 27. *As many of you as are baptized in Christ, have put on Christ.* But in the *Lords Supper* the same is confirmed. And therefore saith the *Catechisme* also: *To be more and more United with his Body* / 1 Cor. 10: 16. *The Cup of blessing which we bless, is it not the Communion of the blood of Christ. The bread that we break, is it not the Communion of the body of Christ?* and 12: 13. Faith hath its increase and decrease; so also the feeling of our Union with *Christ*, Eph. 4: 12, 13. *For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, &c.*

**Quest. 78.** Who worketh this Union?

*Answ.* The *Catechisme* saith: *The H. Ghost/who dwelleth together in Christ and in us* / 1 Joh. 3: 24. *Hereby know we that he abideth in us, by the spirit which he hath given us; and 4: 13. Tit. 3: 6. Which Spirit he shed on us abundantly, through Jesus Christ our Saviour; and 1 Cor. 6: 17. He that is joyned unto the Lord is one Spirit.* See Quest. XX. and LXV.

**Quest. 79.** But how can we be so nearly United with *Christ*, when he is in *Heaven*/and we are on *Earth*?

*Answ.*

**Ans.** The *Catechisme* saith: That although *Christ* is in Heaven, and we are on Earth, *Yet are we flesh of his flesh, and bone of his bone*, Eph. 5: 30. v. 32. *This is a great mystery; but I speak of Christ and the Church.* Thus there is Union betwixt man and wife, although often farre distant one from another by places interjacent; and so in other things being farre asunder from one another, we finde yet *real and substantial* Union; how much more here.

Quest. 80. **Doth the Scripture speak yet moze of this Union?**

**Ans.** Yes. It goeth so far in this point, that there is almost no kind of Union in the world, no *species* of compact, which it doth not produce, for to set before our Eyes this Incomprehensible *mystery* of this Union thereby. If there be any kindred, or affinity, any bond of friendship and love, and beneficence among men, any near compact of one with another, any means to make us live, to quicken, to strengthen, to nourish, to uphold, and to do us good; if there be any agreement, and bond even among the insensible Creatures of one with another; all that is presented to us, to make us taste, and in some sort to make us comprehend this spiritual and un-expressible Union and Communion.

Quest. 81. **What Similies can you gibe?**

**Ans.** Of Marriage, Hof. 2: 19. Ephes. 5. Of kindred, whereby he is our brother, Hebr. 2. Our head, of which we are the Members and Bodie, Eph. 4: 15. Col. 1. The Vine, we the branches, Joh. 15. And so forth; he the Olive, we the grafts; he the firstlings, we the fruit; he the shepherd, we the sheep; he the King, we his people, &c. *Whole Christ is Head and Bodie, Bridegroom and Bride, two in one flesh*, saith *Augustine*, Tom. 7. contra *Petilian*, Epist. c. 4.

Quest. 82. **But when we make so near an Union with Christs Bodie and Blood in the right use of the Lords Supper, do we not then saign a Miracle of Transubstantiation, or Consubstantiation, or any Essential Transmutation?**

**Ans.** No. For here we look not upon the *Element* of bread and wine, so as it is in its own nature, but upon the property, which it obtaineth in the lawfull use, to signifie, Seal, and represent; insomuch that the bread in its natural use remaining bread, yet considered as a Sacrament in its signification, is not

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bread, but the true bodie of *Christ*, forasmuch as it is ordained to  
serve us unto the Communion of his bodie.

Quest. 83. *Is the Union of Christs body with the sign/*  
*as the Union of the Body of Christ with our Soules/ and of*  
*our Soules with our Bodies?*

Ans. No. The signs are United with *Christ* in a Sacramental  
Union, as the water in Baptisme with *Christs* blood; but the bodie  
of *Christ* is United with us in a spiritual and real Union.

Quest. 84. *What are the Effects of this Union?*

Ans. The Catechisme saith: That we by one spirit (as Mem-  
bers of one body by one Soul) are everlastingly quickned and  
governed, Joh. 6:55, 56, 57: *He that eateth my flesh and drinketh*  
*my blood dwelleth in me, and I in him. As the living Father hath*  
*sent me, and I live by the Father, so he that eateth me, even he shall*  
*live by me, Eph. 4:15, 16. That ye may grow up into him in all things,*  
*which is the Head, even Christ, &c.*

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### The LXXVII. Question.

*Where hath Christ promised that he will as*  
*certainly give his Bodie and Blood to Believers*  
*to be eaten and drunken/as they eat of this bread*  
*broken/ and drink this Cup?*

Ans. In the Institution of his Supper, the words  
whereof are these (a). Our Lord *Jesus* in the night  
that he was betrayed, took bread, and when he had gi-  
ven thanks, he brake it, and said: Take, eat, this is my  
Bodie, which is broken for you. This do ye in remem-  
brance of me. Likewise also he took the Cup when he  
had supped, and said: This Cup is the New Testament  
in my blood: This do as often as ye shall drink it in re-  
membrance of me. For as often as ye shall eat this bread  
and drink this Cup, ye shew the Lords death till he come.  
This promise is repeated by Saint Paul, when he saith:  
(b) *The Cup of blessing which we bless, is it not the*  
*Communion of the blood of Christ? The bread which*

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*we break, is it not the Communion of the body of Christ? For we that are many, are one bread and one body, because we all are partakers of that one bread.*

(a) 1 Cor. 11: 23, 24, 25. Matt. 26: 26, 27, 28.  
 Mark. 14: 22, 23, 24. Luke 22: 19, 20. (b) 1 Cor. 10: 16, 17.

## CATECHIZING.

„Quest. 85. Where hath Christ promised that he will as  
 „certainly give to believers his body and blood to be eaten and  
 „drunken, as they eat of this bread broken, and drink of this  
 „Cup?

„Answ. The *Catechisma* saith: **In the Institution of the  
 „Lords Supper.**

Quest. 86. Which are the words of the Institution?

„Answ. The *Catechisma* saith: **Our Lord Jesus in the night/  
 &c.**

Quest. 87. Where are the words of Institution?

Answ. 1 Cor. 11: 23, &c.

Quest. 88. Where are the words of this promise yet re-  
 peated?

Answ. 1 Cor. 10: 16, 17. *The Cup of Blessing, &c.*

Quest. 89. May we our selves put the bread in the Lords  
 Supper into our mouths?

Answ. Yes. For out of the words of the Institution is that  
 to be gathered, Matt. 26: 27. *He gave unto his Disciples, and said:  
 Take, eat.*

Quest. 90. Who do otherwise?

Answ. The *Papists* and *Lutherans*.

Quest. 91. What think you of this?

Answ. It is Superstitious, for the mouth is not more holy  
 then the hands; nor the hands of him that giveth it more holy  
 then the hands of him that receiveth it.

Quest. 92. Must we receive the signs kneeling?

Answ. No. (For this savoureth of the idolatrous invocation  
 of *Paprie*) but sitting or standing.

Quest. 93. What think you of the Socinians and Anabaptists,  
 who count the Sacrament onely a naked sign / denying the  
 Sealing of the Communion of Christ, and of the benefits of  
 his



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his death, using it for a Testimony/ that they will constantly  
abide in their Doctrine/ and exercise Love one towards  
another &c.

*Ans.* This taketh away the principal end and aim of the  
Lords Supper, namely the Sealing of the Communion of Christ,  
and the Remission of sin, with the appurtenance of eternal life,  
and nullifieth the words of the Institution.

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The XXIX. Lords day.

The LXXVIII. Question.

**Is then the bread and wine made the very body  
and blood of Christ?**

*Ans.* No, verily (a), But as the water of Baptisme  
is not turned into the blood of Christ, nor is the washing  
away of sin it self, but a sign and pledge of those  
things that are Sealed to us in Baptisme (b), so neither  
is the bread of the Lords Supper the very body of  
Christ (c), although after the manner of Sacraments,  
and the phrase of them (which is usual unto the Holy  
Ghost) the bread is called the body of Christ (d).

(a) Matt. 26:29. (b) Eph. 5:26. (c) 1 Cor.  
10:16. and 11:16. (d) Gen. 17: 10, 11. Exod.  
12: 11, 13. and 13:9. Tit. 3: 5. 1 Petr. 3: 21. 1 Cor.  
10: 4.

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C A T E C H I Z I N G.

**Quest. 1. What doth this Lords day treat of?**

*Ans.* In the LXXVIII. Question are the chief Popish Er-  
rors refuted. In the LXXIX. Question the Objections of  
Papists are answered.

**Quest. 2. Because it was taught before/ that the bread is  
the body of Christ, and the wine his blood/ of the Communion**  
of

of the blood of Christ, as it is written in 1 Cor. 10:16. Is then the bread and wine, made the Essential body of Christ?

*Ans.* The Catechisme saith: No.

Quest. 3. Is there then no change made of the bread and wine in the Lords Supper?

*Ans.* Yes. There is a change made.

Quest. 4. Is this change in the bread it self/ that it should smell/ or taste otherwise/ or have another quantitie/ fashion/ or colour?

*Ans.* No. For in Essence and Substance it remaineth as it was before.

Quest. 5. Wherein is then the change?

*Ans.* In the use; in a certain respect, state, and signification.

Quest. 6. Wherein is this use?

*Ans.* In Sealing unto us the body of Christ.

Quest. 7. Is it then no common bread / nor common wine?

*Ans.* No. As little as the Wax is common upon which the Seal of a King is printed, when it is hung on Letters. So it is also with a wedding Ring, &c.

Quest. 8. Is it then more to be esteemed then the bread which you have at home?

*Ans.* Yes. It is more precious in a right use, then the most precious thing of the world.

Quest. 9. May we then pray unto it/ or shew it any Religious honour?

*Ans.* No. For those signs are not God.

Quest. 10. What kinde of change do the Papists here maintain?

*Ans.* An Essential, which they call *Transubstantiation*, willing that the bread and the wine be changed into the body and blood of Christ, so that the bread remaineth no more bread, nor the wine wine, but are simply the body and blood of Christ, although they have the shape of bread and wine. So that in consequence thereof they put the whole body of Christ in every crumb. And they adore it, being shut up in their little boxes, as Christ true God and true Man. So that a Priest speaking the five words (for they put one word more then Christ) may say, according to their Opinion: *He that created me without me, is created*

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*created by me.* Yea, with those five words may a Priest, if he have  
but a strong *Intention*, transubstantiate all the bread in a Bakery  
shop, and all the wine in a Cellar.

Quest. 11. **What is here the Opinion of the Lutherans?**

Ans. They hold a *Consubstantiation*, or Co-existencie of the  
Essential body, and blood of *Christ in the bread*, *with the bread*,  
and *under the bread*. So that the Substance of *Christ's* body is  
locally there, where the Substance of the bread is; and is really  
taken of all the Communicants, Believers, and Unbelievers.

Quest. 12. **Have you no Argument against this Opinion of the Lutherans?**

Ans. Yes. If the body be in the bread, then the blood must  
also be in the wine. If the blood be separated from the body,  
as the wine is separated from the bread, then is *Christ* every  
time killed in the Sacrament, and his blood shed. If it be in  
the body, how then doth *Christ* give the bread as a Sacrament of  
his body, and the Cup as a Sacrament of his blood each apart?  
Or will they also hold the *Papish Concomitancie*, which saith that  
under the Species of bread, is distributed not onely the body, but  
also the blood of *Jesus Christ*?

Quest. 13. **What reasons giveth the Catechisme to overthrow this Opinion of the Papists and Lutherans?**

Ans. Even as the water in Baptisme is not turned  
into the blood of *Christ*; nor is the washing away of Sin  
it self; but is a sign and pledge of those things; that are  
Sealed to us in Baptisme; so neither is the bread of the  
Lords Supper the very body of *Christ* himself.

Quest. 14. **Is this then a powerfull reason to convince them?**

Ans. Yes. For they hold no change of water into the blood  
of *Christ*, nor any Co-existence in Baptisme. Therefore the consequence is powerfull, from the Analogie of Baptisme and the  
Lords Supper, 1 Cor. 12: 13. *We are all baptized by one Spirit into one bodie, &c. We are all made to drink into one Spirit.* For  
both those Sacraments are of one nature and property.

Quest. 15. **Obj. But it is not said of the water; This is my blood; as of the bread; this is my bodie?**

Ans. The water is said to be the washing away of Sin, Act.  
22: 16. which is even as forcible; and yet notwithstanding  
there is made no change of the water into the blood, nor a  
washing

washing away of sin it self by the water, 1 Pet. 3: 21. The like figure whereunto even Baptisme, doth also now serve us, not the putting away of the filth of the flesh, but onely by the blood of Christ, 1 Joh. 1: 7. Which cleaseth us from all sin. Therefore that is true here also, for that the Sacraments are of one nature.

Quest. 16. Wherein then consisteth the Nature of the Sacraments?

Ans. Not in the change of the signs into the things, (for the sign being changed into the thing, there can be no Sacrament, consisting of a sign and a thing signified) but onely in the signifying and sealing of the things by the sign.

Quest. 17. When then the bread is called the body of Christ; how shall we then understand it?

Ans. The Catechisme saith: That it is called the body of Christ, according to the Nature and Property of Sacraments; being otherwise but a sign of Christs body, because it is done in his remembrance.

Quest. 18. Is the word of God also used to speak so / that it ascribeth the name of the thing signified unto the sign?

Ans. Yes. Gen. 17: 10. Circumcision is Gods Covenant, yet Circumcision is not trans-substantiated in the Covenant, but is a Seal, as it is written, Rom. 4: 11. So of the Paschal-Lamb, Exod. 12: 11. it is the Lords Passover, but Ch. 13. v. 9. a sign. The Burnt offerings make an attonement, Lev. 1: 4. but (as the Apostle teacheth, Hebr. 9: &c.) onely as Types. And such phrases there are many in Scripture.

Quest. 19. But is there not here such a difference in the Sacraments of the Old and New Testament, that those of the Old Testament do onely signifie / but these of the New Testament give the things?

Ans. By no means. But herein is the difference. 1. In the Old Testament there have been more then in the New Testament. 2. In the Old Testament more troublesom, and more laborious in the keeping and administration. 3. Those of the Old Testament respected the Messias to come; these of the New Testament the Messias that is come, and consequently the former were darker. See the Appendix upon the LXVII. Question.

Quest. 20. Is it so great a matter: whether the Essential Change of the Papists be true or not?

Ans.

*Ans.* Yes. For that which they adore as the living God we count but a little bit of bread.

**Quest. 21. Is the Doctrine of Transubstantiation against Nature and against sound reason?**

*Ans.* Yes. For it putteth a body without *quantity*, place, space, &c. *Christ*, who is there with both Eyes under a little point, seeth not, nor is seen, toucheth not, nor is touched, cannot stir, nor breathe, &c. It must also follow that the accidents of bread (for they hold that it is no more bread, although we see not, feel not, taste not, smell not any thing but bread) as whiteness, roundness, &c. may feed, and bring forth worms, as is done in the *hostie*; and thus Substances shall proceed from accidents, which is a second *Transubstantiation*. And when the *Priest* is made drunk with a great chalice of wine quaffed down, one might ask whether he be drunk of wine, or drunk of blood, or drunk of accidents?

**Quest. 22. But cannot God by his Omnipotent power make the bread to change into the body of Christ?**

*Ans.* It is contrary to the Nature of God. For an accident cannot be without a *Subject*, nor a body in many and different places at once, nor both to be together already, and again to be new made that which it was indeed before: We must not argue from the power of God to the being of a thing, but look upon his will. *Our God is in Heaven, he doth whatsoever he will*, *Psal.* 115:3. *He cannot deny himself*, *2 Tim.* 2:13.

**Quest. 23. Is this Doctrine also repugnant to the Articles of the Faith?**

*Ans.* Yes; Against divers.

**Quest. 24. Against which?**

*Ans.* Against the Incarnation of *Christ*, his Ascension, Glorification, and the Saints of Communion with *Christ*:

**Quest. 25. How against Incarnation?**

*Ans.* Here they put a *Christ* not made of a woman, as *Gal.* 4:4. but that cometh of flower betwixt the fingers of the Mass-Priest, upon the saying of the five words; whereas *Christ* is made like unto us in all things, according to his body, but without sin, having all the Essential properties of a natural humane body, *Hebr.* 2:17. and 3:15.

**Quest. 26. But hath he not laid down those properties in his Glorification?**

*Ans.*

*Answ* No. Luke 24: 39. *Behold me, and feed me; for a spirit hath not flesh and bones, as you see me have*

**Quest. 27.** *How is it contrary to his Ascension?*

*Answ.* For that his body, which is taken up into Heaven, is set again locally here on Earth, against the Text, Act. 3: 21. *Whom the heavens must receive to the times of the resurrection of all things,* Matt. 26: 11. *Me have ye not alwayes,* Joh. 16: 28. *I leave the world,* Matt. 24: 26, 27. Heb. 8: 4.

**Quest. 28.** *Is then Christs body in the Lords Supper?*

*Answ.* The question betwixt us and the *Papists*, is not properly about the truth of *Christs* body in the Sacrament, but about the manner of his presence, whether it be there onely *Sacramentally*, in a true signification and oblation; presented for to be received with the hands, and eaten with the mouth of Faith; but whether it be there Locally, Essentially, and sensibly, for to be indeed handled with the Priests hands, to be broken, and to be eaten with the mouth and teeth of Believers.

**Quest. 29.** *How is this also contrary to Christs glory / and sitting at the right hand of the Father?*

*Answ.* That he is excluded from his glorie; must be ground with tee: h, and sent to the stomach, and be cast out by stool; or he must be nullified, which is abominable; or flie to Heaven again, which is absurd, for he was there before. He is also put under the power of Dogs, Hogs, Rats, and Mice; he may be vomited up, bored through with an Aule, and be sod in boyling Oyl, or water, as they say, hath been done.

**Quest. 30.** *How is this contrary to the Communion of the Saints with Christ?*

*Answ.* This is spiritual, not carnal, 1 Joh. 1: 3. *That ye also may have fellowship with the Father, and with his Son Jesus Christ.*

**Quest. 31.** *How dwelleth Christ in their hearts?*

*Answ.* By Faith. Eph. 3: 17. And thus the Fathers of the Old Testament have had Communion with him as well as we, 1 Cor: 10: 3, 4. *They did all eat the same spiritual meat, and did all drink the same spiritual drink.* See of the Communion of Believers, ver. 17. *For we being many, are one bread, and one body; we are all partakers of one bread.* Whereas the other yieldeth no profit nor comfort, insomuch as the wicked, yea, the beasts themselves

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may take that, Joh. 6: 63. *It is the Spirit that quickeneth; the flesh profiteth nothing.*

Quest. 32. *Doth it not also follow from this Doctrine/ that the same body gave it self to the Disciples to be eaten/ and hath taken it self/ and eaten/ and drunken it self?*

Ans. Yes; Which yet is impossible. Or there were two distinct bodies. And then was the one body at the table, the other in the mouth; the one visible, &c. But *Christ* did eat bread, and drink wine, Luke 22: 18. *I say unto you, I shall not eat of the fruit of this Vine, untill the kingdom of God shall come.*

Quest. 33. *Doth it not follow from hence that it is a sign in vain?*

Ans. Yes. For if the bread be *transubstantiated* into the body of *Christ*, it is then also *transubstantiated* into his blood, for the one cannot be separated from the other. And if the wine is *transubstantiated* into the blood, then is it also changed into the body; and then shall we eat *Christ's* blood, and drink his flesh, and in every little drop the Mass-Priest must have *Christ's* flesh and bones.

Quest. 34. *From whence will the Papists and Lutherans confirm their Errours?*

Ans. From these words: *This is my body.* See Matt. 26: 26, &c.

Quest. 35. *But is it here written: This is Essentially changed into my body; Or let this bread be made my body. Or else; In this bread/ with this bread/ and under this bread is my Essential body?*

Ans. No; But onely, and simply: *This is my body, this is my blood.*

Quest. 36. *What doth that manner of speaking intimate/ or what expresth it?*

Ans. Not the manner of any thing in its existing, but onely the Truth of a thing in its being, or existing, not how, or in what manner a thing is, but onely that it is certainly and truly the same which it is said to be.

Quest. 37. *Can you prove this manner of speaking?*

Ans. Yes. Job. 10: 9. and 14: 6. and 15: 1, 5. Where it is said, that *Christ* is a Dove, a Way, a Vine, and yet not (according to all mens confession) by any Essential change, but onely by Signification, nevertheless truly. So also in the Supper, by ver-  
tue

the of the word is / the bread is truly the body of Christ, and the Wine, or the Cup is truly the blood of Christ; but not by any Essential change, or Co-existence in, with, and under the bread; but onely by a Sacramental Signification, which is common to all Sacraments. And truly: If Christ by these words; *This is my body*, hath Transubstantiated the bread into his body; the Holy Ghost Transubstantiateth also the Believers into the body of Christ, saying, 1 Cor. 12:27. *Ye are the body of Christ.*

Quest. 38. But can the Papists hold the words properly?

Ans. No. For the word *This*, is to them a Nothing, a Body without a Member, in the Schools we say; an *individuum vagum*. And (*It*) must be with them (*shall be*;) for then it is not yet changed, but onely at the last Syllable: *um: Corpus me Vm.* And those words, 1 Cor. 18: 25. *He took the Cup, and said: This Cup is the New Testament in my blood*, they take thus, that Cup the first time doth signifie the wine, and the second time the blood. And when Matthew saith, Ch. 26. v. 28. *This is my blood, the blood of the New Testament*; then they understand by the word *Testament*, the Covenant of God. But when Luke and Paul say: *This Cup is the Cup of the New Testament in my blood*, they mean that the Testament is Jesus Christ himself, and that the Testament and the Testatur are all one. And again in the same words: *This Cup is the New Testament in my blood*, they will have us to understand the blood of Christ in the Supper, and by the words (*My blood*) the blood shed on the Cross, and so is the blood shed in his blood; and when they will have the words *My Body* to be taken properly, they will not have the words *broken and shed* to be so taken. For they hold a *breaking without breaking*, a *shedding without shedding*. And when Paul in 1 Cor. 11. speaketh three times one after another of *bread*, they understand thereby the body of Christ. And the words of Christ; *this is my body*, they take properly, whereas Pauls words (as being an Explication of those words of Christ,) should be clearer, as it is in all Explications, but they make them more dark. Yea, we could according to their Explications, shew yet more departures from the words of the Institution.

Quest. 39. Do not the Papists run great hazard / even according to their own saying by the Doctrine of Transubstantiation, for to commit Idolatry / worshipping a piece of bread instead of the Son of God?



*Ans.* Yes, According to their own saying. For no man can any wayes be assured, that *Christ* is there, and that this, or that *Holie* must be called upon. For no man can know whether the necessary things required to *consecration* have been there, as fit matter; a lawfull Minister, a sufficient *intention*, and aime of the *Mass-Priest* the *Pronunciation*, or utterance of the words of *Consecration*, and the like. For instead of an *Intention* to *Consecrate*, some have poysoned others with the wafer. Therefore of them is true, that of *Joh 4:22. Ye worship ye know not what.* Wherefore also some among them say: *I worship thee, if thou be Christ.* Therefore all this as done without Faith, is sin.

*Quest. 40.* Seeing then there is so much difficulty/ and more also in this, is it not safer to take the words otherwise?

*Ans.* Yes. The more because it is according to the stile of Scripture, which speaketh so of all *Sacraments*, and the parties also confesse that the outward thing doth not profit without the *Spiritual*.

*Quest. 41.* But can we not clearly confirm our Opinion out of the words of the Institution themselves?

*Ans.* Yes. What can we understand else by the particle *this* / but bread, because it is in *Matt. 26: 26. he took bread, he blessed it, he brake it, and gave it to his Disciples, saying: Take, eat, 1 Cor. 10: 16. The bread which we break, 1 Cor. 11: 23, &c. Jesus took bread, &c.* Upon this now by Consequence these words: *This is my bodie*, have this force: *This bread which I break, and give unto you for to eat, is my body*; not according to the Letter, but *Figuratively*. Which appeareth from the following words: *Do this to the remembrance of me.* So that this Sense floweth forth from hence according to the Nature and manner of the *Sacraments*: *The bread which I break, and give unto you to eat is a memorial of my body.* Otherwise it is impossible, that two wholly different things, as *bread and flesh*, or *wine and blood*, should ever be spoken one of the other in property of speech.

*Quest. 42. Obj.* But the words; *this is my body*, are words of a *Sacrament*, *Testament*, *Covenant* / *Command* / and of a point Faith: Consequently they must be spoken properly / or else they should be so dark to be understood?

*Ans.* Yea, Even for Explication it self are improper phrases used. See of the *Sacraments*, *Gen. 17: 10 This is my Covenant, &c. that every Manchild among you shall be Circumcised, Exod. 12: 11:*

*It is the Lords Pasſeover*, Tit. 3:5. *Of Teſtaments*, Gen. 49. Deut. 33. 2 Sam. 23. 1 Reg. 2. *Of Covenants*, Gen 17. and 21:23, &c. *Of Commands*, Iſa. 1: 16. *Waſh you, make you clean*, &c. Jer. 4: 3. Joel. 2: 13. *Rent your hearts, and not your Garments*, Eph. 4: 22. *Of points of Doctrins*, Deut. 30: 6. *The Lord will circumciſe thine heart*, Joh. 3: 3. 5 and 6. and 15: 1.

Queſt. 43. **Could the Apoſtles of Chriſt apprehend that?**

*Anſw.* Yes. For they were uſed to thoſe phraſes. They ſaid themſelves, Matt. 26: 17. *Where will you that we prepare for thee meat the Paſſeover.*

Queſt. 44. *Obj.* **But do we not ſay often; Look there is a Child, look there is money, look there is wine, and we point at a Cradle/ the Purſe/ the Veſſel/ &c. ſo likewise here?**

*Anſw.* This is ſo, when we know certainly that thoſe things are included therein. But now the bread is no place where Chriſts body is included; it doth not ſo appear; we know not of it.

The LXXIX. Queſtion.

**Why then doth Chriſt call the bread his Body/ and the Cup his Blood/ or the New Teſtament in his blood/ and Paul the Communion of the Body and blood of Chriſt.**

*Anſw.* Chriſt ſpeaketh ſo, not without great cauſe; as not onely to teach us: that as bread and wine ſuſtain the life of the body, ſo alſo his Crucified body and blood ſhed, are indeed the true meat and drink of the Soul, whereby it is nourished unto Eternal life (a), but much more that by this viſible ſign and pledge he might aſſure us that we are as verily partakers of his true body and blood, through the working of the holy Ghoſt, as we do receive by the mouth of our body theſe Sacred ſignes in remembrance of him (b), and further alſo, that his Suffering (c) and Obedience is as certainly ours, as though we our ſelves had ſuffered puniſhment, and had ſatiſfied God for our ſins.

N n 3

(a) Joh.

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(a) Joh.6:51,55,56. Eph.5:32. (b) 1 Cor.10:16,17. and 11:26,27,28. (c) Rom.5:9,18,19. and 8:4.

## C A T E C H I Z I N G.

„Quest. 45. Why then calleth Christ the bread his body, and the Cup his blood, or the New Testament in his blood, and Paul the Communion of the body and blood of Christ?

„*Answ.* The *Catechisme* saith: **Christ doth not speak so without great cause:**

Quest. 46. But were it not better to speak properly / to give no occasion of Errours?

*Answ.* We must not be wiser then the Lord.

Quest. 47. Which is the first reason / why the Lord so speaketh?

*Answ.* It is taken from the likeness betwixt the bread and the body of *Christ*, and betwixt the wine and the blood of *Christ*. It is therefore for significations sake.

Quest. 48. How speaketh the *Catechisme* of this likeness betwixt the bread and the body of Christ, the wine and his blood?

„*Answ.* To teach us thereby / that even as bread / &c.

Quest. 49. Whence is the second reason or cause taken?

*Answ.* It is taken from the Assurance of the sealing, and the spiritual fruition of his body and blood.

Quest. 50. How are we assured of the spiritual fruition of the body and blood of Christ, by the taking of bread and wine?

„*Answ.* The *Catechisme* saith: **That we are verily partakers of his body and blood / &c.**

Quest. 51. Do we then not make naked signs / as the Adversaries slander us?

*Answ.* No. But sealing and confirming signs, as hath been taught.

The XXX. Lords day.

The LXXX. Question.

**What difference is there betwixt the Lords Supper and the Popish Masse?**

*Ans<sup>w</sup>.* The *Lords Supper* testifieth unto us that we have perfect Remission of all sins, for the sake of that onely Sacrifice of *Christ*, which himself once fully performed on the Cross (*a*). Then also that we by the Holy Ghost are engrafted into *Christ* (*b*), who now according to his humane Nature is not on Earth, but onely in Heaven, at the right hand of his Father (*c*), and there will be worshipped of us (*d*). But in the *Masse* it is denied, that the quick and dead have Remission of sins for the onely passion of *Christ*, except *Christ* be still dayly offered of them by their Masse Priests. It is also further taught, that *Christ* is bodily under the species of bread and wine, and ought therefore to be worshipped in them (*e*). And so the very foundation of the *Masse* is nothing else, but an utter denying of that onely Sacrifice (*f*) and Passion of *Christ Jesus*, and accursed Idolatry.

(*a*) Hebr. 10: 10, 12. and 7: 26. and 9: 12, 25. Joh. 19: 30. Matt. 26: 28. Luke 22: 19. (*b*) 1 Cor. 10: 13, 16. and 6: 17. (*c*) Col. 3: 1. Hebr. 1: 3. and 8: 1. (*d*) Matt. 6: 20, 21. Joh. 4: 21. and 20: 17. Luke 24: 25. Act. 7: 55. Col. 3: 1. Phil. 3: 20. 1 Thess. 1: 9. (*e*) In Can. Missæ & de Consecr. Dist. 2. Concil. Trid. Sess. 13: 5. (*f*) Hebr. 9: 26. and 12: 14.

## C A T E C H I Z I N G.

## § Of the Mass.

Quest. 1. What is this Lords day treated of?

Ans. Of the Mass in Quest. LXXX. and of the Persons for whom the Lords Supper is instituted, and for whom not; in Quest. LXXXI. and Q LXXXII.

Quest. 2. Because hitherto hath been treated of the Lords Supper/ is not the Popish Mass the Supper of the Lord / of the Papists will have it?

Ans. By no means. But an Apish toy, a dream of the Romish Popes, and a knot of all manner of Superstitions and Idoltries.

Quest. 3. Can you shew from the Catechisme, what difference there is betwixt the Supper of the Lord and the Popish Mass?

Ans. The Catechisme putteth the principal difference in three parts.

Quest. 4. Can you recite unto me those three points out of the Catechisme.

Ans. Yes. 1. The Lords Supper testifieth unto us, that we have perfect Remission of all our sins / by the only Sacrifice of Jesus Christ, which he himself once performed on the Crosse. But the Mass teacheth that the quick and dead have not Remission of sin by the Passion of Christ, unlesse Christ be still daily Sacrificed for them of the Masse-Priests. 2. The Lords Supper testifieth that Christ is not upon Earth / according to his humane Nature / but in Heaven. But the Mass teacheth / that Christ is corporally under the Species of bread and wine. 3. The Lords Supper teacheth that we must lift up our hearts upward / because Christ being in Heaven / will there be worshipped of us. But the Mass putting him under the Species of bread and wine / teacheth that he must therefore also be worshipped therein.

Quest. 5. Where is the Masse instituted? In the Old or New Testament?

Ans. In neither.

Quest.

Quest. 6. Hath not Christ instituted it?

Ans. No wayes. For the *Mass* is an overthrowing of the Supper of the Lord, and an abolishing of the *Sacrifice* of Christ.

Quest. 7. Well: Is the Mass not older then our Religion?

Ans. No. For we have the Doctrine of Christ.

Quest. 8. The Mass hath been here administered long before our Religion/ is it then not older?

Ans. Antiquity without Verity is an oldness of Errour. The Pagan Religion was in many places before the Christian, but therefore not better. And if it hath not been known just in these places, it hath been known in other places.

Quest. 9. By whom is the Mass first instituted?

Ans. We need not to shew this. It is enough that we prove that it is not of God, yea, repugnant to God.

Quest. 10. But when a Papist shall say: If you cannot tell me who hath instituted the first Mass, I will account it for the Old Faith/ and that it is of Christ, what must you say then?

Ans. Though I know not who had by night sowed Tares in the field, they are not therefore good Corn, Matt. 13: 25. But while men slept, his Enemy came and sowed tares among the wheat, and went his way. Who would praise Theft, although he could not shew the first Thief?

Quest. 11. But can the learned shew nothing of this?

Ans. By whom, and when all the parcels and bits of the Mass be first introduced, is pertinent to read in the *Treasure of time* of Paulus Merula, fol. 603. &c. and in the great book of Martyrs, of Abrahamus Mellinus, fol. 361. &c. See also Bullingers *Treatise*, of the Original of Errour concerning the Lords Supper, and the Popish Mass at the end of his *House-book*. And of whom can the Masse be made a proper *Propitiatory Sacrifice*, but onely of them who have made the point of *Transubstantiation* an Article of Faith? But we finde not that it hath got its full form before the Council of Lateran, Anno 1215. under Pope Innocentius the third.

Quest. 12. Is the word Mass to be found in the Old or New Testament.

Ans. You will miss if you make account to find it there.

Quest. 13. *Obj.* But the Papists have lately in a French Translation set : They administred Mass, Act. 13: 2.

*Ans.* Then should the Angels also say *Mass*, for the same Verb is also written of them, Heb. 1: 14. *Are they not all Ministering Spirits?* And the Priests in the Old Testament, Hebr. 8: 1, 2. *A Minister of the Sanctuary*, and Luke 1: 23. *When the dayes of his Ministration were accomplished.*

Quest. 14. *Whence cometh this word Mass?*

*Ans.* The Popish Priests will have it from the Hebrew, where yet it is not to be found; we render the word *Massa* in the Prophets, a burden, a curse; or another *Massa* signifying Temptation, for that the Popish Priests with five words tempt God, whether he will come into that bread. As the Children of Israel tempted God, &c. Exod. 17: 7. *He called the name of that place Massah and Meribah*, because of the crying of the Children of Israel, and because they tempted the Lord. Or from the God *Masfin*, or *Mauzzim*, Dan. 11: 38. *In his Estate shall he honour the God of forces (Mauzzim) he shall honour him with Gold and Silver, and with precious stones, and with pleasant things.* If it were to fetcht out of the Old Testament, we should have found it also in the New Testament, as *Hosanna*, *Pascha*, and other Hebrew words. But we finde there of this Sacrament, the name of the Supper; the Table of the Lord.

Quest. 15. *But when the Masse Priests say: It is a Latin word; from whence say they that it bears this name?*

*Ans.* Then is it as much as a *Sending*; for that here the Sacrifice of Christs body and blood is sent to God the Father, to reconcile him, and to obtain grace of him. So is it in the Catholick Catechisme of Christian van den Berge, Lesson. 30. Quest. 10. Others; for that there cometh an Angel; *Missus*, that is *sent*, for to bring the body of the Lord out of Heaven. Where then the Angel of the Lord cometh not even as we never perceive him, there is not the right *Mass*. In a word: *All is A mis.*

Quest. 16. *How was the word Mass used in old times?*

*Ans.* After Sermon ended, when the new Disciples were sent away, then they said: *Facere missam Catechumenis*; and after the service of God they did likewise to the adult believers, and they had therein respect unto Luke 2: 29. *Now lettest thou thy servant depart in peace.* And thus it is; they called with this word *Missa* the publick prayers, the preaching of the Gospel, and

and administration of the Sacraments; They called also the *Alms* in the Lords Supper, sent unto the Poor; *Missas*.

Quest. 17. Consisteth the fundamental Evil of the Masse in the Name, or else in the Ceremonies about the Masse?

Ans. Although they all be not good, but evil and *Superstitious*, besides the word of God; yet the chief evil is in the thing it self.

Quest. 18. Wherein?

Ans. That the *Papists* call the *Mass* a work in which the Priest muttering these five words: *Hoc est enim corpus meum*, createth *Christ* of the bread. and offereth him up to the Father for a *Sacrifice* of Propitiation for the sins of the quick and the death.

Quest. 19. Is the Masse according to the Opinion of the *Papists* a Propitiatorie, or Eucharistical Sacrifice?

Ans. A Propitiatorie Sacrifice.

Quest. 20. Why?

Ans. For that therein the Son is Sacrificed to the Father for the living and the dead. For thus soundeth the Canon of the *Mass*, which they call the *The Little Canon*: *Help Father Almighty Everlasting God / accept of this Immortal Sacrifice / which I thy unworthy Minister offer up unto thee for my innumerable Sins and Transgressions / and for all the standers by / as also for all believing Christians / living and dead / that this may further me, and them to Salvation and eternal life.*

Quest. 21. Is *Christ* then here killed and destroyed as the Nature of Sacraments importeth?

Ans. No. And here the *Papists* find themselves so entangled and pinched, that they scarce know what to answer. For they themselves granting that there is a destroying change in the offering of the Sacrifices, say here, that it is a Sacrifice without shedding of blood, or change. How can it then be such a *Sacrifice*? And in the change which is made in the *Hoste*, they do not understand one another; One says this, another that.

Quest. 22. Can then the *Mass* be no Sacrifice?

Ans. No. 1. For God hath not commanded to offer *Christ*. 2. *Christ* as the Sacrifice is not there visible; which yet is required in all Sacrifices. 3. He is not sanctified to God. For no man can Consecrate *Christ* unto God. 4. He is not consumed



sumed or killed, neither in deed, nor in shew. 5. It can be no Sacrifice of Propitiation, for that there is not the death of Christ, the onely price of our Redemption.

Quest. 23. Have not the Ancients called the Supper an Offering?

Ans. Yes. For that it is a Memorial of the Sacrifice of Christ. And also for that every one of the Believers brought his Oblations, which were also called Offerings, of which one part was laid out for the use of the Supper, and the rest for the poor. And is also called an Offering of Thanksgiving, for that we thank God in that Exercise for the benefit of the Redemption through Jesus Christ.

Quest. 24. But may the Lords Supper in no sense be called The Sacrifice of Propitiation?

Ans. As the Cup is the Testament, and the bread the bodie of Christ, and Circumcision the Covenant of God, and the Rock Christ, so is the Supper a Sacrifice of Propitiation Sacramentally, in Signification, and in Remembrance.

Quest. 25. Are there several Masses in Popery? or onely one?

Ans. They have High and Low, great and little Masses, Drie Masses, Ship-Masses, Bishops-Masses, and Popes-Masses. Which latter are execrable, in which more Honour is done to the Pope than to the God whom he offereth. There are Masses in white, red, in black, and Masses in green, and Masses in violet. And although it is said that the Colours are not of the Essence of the Masse, yet these Laws may not be omitted without mortal sin.

Quest. 26. Have they also Masses in honour of the Saints?

Ans. Yes. There is the Mass of S. Barbara, of S. Nicolas, of S. Vitalis, &c. and (which is strange) to the praise of the Immaculate Conception of Maria without sin (as they say) they offer the bodie of Christ, which was once offered for the Remission of sin. They have also in the last Age invented a Mass of the H. Ghost, having forgotten him before.

Quest. 27. How are they called in Popery that administer the Masse?

Ans. Priests. Not as all believers, who offer themselves to God, 1 Pet. 2: 5. an holy Priesthood to offer up spiritual Sacrifices, v. 9. a Royal Priesthood, Rom. 12: 1. That ye present your bodies a living

being Sacrifice, Holy, acceptable unto God; but who offer up the body of *Christ*, anointed to this, and consecrated by the Imposition of the hands of the Bishop, with touching the Cup, the Flaggon, the Mass-book, &c. and so Sacrilegiously invading the Office of *Christ*. For he hath an unperishable, and not successive Priesthood, Heb. 7:25.

Quest. 28. How great is this their Dignity?

Ans. So great that the Priests are more then Kings, more then an Angel, for he can not administer Mass, for that they have not the Priestly Character; for no man may buy or sell, but he that hath that mark, or the name of the beast, or the number of his name, Rev. 13:17. They are creators of the Creator.

Quest. 29. Read we no where of their Institution?

Ans. No. They are not after the order of Aaron, or Melchizedek. In the New Testament, where Paul setteth down the Ministers of the New Testament, and their services, the name of Priest, or Priesthood is not once found, 1 Cor. 12:28. Eph. 4:11. some Apostles, some Prophets, some Evangelists, some Pastours and Teachers, 1 Tim. 3. If you ask a Priest, he shall not be able to prove it to you. Much less such as exalt themselves as Gods, having power over the body of *Christ*, to carry the same whither they will, to cast it into the fire, to tread it under feet.

Quest. 30. But do not they seek to confirm this Institution from the words: Do this in remembrance of me?

Ans. Yes. But without foundation. For 1. Here is no Imposition of hands, nor any other command given, and yet it is required in the Priesthood. 2. Then should he with the same words have instituted two Sacraments. For from this they also confirm the Institution of the Mass, namely the Offering of his body, which is so absurd, as if he with the words Baptize in the name of the Father, &c. had instituted Baptisme and Extream Unction. 3. Then should the Apostles by vertue of this service, have been able to offer *Christ* without blood when he offered himself with blood on the Cross. 4. And whereas Matthew and Mark repeat not these words: Do this &c. Paul repeateth them, 1 Cor. 11. applying, and enjoyning them to all Believers, adding thereunto vers. 26. ye shew the Lords death, &c. 5. Then should *Christ* have made them Sacrificers without Keyes, to give Absolution. For they got not that power till after *Christ*s Resurrection, Joh. 20:23. Whose soevers sins ye remit, they

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they are remitted unto them. Which in the Romish Church is absurd.

Quest. 31. What think you of the Ceremonies used in the Masse / as the kindling of Wax-Candles / that the words of the Consecration must be silently pronounced / that the Priest must have the Amict, the Albe, the Girdle, Maniple, the Stool, the Surplice; but a Bishop must have Socks / a Coat, a Crucifix, Gloves, Mytre, a Ring, a Staff; (besides this / there is yet another habit / called Dalmaticke.) That he must be fasting at the administration / not having eaten / or drunk after Midnight / that he must speak in an unknown tongue / that it must be a Cup not of Wood / but of Silver / or Gold; that every Priest may hold but one Mass on a day / that he turneth himself this way and that way / now he walketh / now he standeth / by and by he boweth himself / then with his hands making some Crosses / then stretching his Arms on high / then being as mute as one asleep / then awakened again / then breathing over the bread / and over the Cup / then muttering / then again crying / or singing aloud / then lifting up the bread over his head / then laying it down again / then kissing the Dish / &c. at last sprinkling the people with Holy water.

Ans. These are all Superstitious Ceremonies, without, yet against Christs simple Institution.

Quest. 32. What hold you of private Masses, which are done in a corner / without any man being present / at the charges of one or other that buyeth them for money?

Ans. It is against the Institution, 1 Cor. 10: 16, 17. and 11: 20, &c. When ye come together therefore into one place, that is, not to eat the Lords Supper, Act. 2: 46 and 20: 7. When the Disciples came together to break bread. Against all Antiquity.

Quest. 33. Who receiveth the Cup in the Mass?

Ans. Only the Priest. (But to Kings also it is not denied.) Against Christs Institution, Matt. 26. 1 Cor. 11. See Q LXXV.

Quest. 34. Do not the Laicks then receive the Wine?

Ans. When they keep High-Time, saith the Catechisme of Christian van den Berge. Lesson. 29. q 12. But it is nothing else but Unconsecrated Wine, the better to swallow the H. Hostie.

Quest. 35. What must they do then in the receiving of the Hostie?

Ans.

*Ans.* Another Neatherlandish Popish Catechisme saith. 1. To kneel mannerly with hands folded together, and eyes cast down, before the place where they are giving the H. Sacrament. 2. To hold the head upright, and laying our tongue upon the neather-lip, with humble devotion to take down the Sacrament. 3. With a little Wine (if that be given) to get off the Relicks of the H. Hostie, which stick fast to our mouth, and so take it in. Afterwards to rise mannerly, and shew honour to the Sacrament, &c.

Quest. 36. What must they do after the receiving of the Sacrament?

*Ans.* The same Catechisme saith among other things. It is also decent that a man abstain about half an hour from spitting upon the ground. But Christianus Faber saith in his Catechisme, Less. 22. It is decent to abstain at least an hour from spitting on the ground.

Quest. 37. Hath Christ offered himself once / so that we have perfect Reconciliation and Remission of sin by that offering?

*Ans.* Yes. The Catechisme saith: That we have perfect Remission of all our Sins by the onely Sacrifice of Jesus Christ, which he hath once performed on the Crosse / Heb. 8: 27. For this he did once when he offered up himself, and 9: 25, &c. Nor yet that he should offer himself often, &c. and 10: 14. With one offering hath he for ever perfected them that are sanctified, v. 22. Eph. 5: 1. 1 Joh. 1: 7. Matt. 26: 28. Luke 22: 19, 20. so that there is no Condemnation to them that are in Christ Jesus, Rom. 8: 1.

Quest. 38. Can Christ be offered oftener?

*Ans.* No. There are actions which are often repeated, some not; as to be born, to die, &c. Neither can here be any repeating, Heb. 9: 25, 26, 27, 28. Nor yet that he should offer himself often, &c. For then he must often have suffered since the foundation of the world, &c. And as it is appointed unto men once to die, but after this the Judgement: So Christ was once offered, &c. And so should the Sacrifice of Christ be charged with weakness as the Levitical, Hebr. 7: 11, 23. They truly were many Priests, because they were not suffered to continue by reason of death; and 8: 7, and 10: 18.

Quest. 39. Can any man be so worthy as that he should offer Christ?

*Ans.* No man; yea, no Angel. He offereth himself onely by the eternal spirit, Heb. 9: 14.

Quest.

Quest. 40. But cannot Christ be offered by the Popish Priest without blood?

Ans. No. Heb. 9:22. *Without shedding of blood there is no remission of Sin.* And how can it be without blood, where the wine is Transubstantiated into blood.

Quest. 41. But may not the Sacrifice of the Mass be soz to apply unto us the Sacrifice of Christ?

Ans. No. For as no satisfaction is applied by satisfaction, nor payment by payment, so no reconciliation can be applied by reconciliation. But here the word of the Gospel and the Sacraments are necessary. (1 Cor. 11:24, 25. *He said: Take, eat. This is my body which is broken for you. Do this in remembrance of me.*) And faith. Christs Intercession with the Father is powerfull enough to apply his Sacrifice to us.

Quest. 42. Is there no Altar/ or can there be none / upon which Christ may be offered?

Ans. No. For that should sanctifie him. *What is more, the gift, or the Altar which sanctifieth the gift,* Matt. 23: 18, 19. *But we have an Altar,* sayes the Apostle, Hebr. 13: 10. Which is Christ, being himself High Priest, Altar, and Sacrifice. But he is also our Altar, for that we must offer up our prayers and Thankgivings to God by him, Rev. 6:9. and 8: 3. *And there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne; inasmuch as the Altars have been Types of the Crois of Christ,* therefore they ought to be abrogated in the New Testament, with the other Types of the Old Testament.

Quest. 43. For whom Sacrifice the Masse-Priests?

Ans. The Catechisme saith: For the quick and the dead: For Kings that have been dead above three or four hundred years.

Quest. 44. How are the Masses for the dead called?

Ans. *Soul-Masses.* For to redeem Souls out of a fained Purgatorie. It is *Missa de Requiem*, the most powerfull means above all the other ordained means, as Holy water, four Wax-Candles upon the Coffin, burning of Incense, *Vigilias*, Satisfactions by their Penances, remaining after auricular confessions, &c. For it is a wonderfull drawing-plaster, which can not only draw Souls out of Purgatory, but draw money out of the purse.

Quest.

Quest. 45. Do they use many Masses for the deceased?

Ans. For some Souls even a thousand, after which it is not yet known whether they be in Heaven. When a Pope is dead, they hold two hundred Masses before his carrying, and on the day of his carrying out, yet two hundred more.

Quest. 46. Why is there so much money spilt upon the Masse-Priests to buy Soul-Masses / inasmuch as there are Priviledged Altars / upon which / whosoever holdeth one Masse / driveth one Soul out of Purgatory / according to his pleasure?

Ans. So do the Popish Priests cozen the simple people.

Quest. 47. Do then the Priests drive Merchandize with the Masses?

Ans. Yes. There are Masses of several prizes, according as the Altars are sumptuously adorned. The poor Priests even wait at the Church-doors in some places, to see if any will come to hire them, that they may sing a little Mass when he is to go a journey, or upon another occasion. If a Priest hath taken that upon him, and if he hath not leisure, he maketh it over to another Priest for half so much money. And a little Mass kept for two or three, is not so powerfull as for one alone at the same price. So that a poor man must here be in an ill case. The old proverb is then made true: *Brass money, Brass Soul-Mass*. There is yet another in Poperie: *If the Bells be rung well, half the Mass is done*. For they have great power over the Souls in Purgatory, if the Clerk be well paid.

Quest. 48. Do they also say Masse even for beasts?

Ans. Yes. As they call on S. Anthony, who is Patron of Hogs, that he will recover them: So they hold Masses for sick Hogs, Horses, Dogs, Sheep, as S. Hubrechts Mass, &c. As they will also sprinkle the Cows with Holy-water before they go to grass-pasture. But the Masses of S. Rochus, and of S. Tolentinus are the most powerfull against the plague. Thus they hold Mass to get bodily health, blessing in Merchandizes, Hunting, War, Journeys. For *Jews, Turks, Heathens*, and other Infidels, yea, though not there present.

Quest. 49. Under what do they offer Christ?

Ans. The Catechisme saith: *Bodily / under the species of bread and wine*.

Quest. 50. Can that be so?

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Ans.

*Ans.* No. For then he should be there visible, and to be felt corporally.

*Quest. 51. Obj.* We must nevertheless believe that he is there, although we see him not. For Faith is the Evidence of things not seen, Hebr. 11:1.

*Ans.* The Apostle speaketh of things that cannot be seen.

*Quest. 52. Where then is Christs Bodie?*

*Ans.* The Catechisme saith: According to his humane Nature/ not on Earth / but onely in Heaven at the right hand of his Father/ Col. 3:1. *Seek those things that are above, where Christ is, sitting at the right hand of God, Act. 3:21. When the Heavens must receive till the time of the resurrection of all things.*

*Quest. 53. Is this also taught in the Lords Supper?*

*Ans.* Yes. 1 Cor. 11:26. For as often as ye eat this bread, and drink this Cup, ye do shew the Lords death till he come.

*Quest. 54. Being that the Mass is not the Lords Supper/ what is it then?*

*Ans.* An idle Apish toy, and Childrens work, an horrible Superstition, without, and against Gods word, an invention of the Devil, to make the Sacrifice of Christ null and void.

*Quest. 55. What conclusion maketh the Catechisme of the Masse?*

*Ans.* In the very foundation of it; the Masse is nothing, else but an utter denying of that onely Sacrifice and Person of Christ Jesus/ and accursed Idolatry. To which that perfectly agreeth, which one hath said: *The Mass is a Mass of Idolatry, and a Mystery of Iniquity.*

*Quest. 56. Will the Papists then say that they deny the Sacrifice of Christ?*

*Ans.* However, it followeth from their Doctrine.

*Quest. 57. How is the Mass a denying of Christs Sacrifice?*

*Ans.* For that they teach, that there is no perfect Reconciliation nor Redemption without this Propitiatorie Sacrifice. To such therefore Christ is made of none effect, Gal. 5: 3, 4. *Behold, I Paul say unto you, that if you be Circumcised, Christ shall profite you nothing, &c. Christ is become of none effect unto you, whosoever of you are justified by the Law. Who so putteth another Sacrifice, whereby sins are taken away and expiated, besides Christ*

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Sacrifice, he denieth that *Christs* Sacrifice is the onely Sacrifice whereby sins are taken away, and maketh his Passion insufficient.

Quest. 58. Because you call the Masse accursed Idolatry, is there then any Idolatry which is not accursed?

Ans. No. But this is in a special manner to express the horribleness of the same.

Quest. 59. How prove you that the Masse is accursed Idolatry?

Ans. For that they worship a bit of bread as God. Now all that worship that which is not God, commit idolatry. The *Papists* in the Mass worship that which is not God. Ergo, &c. When it is carried about in their *Processions*, they fall on their knees, yea, even being within their houses, when they do but hear the little Bell, they cause their Children to kneel, saying: *Our dear Lord cometh.* Over their little Boxes they have caused it to be written: *Here call upon God, &c.* and in Rhime: *Within this lack may every one, Finde Christ God-man, and Gods own Son, As he was born of Marie pure; Believe this, or be damned sure.* We may also ask them whether we may call upon the same Hostie as God, which is in the belly of a Rat, or Mouse, whilst it sitteth taken in a Trap, or not? Further, they that seek Remission of sin, and their Salvation by any thing that is not God, commit Idolatry. This is done in the Mass, for it is a Sacrifice of Expiation for the living and the dead.

Quest. 60. But is this Idolatry so heathen?

Ans. Yes. All Idolatry is abominable and accursed, Deut. 27: 15. *Cursed be the man that maketh any graven or molten Image, an abomination unto the Lord, a work of the hands of the Crafts-man.* &c. Isa. 41: 24. But this is the most gross, and most horrible, because they devour what they adore, which goeth far above all Idolatry of the Heathen. For some indeed worshipped the Sun, as the *Persians*. Others the Moon and Stars, as the *Tartars* still do. The *Affyrians* (from whom all Superstitions and Idolatries are sprung up, and spread over the whole world) both Sun and Moon. Some committed Idolatry with Beasts, Cats, Dogs, Cows, Calves, Crocodiles, Onions, Garlick, &c. as the *Egyptians*. The *Syrrians* with *Dagon*, being half a fish. But none have eaten that which they have worshipped. Whereas the Gods of the *Egyptians* did grow by the blessing of God, the *Papists* make



their God themselves, saying: *He that hath Created me without me, is Created by me.* Therefore is the *Mafs* a *Mafs* of Idolatry, a Religion in which *Satan*, if any where, hath set on work the deepest riches of his hellish wisdom. Among the Heathens said *Cicero de Nat. Deoz.* l. 3. *Think you that any man is so mad, that he should think that which he eateth, should be a God?*

Quest. 61. **But how can this be Idolatry, forasmuch as the bread by Consecration is become God? For Transubstantiation implies this.**

Ans. It is proved in Quest. LXXVIII. that that is not done. Neither can they be assured, whether the *Priest* hath had the intention to consecrate; and therefore consequently they cannot be assured in worshipping, whether it be God, or onely bread. But herein they follow the *Pagans*, who also knew to speak of Consecration. Before Consecration they held those things for Gold, Silver, Wood, Stone; but after the same for their God. So hold the *Papists* the Wafer to be bread before the Consecration; after Consecration to be *Christ*, true God and Man.

Quest. 62. **Are there not Wonders and Miracles done in the Masse?**

Ans. Many, as the *Papists* say: In the *Vineyard* of *S. Francis* it is said, that when brother *Francis* on a time did hold *Mafs*, he found a Spider in the Cup, which he drunk down with the blood; afterward scratching his Thigh where it itched, the Spider came out whole there, without being hurt. But now it is decreed in the *Provisions* of the *Mafs*, that in such cases the Spiders must be taken out, and burnt to ashes, and the ashes saved as an holy thing. So they must also deal with a Rat or Mouse, when they have eaten the body of *Christ*; and when it is vomited: and then the holy ashes must be kept in the holy place, and upon *Ash-wednesday* they give therewith a Cross upon the forehead of devout *Catholicks*. And thus many *Miracles* are reported, that the *Oblate* is turned into flesh that it might be seen, and the Wine into blood, so that we might fill up a book with them. See the first part of the *Bee-hive*, Ch. 12. Of these things their *Legends* (lies without end) are full.

Quest. 63. **Must we then wonder at it that the Masse is held in an unknown tongue/ notwithstanding that it is contrary to Pauls Doctrine/ 1 Cor. 14.**

Ans. No. For many understanding what is said there, should

should feel themselves troubled in their Consciences and be offended at those abominations.

Quest. 64. What abominations?

Ans. That the Priest confesseth his sins to God, *Maria*, *John the Baptise*, to the *Saints*, *Michael* the Arch-Angel, that they would pray to God for them without speaking of *Christ Jesus*. They would hear that the Priest speaketh to the Incense which hath no reason: That in this Sacrament he honoureth the memory of *Maria*, whereas *Christ* saith: *Do this in remembrance of me*. They would stumble when he saith to God: *Command, that these things* (namely *Christ's* body, which yet is but one thing) *may be carried by thine Angel upon thine high Altar into the presence of thy divine Majestie*. And which is strange, without staying for the coming of the Angel, presently he eateth up the bodie of *Christ*. It would also give offence that he alone holding Mass in private, saith: *Pray for me my brethren; and for us all, &c. and eat*, where none is by to eat. The more, if they should understand that *Christ* is Sacrificed in honour of the *Saints*, and sanctified of his Father through the merits of sinfull men, and other absurdities great store.

Quest. 65. If the ancient Fathers had believed the Masse/ could they have reproved the Heathenish Idolatry on good ground?

Ans. No. For the Heathens would have been able to reply the same upon the breadden God, which also cannot stir, &c. which is eaten of mice, &c. Therefore the Mass exposeth the Christian Religion to the reproach of Infidels.

Quest. 66. Was not this Sacrifice prophesied of Mal. 1:11. *From the rising of the Sun even unto the going down of the same my name shall be great among the Gentiles, and in every place Incense shall be offered unto my name, and a pure offering.*

Ans. No. If they take it according to the Letter, it hath respect to Offerings consisting of Flower and Oyl, not of Propitiatorie Sacrifices. But if they understand it spiritually (as indeed it must be so) it respecteth Prayers, and the reasonable Service, Rom. 12:1. *That ye present your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service*, Heb. 13:15. *Sacrifices of praise*, 1 Pet. 2:5. *To offer up spiritual Sacrifices*, Rev. 8:3. *Incense with the prayers of all Saints*. And so in the Old Testament, Psal. 141:2. *Let my prayer be set forth be-*

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fore thee as Incense, and the lifting up of my hands as the evening  
Sacrifice.

Quest. 67. Obj. Christ said also: Do this.

Ans. 1. From these words they would have before confirmed the Priest-hood. 2. *Do, this*; Namely, *Eat, drink, &c.* See the Conjunction, 1 Cor. 11: 24, 25, 26. *Take, eat, this is my bodie, which is broken for you: Do this in remembrance of me, &c.* 3. This he said to the Communicants, not to them as Ministers. 4. Christ here presenteth nothing at all to God his Father, praying him, that the Sacrifice may be acceptable to him, nor lifted up the Hoste on high. 5. The Apostles also adored nothing.

Quest. 68. Which is the greater Sin among the Papists on Holy daies and Sundaies to neglect a Sermon or a Masse?

Ans. A Mass.

69. May we also/ according to their own saying/ from the Meritorious work of hearing a Masse/ and of receiving a Sacrament/ satisfie for Sin?

Ans. Yes.

Quest. 70. Ought Christian Magistrates to root out Masse out of their Countreys?

Ans. Yes; And neither publickly nor privately to allow the same.

Quest. 71. May a Christian without wrong to his Conscience go to Masse/ serbe Masse/ or use it?

Ans. No.

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### The LXXXI. Question.

Who are to come unto the Table of the Lord?

Ans. They onely that are truely sorrowfull that they have offended God with their sins, and yet trust that they are pardoned them for Christs sake, and what other Infirmities they have, that they are covered by his passion and death, who also desire to go forward in Faith and integrity of life more and more. But Hypocrites

pocrites and they that do not truly repent, eat and drink damnation to themselves (a).

(a) 1 Cor. 11:28. and 10:19,20,21,22.

CATECHIZING.

§ Of the Communicants.

Quest. 72. For whom is the Lords Supper Instituted?

Ans. The Catechisme saith: For them onely that are truly sorrowfull &c. In one word: For worthy guests.

Quest. 73. How many conditions doth the Catechisme set down?

Ans. Three. 1. Sorrow for sin, Psal. 51:19. *The Sacrifices of God are a broken spirit*, Matt. 11:28. *Come unto me all that are weary and heavy laden*, Isa. 66:2. *To this man will I look that is poor and of a contrite spirit*. 2. Confidence of Pardon, Joh. 5:24. Rom. 10:10. *With the heart man believeth unto Righteousness*, Gal. 2:20. Eph. 3:12. 3. New Obedience, Psal. 15:1,2,&c. *Lord who shall abide in thy Tabernacle?* &c. *He that walketh uprightly*, &c. and 24:3,&c. 2 Cor. 6:14,&c.

Quest. 74. What understand you by sorrow?

Ans. An hearty grief, and dislike of the sins which we have at any time committed.

Quest. 75. Wherefore is this sorrow necessary?

Ans. Therefore that we must in the Lords Supper declare the bitter death of Christ, which we have put upon him by our sins, 1 Cor 11:26:28.

Quest. 76. Whereby shall it appear whether this sorrow be upright?

Ans. 1. If you have a true dislike of your self for your sins. 2. If you humble your self aright with a broken heart, Psal 51:19. as the Publicane, Luke 18:13. as a sick man that desireth a Physician, Matt. 9:12.

Quest. 77. Which is the second condition?

Ans. The Catechisme saith: Yet trust that they are pardoned them for Christs sake / and that also the remaining infirmity is covered with his passion and death. For therefore serveth the Lords Supper, 1 Cor. 11:26. *For as often as ye*

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*eat this bread, and drink this Cup, ye shew forth the Lords death until  
he come.*

Quest. 78. But if any cannot assure himself of the Remis-  
sion of sin, being in a heaby combat, may he be admitted?

Ans. Yes. For the Lord inviteth them that hunger and  
thirst after righteousness, and that are weary and heavy laden,  
Matt. 5:6. and 11:28.

Quest. 79. What else is there yet necessary in those that  
must be admitted?

Ans. The Catechisme saith: That they desire to go for-  
ward in Faith and in Integrity of life / 1 Cor. 11: 26, 29.  
For he that eateth and drinketh unworthily, eateth and drinketh  
judgement to himself, not discerning the Lords body. So then  
proving and examining of Conscience is necessary in every  
one, whether these vertues and conditions now mentioned be  
found in him, 1 Cor. 11:28 Let a man examin himself, and so let  
him eat of this bread and drink of this Cup, 2 Cor. 13: 5. Examine  
your selves whether ye be in the Faith; prove your own selves,  
&c.

Quest. 80. Must now the Church judge of these things/  
whether these things be in the heart or no?

Ans. No. But the Church judgeth onely of manifest  
things:

Quest. 81. But is it not enough that a man examin him-  
self/ what hath the Church to do with it?

Ans. She must also know whether they can prove them-  
selves.

Quest. 82. May not Infants be admitted?

Ans. The Muscovites and Russians admit Children of seven  
years, for that they then begin to sin against God. Others,  
presently after they are baptized. But not we. For they cannot  
prove themselves, nor actually believe, and consequently not  
use the Sacrament to their confirmation.

Quest. 83. Is it necessary that this go before?

Ans. Yes. 1 Cor. 11:28. Let a man examin himself, &c.

Quest. 84. Obj. Neverthelesse/ some among the auncients/  
as Augustine, have urged that it is necessary / from Joh. 6:  
53, 54. Except ye eat the flesh of the Son of Man, and drink his blood,  
ye have no life in you, &c.

Ans. There is not spoken of the Sacrament, for it

was then not yet instituted, but of the spiritual Communion of Christ by Faith.

Quest. 85. Who should keep themselves away from the Table of the Lord?

Ans. Unworthy guests. The Catechisme saith: Hypocrites, and they that do not truly repent / Isa. 1: 11, &c. and 66: 3. *He that killeth an Oxe is as if he slew a man, &c. These have chosen their own wayes, and their Soul delighteth in their abominations,* Jer. 7: 30, &c. Matt. 5: 24. *First be reconciled to thy brother, and then come and offer thy gift,* 2 Tim. 3: 5. Tit. 1: 16.

Quest. 86. Wherefore?

Ans. The Catechisme saith: For they eat and drink damnation to themselves / 1 Cor. 11: 27, 29. They shall speed as that man that had no wedding Garment, Matt. 22: 12, 13. *Friend, how art thou come in hither, seeing thou hast not a wedding Garment? And he was speechless. Then said the King unto the servants: Bind him hand and foot, &c.*

Quest. 87. Do they then eat the body of Christ, that judgement cometh upon them?

Ans. No. But onely bread; they drink onely wine.

Quest. 88. What is then the cause of their Damnation?

Ans. Not the eating of the body, or drinking of the blood of Christ, for that is alwayes saving, Joh. 6: 53, 54. *Who so eateth my flesh and drinketh my blood, he hath eternal life. But for that they do not discern the Lords body,* 1 Cor. 11: 29. drawing near without Faith and Repentance, profaning the Sacrament of the body of Christ, rejecting Christ and his benefits.

Quest. 89. Why are not the Sacraments common for the Penitent and Impenitent / forasmuch as the word is common to all?

Ans. For that the word is a means to their Conversion, the Sacraments not. And as the word promiseth grace to none but believers and penitent persons, so the Sacraments confirm the same to none but such.

Quest. 90. Do then those people not prudently that keep off from the Sacrament / least they should profane it / and eat Damnation to themselves?

Ans. No. For the Lord hath enjoined the use of the Sacrament unto all them that will be held his Members, 1 Cor. 11: 24. *Do this in remembrance of me.* Therefore the profanation

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must

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must not be avoided by abstaining, but by humiliation and true Examination. For the use of the Lords Supper, and the right manner, to do it well, is joyned together, 1 Cor. 11:26, 28. *As often as ye eat of this bread and drink of this Cup, ye shew forth the Lords death till he come. But let a man examine himself, and so let him eat of that bread, &c.*

Quest. 91. What think you of the Opinion of the Anabaptists, who will have none admitted to the Lords Supper but him that is fully perfect, pure, and compleat?

Ans. So should no man be admitted, 1 King 8:46. Psal. 19. 13. Prov. 20:9. 1 Joh. 1:8. *If we say that we have no sin, we deceive our selves, &c.* It is enough to know our Imperfection, to seek our Righteousness in Christ, strive after thankfulness. If we were perfect, we should have no need of Sacraments, nor of Christ himself. *We know in part,* 1 Cor. 13:12.

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### The LXXXII. Question.

**Are they also admitted to this Supper / who by their profession and life declare themselves to be Unbelieving and Ungodly?**

Ans. No. For by that means the Covenant of God is profaned, and the wrath of God is stirred up against the whole Congregation (a). Therefore the Church ought according to the Commandment of Christ and his Apostles (b), using the Keyes of the Kingdom of Heaven, to drive them from this Supper, till they shall repent, and change their manners.

(a) 1 Cor. 11:20, 34. Isa. 1:11. and 66:3. Jer. 7:21. Psal. 50:16.

(b) Matt. 18:18. 1 Cor. 5:13.

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### CATECHIZING.

Quest. 92. Because we have seen who may come to the Lords Supper / and who not; now is the Question: how we may deal with those that will draw near / declaring themselves

selves in their profession or life, as unbelieving and ungodly persons?

*Ans.* We must not let them come to the Lords Table.

Quest. 93. Can you prove that out of Gods word?

*Ans.* Yes. Matt. 7: 6. *And give not that which is holy unto Dogs,* 1 Cor. 5: 11. *But now have I written unto you, not to keep company, if any man that is called a brother, be a fornicator, &c.* v. 13. *Put away from among your selves, that wicked person,* Gal. 1: 8, 9. 3 Thess. 3: 6. *We command you brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, &c.* v. 14, 15. *If any man obey not our word by this Epistle, note that man, and have no company with him, &c.* 3 Joh. v. 10, 11. *If there come any man, and bring not this Doctrine, receive him not into your house, neither bid him God speed, &c.*

Quest. 94. How many reasons giveth the Catechisme why we should prohibit them?

*Ans.* Two.

Quest. 95. Which is the first reason the Catechisme giveth/ why these may not be admitted?

*Ans.* For so is the Covenant of God profaned. For they that are not in the Covenant, do lye, professing as if they were in it. Others knowing how, and what they are, do disgrace God, even as if he were such a God, who accompanieth the wicked, and bindeth himself to them with signs and Seales, Psal. 50: 16, 17, &c. *What hast thou to do to take my Covenant into thy mouth? &c.* Thou thoughtest that I was altogether such a one as thy self, Ezek. 44: 7, &c. *Ye have brought into my Sanctuary, strangers uncircumcised in heart, and uncircumcised in flesh, to be in my Sanctuary to pollute it.* God promisseth in his Covenant to all believers and penitent persons Remission of their sins, this he seal- eth there by the Sacraments, and will thus distinguish them from others: Now if this be done also to others, the Covenant is profaned.

Quest. 96. What is the second reason?

*Ans.* The Catechisme saith: *The wrath of God is pro- voked against the whole Congregation.* For he is so angry at the profaning of the Covenant, that he will not onely pu- nish them that do it, but also them that hinder it not.

Quest. 97. How prove you that?

*Ans.* 1 Cor. 11: 30: 31. *Therefore there are many weak and sick among*



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*among you, and many sleep. For if we would judge our selves, we should not be judged, Josh.22:20. Psal 50:16,17,&c.*

Quest. 98. *How doth the Congregation here make it self guilty?*

Ans. For that it forgetteth its duty, permitting an increase of scandals, and shamefull spots, and that sin groweth up impudently.

Quest. 99. *Must then the unbeliebing and wicked be excluded?*

Ans. Yes; According to our Catechisme, 1 Cor. 5:11, 13. *With such a one, no, not so eat.* [Put away from among your selves that wicked person]

Quest. 100. *Who shall do this?*

Ans. The Catechisme saith: *The Church ought to drive them from this Supper!* Matt. 18, 17. *If he neglect to hear the Church, let him be to thee as a Heathen Man, and a Publican.*

Quest. 101. *Have they any Prescript/ according to which this is done?*

Ans. The Catechisme saith: according to the Order of Christ and his Apostles. See Matt.7:6. and 18:17. 2 Thess. 3:6, 14, 15. 1 Cor. 5:2, 5. *I have judged (or determined) already to deliver such a one to Satan, &c.* v. 11. Tit. 3:10. *An Heretick after the first and second admonition reject.*

Quest. 102. *What Instruments useth the Church?*

Ans. The Catechisme saith: *The keyes of the Kingdom of Heaven/* Matt. 16:19. *I will give unto thee the keyes of the Kingdom of Heaven.*

Quest. 103. *How long shall they be kept off?*

Ans. The Catechisme saith: *Till they repent and change their manners.*

Quest. 104. *Must they not allwaies remain excluded?*

Ans. No. For the End is not their destruction, but their Repentance and Salvation, 1 Cor. 5:5. *For the destruction of the flesh, that the spirit may be saved, and 2 Cor. 2:7. So that contrariwise ye ought rather to forgive him, and comfort him, least perhaps such a one should be swallowed up with overmuch sorrow,* 2 Thess. 3:14, 15.

The XXXI. Lords day.

The LXXXIII. Question.

**What are the Keyes of the Kingdom of Heaven?**

*Ans.* (a) The preaching of the Gospel (b), and Ecclesiastical Discipline (c), by which Heaven is opened to Believers, and is shut against Unbelievers.

(a) *Matt.* 16: 19. (b) *Ioh.* 20: 23. (c) *Matt.* 18: 15, 18.

### CATECHIZING.

The fourth Division.

§ Of the power of the Keyes.

Quest. 1. **What is here treated of?**

*Ans.* Of the keyes of the Kingdom of Heaven. Quest. LXXXIII.

Quest. 2. **Of what further?**

*Ans.* 1. Of the Opening and Shutting of the Kingdom of Heaven by the preaching of the Gospel Quest. LXXXIV. 2. Of the shutting and opening of the Kingdom of Heaven by Christian Excommunication. Quest. LXXXV. In one word: Of the use of the Keyes.

Quest. 3. **Are these Keyes made of Iron?**

*Ans.* No. It is here improperly spoken. They are spiritual Keyes.

Quest. 4. **But why is the Ecclesiastical Administring power exprest by Keyes?**

*Ans.* For that it hath a likeness with Keyes, or their power, by which we shut out, or take in whom we will, shut up, or bring forth provision for whom, and when we will,

Quest.

Quest. 5. From whence is this phrase borrowed?

Ans. From Matt 16: 19. *The Keyes of the Kingdom of Heaven.*

Quest. 6. Do the Keyes here signifie Power and Dominion/ or Ministry and Administration?

Ans. Not the first, but the second, namely, Ministry, Administ'ring power, with which *Christ* hath furnished his *Ministers*, 1 Cor. 12: 28. [*Helps in Government.*]

Quest. 7. He that receiveth these Keyes hath he power and Dominion/ as he that hath taken a Citie/ and receiveth the Keyes; or as he that is in possession of an House as Master?

Ans. No. But as a Porter of a Citie, or Keeper of the Gates, or as a Chamberlain receiveth the Keyes from a King. These may not shut in, or shut out according to their pleasure.

Quest. 8. Do these Keyes here signifie the power which is ascribed to Christ, in Isa. 22: 22. Rev. 3: 7. He that hath the Keye of David, he that openeth/ and no man shutteth/ shutteth and no man openeth?

Ans. No. For *Christ*, as Lord of Heaven, hath an absolute Power, but the others are onely minist'ring servants.

Quest. 9. Obj. But yet *Christ* ascribeth Authority to them/ Matt. 16: 19. *Whatsoever ye shall binde on Earth, shall be bound in Heaven; and whatsoever ye shall lose on Earth shall be loosed in Heaven,* and 18: 18.

Ans. In their Ministry is Authority, if they imploy, and use the same according to *Christs Institution*. And thus also a Prince confirmeth the Administration of his Ambassadour sent out in his Name.

Quest. 10. What difference is there then betwixt the power of Christ, and of the Church?

Ans. *Christ* hath a ruling power; but they of the Church are Ministers of *Christ*, and Stewards of the Mysteries of God, 1 Cor. 4: 1. who must perform all things in his Name, as Stewards in his Church, which is Gods house, 1 Tim. 3: 15. To receive these into the Church, and to shut those out of the same, according to the charge of their Lord; to distribute in due season the Meat of Gods holy word and Sacraments to them of his household, and to lock it up from others, Matt. 24: 45. As Stewards, Tit. 1: 7.

Quest.

§ Of the power of the keyes.

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Quest. 11. But why cannot the Church have the same power which Christ hath?

Ans. For that *Christ* alone is the Head of the Church, having, and holding alone full power of Life and Death, Salvation, and Damnation, Rev. 1:18. *I have the Keyes of Hell, and of Death,* and 20:1.

Quest. 12. Have then Magistrates this ruling power?

Ans. No. For theirs is Corporal, not Spiritual. They have not the Keyes of the Kingdom of Heaven.

Quest. 13. Of what House or Citie are these Keyes?

Ans. They are Keyes not of a door or house onely, but of the Citie of the living God, which Kingdom is not of this world, Joh. 18:36. For such power is forbidden to the Ministers of *Christ*, Matt. 20:26. *But it shall not be so among you.*

Quest. 14. Why called Of Heaven?

Ans. For that the Subjects of this Kingdom are properly made Citizens of Heaven, where they shall eternally reign, and rule with *Christ*, 2 Tim. 2:12. Rev. 22:5. *They shall reign for ever and ever.*

Quest. 15. Are they used in the Kingdom of grace / or in the Kingdom of glorie?

Ans. They are used in the state of grace. Men must first be drawn out of the power of *Satan*, and of *darknes*, Col. 1:13. This Kingdom then is set up among, and in the Believers by the preaching of the Gospel, (which therefore also is called the Kingdom of Heaven) on which the use of the Sacraments dependeth, Matt. 13:11, 24, 31, 33, 44, 45, 47.

Quest. 16. How many Keyes are there?

Ans. Two.

Quest. 17. Which are then?

Ans. The Catechisme saith: The Preaching of the Gospel / and Christian Excommunication / or shutting out of the Church of *Christ*.

Quest. 18. Are these two found in the N. Scriptures?

Ans. Yes.

Quest. 19. Where?

Ans. Matt. 16:19. *I will give unto thee the Keyes of the Kingdom of Heaven*, Joh. 20:22, 23. Matt. 18:18. See Matt. 23:13. Luke 11:52. *The Key of knowledge*. That hath respect to preaching, and to Doctrine.

Quest.

Quest. 20. What is effected by these Keyes?

„Answ. The Catechisme saith: *The Kingdom of Heaven is opened to the Believers/ and shut against Unbelievers.*

Quest. 21. Where is that written?

Answ. Matt. 16: 19. and 18: 18. *Whatsoever ye shall binde on Earth, shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in Heaven.*

Quest. 22. May they then exercise absolute, and unlimited power on whom they will / be it penitent/ or impenitent?

„Answ. No. For the Catechisme saith: *That it is opened to Believers / and shut against Unbelievers.* Therefore we must have respect to Repentance and Impenitencie, 2 Cor. 2: 6, 7. *Sufficient to such a man is this punishment which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, &c.* Matt. 18: 17. *If he hear not the Church, let him be unto thee as a Heathen and a Publicane.*

Quest. 23. Hath Peter alone this Power / as the Papists will have it/ from Matt. 16: 19?

Answ. No. But also the other Apostles, Matt. 18: 18. Joh. 20: 23. *Whosoever sins ye remit, they are remitted, &c.* Gal. 2: 8.

Quest. 24. Is not Peter also Door-keeper of Heaven?

Answ. So dream the Papists, but it can not be proved from any thing. Christ alone can let us in. *For he is the way,* Joh. 14: 6. *And by him we have Access,* Eph. 3: 12.

Quest. 25. Is not the Pope come into Peters place?

Answ. No. Neither can that be proved, from Matt. 16: 18. There Christ is meant by this Rock.

Quest. 26. What think you of that worldly power which the Pope arrogateth to himself?

Answ. He hath not that power, 2 Cor. 10: 4, 5. *The weapons of our warfare are not carnal, but mighty through God, &c.* Matt. 20: 25, &c. Luke 22: 25, &c. *The Kings of the Gentiles exercise Lordship over them, and they that exercise Authority upon them are called Benefactors. But ye shall not be so. This power was not given to Peter. My Kingdom is not of this world* saith Christ, Joh. 18: 36.

## The LXXXIV. Question.

**How is that Kingdom of Heaven shut/ or opened by the Preaching of the Gospel?**

*Ans<sup>w</sup>.* When according to *Christ's* command (*a*) it is publicly declared to all, and every one of the Believers, that all their sins are pardoned of God, for the merit of *Christ*, as often as they embrace the promise of the Gospel by a lively Faith (*b*), but contrarily to all Unbelievers and Hypocrites is denounced, that the wrath of God, and everlasting damnation doth lye upon them (*c*), as long as they go on in their wickedness (*d*), according to which Testimony of the Gospel, God will judge them as well in this life as in the life to come.

(*a*) Matt. 28:19. (*b*) Joh. 3:18, 36. Mark. 16:16.  
(*c*) 2 Thess. 1:7, 8, 9. (*d*) Joh. 20:21, 22, 23. Matt. 16:19. Rom. 2:2, 17.

## CATECHIZING.

## The first Article.

## § Of the Key of Doctrine.

Quest. 27. Which is the first Key?

*Ans<sup>w</sup>.* The publishing of the Gospel.

Quest. 28. Who must use that Key?

*Ans<sup>w</sup>.* The Teachers that preach the word, 1 Cor. 4:1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God

Quest. 29. What must they do with this Key?

*Ans<sup>w</sup>.* Open, and shut Heaven.

Quest. 30. How can they shut/ or open Heaven?

P P

*Ans<sup>w</sup>.*

*Ans.* Not by *absolute* Power, but denouncing, and testifying according to *Christs* command, Remission to the Believers, the Anger of God, and Condemnation to all Unbelievers.

Quest. 31. May not then a Preacher set open Heaven for every one?

*Ans.* No.

Quest. 32. For whom then?

*Ans.* The Catechisme saith: (To all/and every Believer/ Habak. 2:4. Rom. 10:4. Joh. 3: 16, 36. He that believeth in the Son hath everlasting life, and 5:24. Mark. 2: 3, 5. and 16: 16 He that believeth shall be saved, Act. 10: 43. and 13: 38, 39. Be it known unto you therefore men and brethren, that through this man is preached unto you Remission of sins, and by him all that believe are justified. For to these onely is Heaven opened by Christ, and to these onely is the promise made.

Quest. 33. How often must they do that?

*Ans.* The Catechisme saith: As often as they receive the promise of the Gospel with a true Faith / Rom. 10: 9. If thou believest with thy heart, that God hath raised him from the dead, thou shalt be saved, Matt 9:2. Jesus, seeing their Faith, said unto the sick of the Palsie: Son, be of good cheer, thy sins are forgiven thee, Joh. 5:24.

Quest. 34. But can a Preacher know whether a man believeth?

*Ans.* No.

Quest. 35. Is not then his Declaration false / when he declareth Remission of sin to an Hypocrite that saith himself to believe?

*Ans.* No. For he doth it not absolutely, but under a condition, if he believeth.

Quest. 36. Must the Preachers also know certainly whether any man believeth or not? likewise whether he shall believe or not?

*Ans.* No. 2 Tim. 2: 25. They must with meekness instruct those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the Truth.

Quest. 37. But because the Preacher knoweth what is in his own heart/ can he then promise the Remission of sin to himself absolutely?

*Ans.* Yes. For he knoweth that he believeth.

Quest.

Quest. 38. What declareth the Preacher to Believers?

Ans. Not that they are without sin, and that thereupon Heaven should belong unto them, but as the Catechisme saith: **That all their sins** / (which kept Heaven shut upon them, Isa. 59: 2.) are truly pardoned, Plal. 32: 1. Rom 4: 7. Not by the Pope, or any other man, but **by God** / Isa 43: 25. Luke 5: 21. *Who can forgive sins, but God alone?* And that not for their merits sake, but **for the merits of Christ** / A. 13: 38. Rom 3: 23, 24. and 5: 9, 10. Gal. 3: 13. Eph. 1: 7. *In whom we have Redemption through his blood, namely the Remission of sin,* Col. 1: 14. so that Heaven is opened again by Christ, Mark. 16: 16. Eph. 3: 6. *He hath made us sit together in Heavenly places in Christ Jesus,* Hebr. 4: 16. Therefore the Popish satisfactorie Penances, nor Popish Indulgences do not fit here, Isa. 55: 1. *He that hath no monie, come buy, and eat, Wine, and Milk, without price:* but rather the old proverb against the Bulls of Indulgence: *When Pardon comes from Rome, then look to your purses.* And, *In nomine Domini* (for so began those Bulls) *incipit omne malum.*

Quest. 39. Cannot Ministers absolutely pardon sin?

Ans. No.

Quest. 40. How then?

Ans. Not by their own power, as masters by their own Authority, or according to their pleasure, as the Pope, but as the Catechisme saith: **According to the command of Christ it is publicly declared** / Ezek. 33: 11. *Say unto them As I live saith the Lord God, I have no pleasure in the death of the wicked:* &c. 2 Cor. 5: 18, 19, 20. *Therefore we are Ambassadors for Christ, as though God did beseech you by us in Christs stead: Be ye reconciled unto God.* We must therefore consider them as Ministers in the name of Christ, 1 Cor. 4: 1. Luke 24: 47. *That repentance and remission of sin should be preached in his name.* See in their healing, &c. Act. 3: 12, 16. *Why look ye so earnestly on us, as if we by our own power or holines had made this man to walk? His name, through Faith in his name hath made this man strong;* and in the Administration of the Sacraments, Matt. 3: 2. *I baptize you indeed with water, &c. but he that cometh after me, shall baptize you with the H Ghost, and with fire.*

Quest. 41. How say the Popish Priests that they forgive sins / with condition or absolutely?

Ans. Absolutely; saying: That the Supream Jurisdiction hath place in the Pope, as Christs Vicar, and that the Power is de-



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rived from him upon others. So that some sins can onely be for-  
given by the Pope, others onely by the Bishop, the lesser by com-  
mon Priests. So that the Pope hath full power over life & death.  
Against Rev. 1:18. *I have the Keyes of Hell and Death*, and 20:1.

Quest. 42. Can they do that?

Ans. No. Isa. 43:25. *I, I am he that blotst out your Trans-  
gressions for my own sake, &c.* and 44:22. Matt. 9:3. Mark. 2:7.  
*Who can forgive sins but God alone.*

Quest. 43. But yet is not this taught in Matt. 16:18. Joh.  
30:23. *Whose soever sins ye remit, they are remitted unto them, and  
whose soever sins ye retain, they are retained.*

Ans. No. They do that not as Judges, but as Ministers and  
Messengers, or Heraulds in Christs Name, 2 Cor. 5:20. [So then  
we are Ambassadors for Christ.]

Quest. 44. According to what shall this Opening of the  
Kingdom of Heaven be done?

Ans. According to the Publication, or Declaration of the  
Gospel, 2 Cor. 5:19. *God hath committed to us the word of Recon-  
ciliation.*

Quest. 45. But might we not also open Heaven according  
to the Legends and Traditions?

Ans. No. For God shall nor Judge according to them.

Quest. 46. But the Priest will pawn his Soul upon it;  
Is not that enough?

Ans. If his Soul be damned, how then shall my Soul be de-  
livered? No man shall be able to plead for me before Gods  
Judgement. There will be no possession by *proxie*. But it shall  
be there as we read, Ezek. 18:20. *The Soul that sinneth, it shall  
die*, Habak. 2:4. *The just shall live by his Faith.*

Quest. 47. To whom shall the Kingdom of Heaven be  
shut?

Ans. The Catechisme saith: **To all Unbelievers and Hy-  
pocrites** / &c. Of Unbelievers, Joh. 8:24. *If ye believe not that  
I am he, ye shall die in your sins*, Mark 16:16. *He that believeth  
not shall be damned*. Joh. 3:18, 36. 2 Thess. 1:8, 9. Of Hypocrites  
that do not heartily repent, Act. 8:21. *Thou hast no part nor lot  
in this matter; for thy heart is not upright with God*, vers. 23. and  
13:10. Luke 3:7. Rom. 2:5. Isa. 3:11. 1 Cor. 6:9. *Or know ye  
not that the unrighteous shall not inherit the Kingdom of God?*  
Gal. 5:21. Eph. 5:5.

Quest.

Quest. 48. What is declared to them?

Ans. The Catechisme saith: That the wrath of God/ and eternal damnation lieth upon them, as appeareth in the Texts before quoted, and Matt. 10: 15. Act. 8: 21. Rom. 2: 5. *After thy hardness, and impenitent heart thou treasurest up unto thy self wrath against the day of wrath.* Therefore Heaven is shut upon them by their sins, Unbelief and Impenitencie.

Quest. 49. Is this the proper work of the Gospel?

Ans. No: But of the Law, which *worketh wrath*, Rom. 4: 15. and so is the Gospel unto such persons a *Savour of death to death*, 2 Cor. 2: 16.

Quest. 50. How long must wrath be declared to them?

Ans. The Catechisme saith: as long as they go on in their wickedness, Ezek. 18: 21. *If the wicked turn from all his sins, &c. he shall surely live; he shall not die.*

Quest. 51. But is not Conversion at the last hour too late?

Ans. No. See that in the Thief, Luke 23. and Ezek. 18: 11. God hath not bound Conversion to times and hours. Some are called to the Vineyard of the Lord at the last hour.

Quest. 52. But shall not the damned after the suffering of many years be redeemed?

Ans. No. Matr. 25: 41. *Go into everlasting fire*, 2 Thess. 1: 9. *Who shall be punished with everlasting destruction*, Rev. 20: 10. *They shall be tormented day and night for ever, and ever.* See August. de Civ. D. l. 21. c. 24. and Quest. XI.

Quest. 53. Is this very sure that the wrath of God abideth upon all that do not turn?

Ans. Yes. For the Catechisme saith: According to which Testimony of the Gospel God will Judge/ both in this life/ and in the life to come / Rom. 2: 16. *In the day when God shall Judge the secrets of men by Jesus Christ according to my Gospel*, Matt. 18: 18. Joh. 20: 23. *In this life/ when God erecteth his Tribunal in the Conscience of man, judging, or absolving him.* *In the life to come / when the definitive Sentence of the Judge shall be past*, Matt. 25.

Quest. 54. But how can a Minister of the word condemne/ whereas this belongeth onely to God?

Ans. He hath the Sentence according to Gods word, Joh. 8: 45. *He that accuseth you is Moses, and 12: 48. The word that I have spoken, the same shall Judge him in the last day.*

## The LXXXV. Question.

**How is the Kingdom of Heaven opened / and shut by Ecclesiastical Discipline?**

*Ans<sup>w</sup>.* When according to the Commandment of *Christ* (a), they who are *Christians* in name, but in their Doctrine or life, shew themselves strangers to *Christ*, (b) and after they have been several times admonished as brethren, will not depart from their Errours and wickedness, are made known unto the Church (c), or to them that are appointed of the Church for that purpose (d), and if then they obey not their admonition (e), are by the same persons forbidden the Sacraments, shut out from the Church-Assembly, and by God himself out of the Kingdom of heaven, and if they profess, and indeed declare amendment of life, are again received as Members of *Christ* and his Church.

(a) Matt. 18: 15. (b) 1 Cor. 5: 12. (c) Matt. 18: 15, 18. (d) Rom. 12: 7, 8, 9. 1 Cor. 12: 28. 1 Tim. 5: 17. (e) 2 Thess. 3: 14. Matt. 18: 17. 2 Joh. 10: 11. 1 Cor. 5: 3, 4, 5, 11, 12, 13. (f) 2 Cor. 2: 6, 7, 8, 10, 11. Luke 15: 18.

## C A T E C H I Z I N G.

## The second Article.

## § Of the key of Discipline.

Quest. 55. Which is the second Step

*Ans<sup>w</sup>.* Ecclesiastical Discipline, or *Christian Excommunication* as it is in Quest. LXXXIII. or *Exclusion from the Christian Congregation*.

Quest.

Quest. 56. Hath this any foundation in Gods word?

Ans. Yes. See a famous Example in the Incestuous person, 1 Cor. 5. and 2 Cor. 2. and 1 Tim 1:20. *Whom I have delivered unto Satan.* That as the first (the Key of Doctrine) is the Soul of the Church, so this the Sinewes, without which the Church must at last be a lame, and impotent bodie.

Quest. 57. Is there any command of God?

Ans. A general command in the Old Testament, Num. 29:30,31. Deut. 17:12. Exod. 12:48. *No uncircumcised person shall eat of the Passover,* Psal. 50:16. Ezek. 44:6,9. *No stranger uncircumcised in heart, nor uncircumcised in flesh shall enter into my Sanctuary,* ver. 23. 2 Chron. 23:18. In the New Testament, Matt. 7:6. *Give not that which is holy unto the Dogs,* &c. and 15:26. 1 Cor. 10:20, 21. *Ye cannot drink the Cup of the Lord, and the Cup of Devils,* and 11:27, 29. 2 Cor. 6:14, 15, 16, 17. In particular, Matt. 18:15, &c. *If he neglect to hear the Church, let him be unto thee as a Heathen and a Publicane,* and 16:19, &c. 2 Thess. 3:6. *That ye withdraw your selves from every brother that walketh disorderly,* &c. v. 14, 15. 2 Joh. v. 10, 11. Joh. 20:23. See the forefathers excluded out of Paradise, Gen. 3. *tham* Excommunicated out of the Tent of Shew, Gen. 9:26, 27.

Quest. 58. Must we deal with this Key as generally and largely as with the former?

Ans. No. For this Key shutteth first, and then it openeth. The other doth open first.

Quest. 59. Were it not better to admit every one freely as the Libertines would have it?

Ans. No. For so should we open a gap unto Satan, and fill the Church with confusion; Gods Covenant should be disgraced, the Sacraments profaned, the Ministry of the Word polluted, the wrath of God provoked against the Church, we should increase scandals among them that are without, and blasphemies of the Name of God. It is therefore necessary. 1. For the glory of God. 2. For the Edification of the Church. 3. For the Salvation of the poor sinner. Thus there is Discipline in Common-wealths, in Families, in all Societies of men. How much more in the House of God.

Quest. 60. Obj. But hath not the Lord taught / Matt. 13:30. *Let both grow up together untill Harvest,* &c.

Ans. Christ speaketh there of Hypocrites, who cannot be

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discerned from the godly. And he intimateth also that there  
will be such alwayes, and that we must therefore use prudence  
in opposing them, that the good be not cast out together at  
once with the bad.

Quest. 61. Who are those that must be shut out and ex-  
communicated?

Ans. The Catechisme saith: *They/ who in name are Chri-  
stians/ but in their Doctrine or life shew themselves stran-  
gers to Christ/ 1 Cor. 5: 11. But now have I written unto you,  
not to keep company, if any man that is called a brother. be a fornic-  
tor, &c. with such a one not to eat, Tit. 3: 10. A man that is a  
Heretick after the first and second admonition reject, 2 Joh. v. 10,  
11. 2 Thess. 3: 6, 14. If any obey not our word by this Epistle, wit-  
ness that man, and have no company with him, that he may be ashamed,  
1 Tim. 1: 20. Whom I have delivered unto Satan, that they may  
learn not to blaspheme, and 6: 3. Rom. 16: 17. Gal. 1: 8. Ad.  
20: 28.*

Quest. 62. Is either of the two sufficient/evil Doctrine/or  
an evil life?

Ans. Yes. It appeareth out of those alledged Texts.

Quest. 63. Must we also excommunicate out of the Church  
all Unbelievers/ Jews, Turks, Heathens/ &c?

Ans. No. For they are not in the Church. To them Hea-  
ven was never opened, therefore it needeth not to be shut again  
upon them.

Quest. 64. Must they then be first in the Church that are  
excommunicated?

Ans. Yes. 1 Cor. 5: 11, 12: *What have I to do to judge them  
also that are without? Do ye not judge them that are within? Matt.  
23: 15. If thy brother shall trespass against thee, &c.*

Quest. 65. Must they be first under the Church/ and the  
Discipline thereof up the Lords Supper, and profession of the  
same/ or is it enough that they are baptized/ and come to  
hearing?

Ans. They must have been first admitted to the Lords Sup-  
per, 1 Cor. 11: 27, &c. *Whosoever shall eat this bread, and drink  
this Cup of the Lord unworthily, shall be guilty of the bodie and  
blood of the Lord. But let a man examine himself, &c. 1 Cor. 1: 7,  
&c.*

Quest. 66. Doth not Excommunication also passe upon  
the

the dead / that they must still be absolved / or set free from Excommunication?

*Ans.* No. For that hath no foundation in Gods word, forasmuch as the deceased are already in pain or joy, and consequently that absolution is in vain

Quest. 67. Whom do the Anabaptists also Excommunicate?

*Ans.* Those who upon the Magistrates desire have gone with their arms upon the Guard. Also them that are married out of their Church, be it to the Reformed, or any other Religion, by them called worldly minded, although they were Anabaptists themselves, but of another *partie*, or Congregation; though they should declare themselves to be sorry for it, and grieved at it: they must remain without, untill the *partie without* be either dead, or brought to their Congregation.

Quest. 68. Is this well done?

*Ans.* No. We must obey the Magistrates. This done upon their command is not Evil. And although it were to be wished that every one would *marrie in the Lord*, and they that do otherwise are not free from blame, yet the Scripture teacheth not that we shall therefore Excommunicate.

Quest. 69. Shall we then presently exclude people as soon as they carry themselves ill?

*Ans.* No. The Catechisme saith: That they must first be admonished as brethren / Matt. 18:15, 16. Tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one, or two more, &c.

Quest. 70. What teach the Anabaptists here?

*Ans.* That we may cut off without admonition going before, if they be gross sinners, against the Doctrine of Christ, Matt 18:15, &c. See 1 Thess. 5:14. Tit. 3:10. A man that is an Heretick after the first and second admonition reject, 2 Cor. 12:20, 21. and 13:1, 2.

Quest. 71. If any be penitent / shall he nevertheless be Excommunicated by the Anabaptists?

*Ans.* Yes. And he also that hath had knowledge of the sin, shall be Excommunicated, directly against the End of Discipline, which is the Conversion and Salvation of the Sinner: against the Nature of God, and the love of our Neighbour, a-

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gainst all right and reason. *Nathan* dealt not so with *David*,  
nor *Christ* with *Peter*. The penitent are the Lords, therefore  
we must not deliver them to *Satan*.

„Quest. 72. But if they being several times admonished as  
„brethren, will not yet depart from Errours and Wickedness,  
what shall be done further?

„Answ. The *Catechisme* saith: They must be made knowing  
„unto the Church / or to them that are appointed of the  
„Church for that purpose / *Matt. 18: 17. If he shall neglect to*  
*hear them, tell it unto the Church.*

Quest. 73. Must then this Power be administered by the  
Minister onely?

Answ. That may not be done. One person alone might easi-  
ly abuse this power unto Tyrannie.

Q. 74. May not one alone do this in the quality of a Bishop?

Answ. It is against the Lesson of *Christ*, *Matt. 18: 17. 1 Cor.*  
*5: 3, 4, 5. I have determined, (or judged already) in the name of*  
*our Lord Jesus Christ, when ye are gathered together, and my spi-*  
*rit, with the power of our Lord Jesus Christ, to deliver such a one to*  
*Satan, 2 Cor. 2: 6. Sufficient to such a man is this punishment, which*  
*was inflicted of many. See of an Assembly of Elders, 1 Tim.*  
*4: 14. With the laying on of the hands of the Presbyterie.*

Quest. 75. By whom then must this power be exercised?

Answ. By them, to whom the ruling of the Church is com-  
mitted by *Christ*.

Quest. 76. How are they called in Scripture?

Answ. Overseers and Elders, *Act. 14: 23. When they had or-*  
*dained them Elders (by hands stretched out on them) in every*  
*Church, and 15: 2. and 20: 17. He called the Elders of the Church,*  
*v. 28. Over whom the H. Ghost hath made you Overseers, Rom. 12:*  
*8. Phil. 1: 1. 1 Tim. 3: 1. and 5: 17, 19. Tit. 1: 5, 7. Jam. 1: 14*  
*1 Pet. 5: 1. See 2 Chron. 19: 8, 9, 10. whose Assembly is called*  
*(1 Tim. 4: 14.) Eldership, or Presbyterie.*

Quest. 77. Must not Excommunication be administered by  
the whole Church?

Answ. No Because all things must be done in order in the  
Church, *1 Cor. 14: 40. How should it be possible that all Mem-*  
*bers in great Congregations should come together? Neither*  
*are they all set for the ruling of the Church, nor all fit, 1 Cor.*  
*12: 29. Are all Apostles? Are all Prophets? Are all Teachers?*  
Also

Also how can that proceed without great Confusion, Disorder, that in such Assemblies the Accusers, and the Witnesses together with others should sit over the accused as Judges? Therefore it must be done of the Consistory, and of such an Assembly, 1 Tim. 4:14. *Presbyterie.*

Quest. 78. *How is that then to be understood in Matt. 18: 17. Tell it unto the Church?*

Ans. 1. That this word *Church* must be limited, the thing clearly teacheth. For they must be old, and fit enough for to judge. Also 1 Cor. 14. 34 *That your women keep silence in the Churches,* &c. 2. Often the Church is taken for the Overseers, 1 Chron 13:1, 2. And David consulted with the Captains of thousands, and hundreds, and with every Leader, and David said unto all the Congregation of Israel, &c. Rev. 2: 1. *Write unto the Angel of the Church of Ephesus,* v. 7. *He that hath an Ear, let him hear what the Spirit saith unto the Churches.* 3. Christ spake here according to the custom of the Jews, which had their Synedrium, being a Church-Assembly, treating of Church-matters. And this is his manner of speaking in the following words, according to the manner of the Jews. *Let him be to thee as a Hea-then, and a Publican.*

Quest 79. *Is not then the Key quite taken away from the Church?*

Ans. No. For 1. The Rulers of the Church are set of the Church. 2. That which they do in the name of the Church, the Church doth by them. 3. The cutting of also is not done without declaring to the Church, with intimation of the reasons, whereupon such judgement is grounded by the *Presbyterie.*

Quest. 80. *Must Excommunication be administered with the Counsel/ and help of associated Neighbouring Churches?*

Ans. It is not necessary. For that power is in every Church.

Quest. 81. *May not the Christian Magistrate administer Excommunication?*

Ans. No. For this power is spiritual, and proper to the Church:

Quest. 82. *What difference is there betwixt the Political Power/ and Ecclesiastical Discipline?*

Ans. 1. The Political Power is a forcing and ruling power, but not so the Ecclesiastical, Rom. 13: 4. *He beareth not the sword in vain. For he is the Minister of God, a Revenger to execute wrath upon*



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 upon him that doth evil, 2 Cor. 1: 24. Not for that we have do-  
 minion over your Faith, 1 Pet. 5: 3. Nor as being Lords over Gods  
 Heritage. 2. The Civil power forceth the outward man, and  
 bringeth that into order. The Ecclesiastical respecteth the in-  
 ward man, 1 Cor. 5: 5. for the destruction of the flesh, that the  
 Spirit may be saved. 3. The Civil Power useth the outward  
 sword, Rom. 13: 4. The Ecclesiastical the spiritual sword, which  
 is Gods word, 2 Cor. 10: 4. 5. The weapons of our warfare are no  
 carnal, but mighty through God, &c. Hebr. 4: 12. 4. When a Ma-  
 lefactor confesseth his guilt before the Magistrate, he is pu-  
 nished; but the Church taketh such a one in, and comforteth  
 him with the Remission of sin. 5. The Magistrate looketh onely  
 at the Execution of Justice, and the publick peace and quiet:  
 But the Church looketh at the Conversion and Salvation of a  
 sinner. 6. The Church sometimes casteth out whom the  
 Magistrate receiveth; sometimes the Magistrate casteth out  
 some, whom the Church, for their Repentance, receiveth a-  
 gain.

Quest. 83. When a sinner giveth no ear to the Church / or  
 to them that are set over it / how shall we then further  
 deal with him.

„ Ans. The Catechisme saith: And if they obey not their  
 „ admonition / are by the same persons forbidden the Sacra-  
 „ ments / and shut out from the Church-Assembly / : Cor.  
 5: 5. To deliver such a one to Satan, Matt. 18: 17. If he neglect to  
 hear the Church, let him be unto thee as an Heathen, and a  
 Publicane, 1 Tim. 1: 20. Whom I have delivered unto Satan.  
 And even as the Lords Supper is to them a sign, or token of  
 the spiritual Communion among one another, and with Christ.  
 (1 Cor. 10: 17. For we being many, are one bread, and one body)  
 so is the shutting out from the signs a Demonstration, that  
 they are shut out from spiritual Communion. See Quest.  
 LXXXII.

Quest. 84. Doth the Exclusion from the Church compen-  
 hend the hearing of Gods word?

Ans. No. For by this means they must come again unto  
 Repentance, 1 Cor. 14: 23. 2 Thess. 3: 15. Count him not as an En-  
 my, but admonish him as a brother.

Quest. 85. Doth Excommunication take away the bond  
 and duties of love / which belong to the particular callings

of men/ as Obedience of servants to their Masters/ of Children to Parents &c.

*Ans.* No. For this concerneth not external things. The bonds of natural love, and civil Commerce are not hereby cut off. Mark. 7:11. *Ye say, If a man shall say to his Father or Mother: It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free, and ye suffer him no more to do ought for his Father or Mother.*

*Quest.* 86. *Obj.* But yet doth not Paul say: *Wish such a one, to not to eat, and 2 Joh. v. 10. receive him not into your house, forbid him God speed?*

*Ans.* This hath respect to special, near, brotherly, and Christian friendship, as being become one: 2 Joh. v. 11. For 1 Cor. 5:10. *Then ye must needs go out of the world,* Matt. 18:17. *Let him be to thee as a Publicane.* Yet Christ did eat with them, Matt. 9:10. Luke 7:37. and 11:37. and 14:1.

*Quest.* 87. *May we then not cut them off from the works of Love/ which we owe unto all men?*

*Ans.* No. Ceremonies must alwayes give place to the Moral Law. It appeareth in David, who did eat the Shew-bread; in Christs Disciples, who did rub the Eares of Corn. Matt. 9:13. and 12:1, &c.

*Quest.* 88. *Doth Excommunication take away Cohabitation of Man and Woman/ so that they must be parted at bed and board?*

*Ans.* No. 1 Cor. 7:12,13. *If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away, &c. v. 39. Matt. 19:6. That which God hath joyned together, let no man put asunder?* Gen. 2:18,24.

*Quest.* 89. *Doth Excommunication take away all civil Societie/ that men may not trade together?*

*Ans.* No. See Matt. 18:17. *Let him be unto thee as a Heathen, compared with Nehem. 13:19.* Where it appeareth, that it is permitted to the people of God to trade with Heathens in buying and selling.

*Quest.* 90. *Who are they that maintain these matters?*

*Ans.* The Anabaptists.

*Quest.* 91. *May one also be Excommunicated for the fault of another; for Example: The whole Familie for the Fathers miscarriage/ the people for the miscarriage of Magistrates/*

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strates, of Princes/ of a King / as the Pope striketh whole  
Kingdoms with Excommunication for the Kings sins?

*Ans.* Hereof are no Examples: On the contrary, Ezek. 18.  
20. *The Soul which sinneth, is shall die.* The Son shall not bear  
the Iniquity of the Father, neither shall the Father bear the Iniquity  
of the Son, Gal. 5:12. and 6: 5. *Every man shall bear his own bur-*  
*den.* The Examples of Core, Dathan, &c. of Achan, &c. prove  
nothing for the Papists, for that that punishment was political,  
and expressly commanded of God; and they were all by Nature  
worthy of death before God, as the Sodomites, and the first  
World.

Quest. 92. *Are Kings also cast out of their Kingdoms by  
Excommunication, and Subjects discharged of the Oath of  
Fidelity?*

*Ans.* No. For this is contrary to the Moral Law, and the  
Law of Nature, Rom. 13:1. *Let every Soul be subject to the higher  
powers,* 1 Pet. 2: 13. *Be subject, submit your selves to every Ordi-*  
*nance of man, for the Lords sake.* They may also be subject to  
unbelieving Princes, consequently therefore also to the Ex-  
communicated. Private persons are not therefore thrust out of  
their Goods, nor Estates, nor Priviledges: therefore also no  
Kings.

Quest. 93. *Is this Excommunication not done by Pri-  
sons / Scourgings / Banishments / bodily Punishments /  
killing with Halters / Gallows / Wheels / Swords / Fire /  
&c.*

*Ans.* No. This is the Abomination of the Spanish Inquisition,  
a right Tyranny over Conscience, a murdering of Bodies, a rob-  
bing of goods, made up of falshood and cruelty, covered with  
the Vizard of Holiness, & in favour to the Faith, first introduced  
in Spain against the Moors & Saracens, by advice of the Dominican  
Fryars, afterward confirmed by Pope Sixtus the fourth, practised  
still in Spain, Italie, and in the Netherlands, by the bloody Coun-  
sel.

Quest. 94. *How far goeth Excommunication? How power-  
full is this Exclusion from the Church? What followeth  
thereupon?*

*Ans.* The Catechisme saith: *That they are of God him-  
self shut out of the Kingdom of Christ* Matt. 16: 19. and  
18: 18. *Whatsoever you shall binde on Earth, shall be bound in Hea-*  
*ven,*

men: and whatsoever ye shall loose on Earth, shall be loosed in Heaven,  
Joh. 10:23.

Quest. 95. Are then all Excommunicated persons Excluded out of Heaven?

Ans. No. For Excommunication is done upon Condition: If they do not repent.

Quest. 96. Can then an Excommunicated person/ being before he can be received to the Sacrament, be saved?

Ans. Yes. If he repent, or turn?

Quest. 97. May an Excommunicated person be a Child of God?

Ans. Yes. Excommunication is to them sometimes a wholesome Medicine, whereby they are so touched in their hearts, that they come to repentance, and shew that Faith was not wholly in them extinguished.

Quest. 98. Is the remaining seed then again quickned?

Ans. Yes. By the powerfull grace of the H. Ghost.

Quest. 99. How long shall they remain Excommunicated?

Ans. Untill they turn: When they promise / and discover true Repentance / saith the Gatechisme.

Quest. 100. Is then the end of Repentance not to destroy?

Ans. No. But to save, 1 Cor. 5: 5. For the destruction of the flesh, that the Spirit may be saved. See 2 Cor. 3: 6, 7. So that contrariwise ye ought rather to forgive him, and comfort him, least perhaps such a one should be swallowed up with over much sorrow.

Quest. 101. What is the meaning of This: To deliver up to Satan for the destruction of the flesh, that the spirit may be saved?

Ans. It is to bannish out of Communion, or (as Christ speaketh, Matt. 18: 17.) to count him as an Heathen and a Publicane. For out of the Church of Christ, Satan hath his Kingdom. See 1 Tim. 2: 25, 26. for the destruction of the flesh, that is, for the mortifying, and destroying of the old man, that is of the corrupt Nature, which is every where called flesh. See Rom. 8: 14. Gal. 5: 24. That the spirit may be saved, that is, that the new man, who by these carnal desires and sins seemed even as dead and buried, may be again raised up, and get the upper hand, untill in the day of the coming of Christ, he may wholly, and onely reign in us. Thus far the Annotation of our Translation of the Bible.

Quest. 102. But might we not by this delivering to Satan, understand

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understand a special miraculous power given by Christ to the  
Apostles, whereby they delibered great and impenitent sin-  
ners to Satan, as to Gods Executioner, for a punishment of  
their sins / that he should strike their bodies with sicknesses/  
diseases / all kinde of plagues / pea / with death it self / as the  
Examples of Ananias, and Saphira [Jew] A&. 5. and of Ely-  
mas, A&. 13: 11.

*Answ.* (1.) Visible corporal punishment is no where called  
a delivering to Satan (2.) The Apostle reproveth the Corinthians,  
1 Cor. 5: 2. that they had not put away from among them that  
Incestuous person. But now they had no such power as Peter  
used upon Ananias, and Paul on Elymas. Therefore the Apostle  
reproveth them that they had not performed their ordinary  
duty to exclude him out of the Church, 1 Cor. 5: 12: 13. as they  
had power to do. (3.) When Peter and Paul inflict such mi-  
raculous punishments, they call not the Assembly together, as  
Paul would have it here, 1 Cor. 5: 4. (4.) Paul will that it be  
done for the destruction of the flesh, that the Spirit may be saved,  
(as hath been now declared) therefore he will not have him  
taken out of this life. See another Exposition in *Molinæi Paget*,  
pag. 107. &c. and in *Selden de Synedrüs*, l. 1. p. 218.

*Quest.* 103. Are they also received again of God when they  
repent?

*Answ.* Yes. For then Heaven is opened to them again. *Matt.*  
16: 19. and 18: 18. *Whatsoever you shall loose on Earth, shall be loosed*  
*in Heaven.*

*Quest.* 104. But must not the Excommunicate persons be  
main alwayes Excommunicated?

*Answ.* No. For God excludeth no penitents out of Heaven;  
we may not therefore keep them out of the Church. A Mem-  
ber that amendeth must not be taken of from the body; Neither  
may we do so in the Church. Therefore the old *Novatians* er-  
red, who refused to receive again him that was once fallen, thus  
being more severe then the Lord God himself. See *Isa.* 1: 18.  
*Jer.* 18: 8. *Ezek.* 18: 21, 22. *But if the wicked will turn from all his*  
*sins that he hath committed, &c. he shall surely live, he shall not die;*  
and the Examples of *David*, *Manasseh*, *Peter*, &c.

*Quest.* 105. May an unjust / and unlawfull Excommunica-  
tion be feared?

*Answ.* No. This is a Thunder without force. The *Catechisme*  
saith:

§ Of the ends of good works.

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*saith*: It must be according to the command of *Christ*. See *Matt.* 18:17, &c. *1 Cor.* 4:1, 2. and 5:4, 5. In the name of our Lord *Jesus Christ*, &c. *Christ* and his *Apostles* were *Excommunicated* among the *Jews*; many godly under *Antichrist*; but they were not therefore the worse, *Prov.* 26:2. *A Curse causeles shall not come.*

The XXXII. Lords day.

The LXXXVI. Question.

The third Part.

§ Of Thankfulness.

**Because we are delivered from all our sins and miseries/ without any merit of ours/ onely by the mercy of God for Christs sake: for what cause are we then to do good works?**

*Ans.* Because *Christ*, after he hath redeemed us with his blood, reneweth us also by his Spirit to his own Image, that we receiving so great benefits should shew our selves all our life time thankfull to God, (a) and honour him. Secondly, that every one of us may be assured of his Faith by his fruit (c). And lastly, that by our honest and good conversation we may win others unto *Christ* (d).

(a) *Rom.* 6:13. and 12:1, 2. *1 Pet.* 2:3, 9. *1 Cor.* 6:20. (b) *Matt.* 5:16. *1 Pet.* 2:12. (c) *2 Pet.* 1:10. *Matt.* 17:7. *Gal.* 5:6, 22. (d) *1 Pet.* 3:12. *Rom.* 14:19.

C A T E C H I Z I N G.

The first Division.

Of good works and Repentance.

§ Of the ends of good works.

**Quest. 1. Into how many parts is the Doctrine of Satisfaction/ and the Catechisme divided?**

Q 9

*Ans.*

*Ans.* Into three parts, as was taught in Quest. 11.

Quest. 2. **What is hitherto treated of?**

*Ans.* Of our Misery, and of Redemption out of misery.

Quest. 3. **But what is now treated of?**

*Ans.* Of Thankfulnesse.

Quest. 4. **What understand you by Christian Thankfulnesse?**

*Ans.* The confession and acknowledgement of the gracious Redemption of God by *Jesus Christ*, and a Zeal and Delight to live according to his will.

Quest. 5. **In how many parts consisteth this Thankfulnesse?**

*Ans.* In two parts.

Quest. 6. **Which be they?**

*Ans.* 1. True Conversion to God, and a godly life, according to the *Ten Commandments*. 2. The true Worship, or Adoration of God, according to the *Lords Prayer*.

Quest. 7. **What is treated of on this, and the next Lords day?**

*Ans.* On this *Lords day*: Whether Conversion is necessary, and wherefore? On the next: Wherein the same consisteth?

Quest. 8. **Is Thankfulnesse the End / and Effect of Redemption by Christ.**

*Ans.* Yes. For God redeeming his people from Sin and Death, hath purposed to purifie unto himself a peculiar people, zealous of good works, *Tir. 2:14.* and to cause them that they being dead unto sin, should live unto righteousness, *1 Pet. 2:24.*

Quest. 9. **Had it then not been enough if the Catechisme had treated of our Redemption?**

*Ans.* No. We must also be taught that God would have us shew forth the Vertues of him that hath called us out of darkness into his marvelous light, *1 Pet. 2:9.* For the end is the praise of the glory of his grace, *Eph. 1:6.* that we should be to the praise of his glory, *vers. 12. 2 Cor. 5:15.*

Quest. 10. **Must we then yet do good works?**

*Ans.* Yes.

Quest. 11. **Why so? For to deserve Heav'n thereby?**

*Ans.* No. *Luke 17:10.* When you shall have done all those things which are commanded you, say: We are unprofitable servants; we have done that which was our duty to do.

Quest.

Quest. 12. Hath then Christ deserved Heaven for us?

Ans. Yes. For we are redeemed from our misery/with-  
out any of our merits / onely through grace by Jesus  
Christ. See the XXIII. and XXIV. Lords day.

Quest. 13. Is it then not in vain to do good works / inas-  
much as we have all things onely by Christ / and cannot our  
selves deserve any thing?

Ans. No. See Rom. 3:8. and 6:1, &c. [Shall we continue in  
sin, that grace may abound? God forbid.]

Quest. 14. Hath God commanded us this?

Ans. Yes. Joh. 13:34. *A new commandment I give unto you,*  
*that ye love one another,* and 15: 12. Rom. 12: 3. 1 Thess. 4: 3.  
*This is the will of God, even your Sanctification,* Hebr. 13:21.

Quest. 15. Who report of us that we are Enemies of good  
works?

Ans. The Papists.

Quest. 16. Do we then teach that we must do no good  
works?

Ans. No. Contrarily we say with the Apostle, Hebr. 12: 14.  
*Follow peace with all men and holiness, without which no man shall  
see the Lord.*

Quest. 17. What say we then?

Ans. That we cannot merit for our selves by good works;  
much less with works of *Supererogation* for others, as the Papists  
teach.

Quest. 18. Forasmuch as yet works are necessary/how do  
you understand that?

Ans. They are not the *cause* by which, and for which we  
get Heaven as by merits, but as the *way* which we must walk in,  
to the kingdom of Heaven, Eph. 2:9, 10: *Not of works, least any  
boast. For we are his workmanship created in Christ Jesus unto good  
works, which God hath before ordained that we should walk in them.*  
They are not necessary in respect of their merits, but in respect  
of their presence.

Quest. 19. Well: Is not Christ the way? Joh. 14: 6. *Now  
then are we the way?* Or are there two ways?

Ans. Christ alone is the way?

Quest. 20. How then works also?

Ans. Christ is the way, as the *meritorious* cause by whom we  
have right to eternal life; but works for to get possession.

Q 2

Quest.



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Quest. 21. Must not we for all this work out our Salvation, as the Apostle teacheth / Phil.2:12.

Ans. He admonisheth us to endeavour our selves to use the means of Salvation.

Quest. 22. Are we not first justified before we can do good works?

Ans. Yes. For God justifieth the ungodly, Rom.4:5.

Quest. 23. Have we then not right to eternal life / before we do good works?

Ans. Yes. For we having Remission of sin, are called blessed: Now, Sanctification followeth upon Justification. Good works do not go before in them that must be justified, but follow them that are justified.

Quest. 24. Is not the Doctrine of the Papists more powerful for good works than ours?

Ans. No. They make men mercenaries that serve for wages; but we stir them up as Children that ought to be thankful to their Father.

Quest. 25. How shew you me in particular / what is taught on this Lords day concerning thankfulness?

Ans. In Quest. LXXXVI. are the causes shewed for which thankfulness must be manifested: in Quest. LXXXVII. the Necessity of it.

Quest. 26. Seing then we are delivered from all our sins, and miseries without any merit of ours, onely by the mercie of God for Christs sake: for what cause are we to do good works.

Ans. The Catechisme sayes: Because Christ / &c.

Quest. 27. How many reasons doth the Catechisme give of the Necessitie of good works?

Ans. Four. 1. Because Justification and Sanctification must go together. 2. For the glorie of God. 3. For our owne sake. 4. For our Neighbours sake.

Quest. 28. How doth the Catechisme propound the first reason of the Necessitie?

Ans. That Christ after he hath redeemed us with his blood / reneweth us also unto his Image by his Spirit / 1 Cor. 1:30. Christ is made unto us Righteousness and Sanctification, Tit. 2:14. Who gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar people zealous of good

good works, 1 Joh 3:6. 1 Cor. 6:11. *Ye are washed, ye are Sanctified, ye are justified, &c.* See Rom. 6. After the Doctrine of Justification was delivered, he propoundeth Sanctification. He that parteth these two marreth them, Tit. 3:5. Rom. 8:2. Election also leadeth us to this, Eph. 1:4. Faith must *work by Love*, Gal. 5:6. Else it is dead, Jam. 2:17.

Quest. 29. *Do we nothing to our quickning?*

Ans. No. For he findeth us dead in sin.

Quest. 30. *Can we not well be without Faith in Christ, and so be justified without doing good works?*

Ans. No. For in 2 Cor. 5:17. *If any man be in Christ, he is a new Creature.* See of that Faith, Jam. 2. Rev. 22:11. *He that is righteous, let him be righteous still.* These two benefits cannot be parted asunder.

Quest. 31. *Which is the second end?*

Ans. The Catechisme saith: *That we should shew our selves all our life time thankfull to God for his benefits/ and honour him.*

Quest. 32. *How probe you this of Thankfulnesse?*

Ans. Psal. 116:8,9,12,13,14. *What shall I render to the Lord for all his benefits towards me? I will take the Cup of Salvation, and call upon the name of the Lord, &c.* Rom. 12:1,2. Deut. 32:6.

Quest. 33. *How probe you the other; that God must be honoured?*

Ans. Isa. 43:21. *This people have I formed for my self, they shall shew forth my praise,* Matt. 5:16. *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven,* 1 Cor. 6:30. 1 Pet. 2:9,12. Luke 1:68. Else is the same blasphemed, Rom. 2:24.

Quest. 34. *Is it not enough to honour God with the mouth?*

Ans. No. But principally with works, Matt. 7:21. *Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven.*

Quest. 35. *Must this be onely for a short time?*

Ans. No. The Catechisme speaketh of our whole life/ Luke 1:74,75. *That we being delivered out of the hand of our Enemies, might serve him without fear in holiness and righteousness before him all the dayes of our life,* Joh. 15:8. 2 Cor. 5:14,15. Rom. 12:1,2.

Quest. 36. **Is the Lord ever the better for that?**

Ans. O no. Psal. 16:2. *My goodness extendeth not unto thee.* He being glorious in himself is acknowledged, as such, and is declared by us.

Quest. 37. **What benefits are they for which we must be thankfull to God? Are they rain/drought/fruitfulnesse/&c.**

Ans. No. But chiefly spiritual benefits; that he bestoweth Christ upon us for our Redeemer, and all things with him that are necessary for us to eternal life.

Quest. 38. **What is the third end?**

Ans. The Catechisme saith: **That every one of us may be assured of his Faith by his fruits.**

Quest. 39. **Which are the fruits of Faith?**

Ans. God works.

Quest. 40. **Can you recite any?**

Ans. Yes. Gal. 5:22,23,24. *The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.*

Quest. 41. **Doth true Faith work so; that we may from works assure our selves of Faith?**

Ans. Yes. Gal. 5:6. *Faith which worketh by Love.*

Quest. 42. **Can we then assure our selves from such fruits?**

Ans. Yes. For Matt. 7:17,18. *A good tree bringeth forth good fruits, Jam. 2:18. Shew me thy Faith by thy works.* See 2 Cor. 13:5.

Quest. 43. **Do we then trust in our good works?**

Ans. O no. 1 Cor. 4:4. *I am not thereby justified.* We must still pray that God will not enter into judgement with us; for our best works are imperfect, and spotted with sin.

Quest. 44. **How then are we thereby sure?**

Ans. Not considering them as causes, but as fruits: For works follow Faith, as fruits the tree.

Quest. 45. **How prove you that we may assure our selves from works?**

Ans. 2 Pet. 1:10. *Wherefore the rather brethren give diligent, to make your calling and election sure. For if you do these things ye shall never fall, Rom. 8:14. As many as are led by the spirit of God, they are the Sons of God, Gal. 5:24.*

Quest. 46. **Do we then rely upon works/or upon Faith?**

Ans. Upon our Faith.

Quest.

Quest. 47. Have we then Communion with Christ by works/ or by Faith?

Ans. By Faith. Eph. 3: 17. That Christ may dwell in your hearts by Faith, Phil. 3: 9. But from works we may know whether that Faith whereby Christ dwelleth in us be good; as a tree is known by the fruits, Matt. 7: 17, 18. See 2 Cor. 13: 5. 1 Joh 2: 3, 4. Hereby we do know that we know him, if we keep his Commandments, &c.

Quest. 48. Which is the fourth End which the Catechisme setteth down?

Ans. That by our honest and good Conversation we may win others unto Christ.

Quest. 49. Are then our works the beginning of our Neighbours Faith?

Ans. No. Faith is by hearing, and hearing by the word of God, Rom. 10: 17.

Quest. 50. How then can we win them to Christ?

Ans. They are edified by works. Having no knowledge of the Doctrine, they look most upon the life: if they finde that right, then they get some consideration and good opinion of the Doctrine, directing them to come unto the Faith, and to Meditation. For in a godly life, and good works, appeareth a Divine beauty and glorie, Deut. 4: 6.

Quest. 51. What good can we then do to our Neighbours that will not hear the preaching of the word?

Ans. We must let our lights so shine, &c. Matt. 5: 16. We must convince them by a good life.

Quest. 52. Have you proof from the word of God?

Ans. Yes. 1 Pet. 2: 12. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation; and ch. 3: 1, 2. See 1 Cor. 7: 16.

Quest. 53. But when we do no good works/ how then is our Neighbour affected toward our conversation?

Ans. Rom. 2: 24. The name of God is blasphemed among the Gentiles through you. See Matt. 18: 6. 1 Tim. 6: 1.

Quest. 54. Must not we also that are converted/ edifie/ and quicken one another to all good works?

Ans. Yes. Rom. 14: 19. Let us therefore follow after the things, which make for peace, and things wherewith one may edifie

## The LXXXVII. Question.

**Can then those not be saved that are un-  
 thanfull/and remain still carelesly in their sins/  
 and are not converted from their wickednesse un-  
 to God?**

*Ans.* In no wise. For as the *Scripture* testifieth.  
 (a) Neither unchaste persons, nor Idolaters, nor Adul-  
 terers, nor Thieves, nor Covetous, nor Drunkards, nor  
 Revilers, nor Robbers, nor the like, shall inherit the king-  
 dom of God.

(a) 1 Cor. 6: 9, 10. Eph. 5: 5. 1 Joh. 3: 14, 15.  
 Gal. 5: 21.

## CATECHIZING.

### § Of the Necessity of good works.

**Quest. 55. Of what matter is here taught?**

*Ans.* Of the Necessity of Thankfulness and of Repentance.

„ **Quest. 56. Can then those not be saved that are unthank-  
 full, and remain still carelesly in their sins, and are not con-  
 verted from their wickedness unto God?**

*Ans.* The *Catechisme* saith: In no wise.

**Quest. 57. What proof have you?**

„ *Ans.* The *Catechisme* saith: The *Scripture* testifieth/that  
 „ no unchaste persons/ &c.

**Quest. 58. Where is that place of *Scripture*?**

*Ans.* 1 Cor. 6: 9, 10.

**Quest. 59. Have you more proofs?**

*Ans.* Yes. Gal. 5: 21. *They which do such things shall not in-  
 herit the kingdom of God, Eph. 5: 5. This ye know, that no whore-  
 monger, nor uncleane person, nor Covetous man, who is an idolater, hath*  
 any

§ Of the Necessity of good Works. 617

my inheritance in the kingdom of God, and of Christ, 1 Joh. 3:15. Rev. 21:8, 27. Rom. 2:5. and 8:13. Luke 13:3, 5.

Quest. 60. But might not the Apostles erre/ sozasmuch as they were also men?

Ans. They have written being moved by the spirit of God, 1 Tim. 3: 16. All Scripture is given of God, 2 Pet. 1: 21. The holy men of God spake as they were moved by the H. Ghost, and Gal. 1:1: 1 Cor. 7:40.

Quest. 61. Obj. But the Thief on the Cross was saved/ Luke 13:42. 43.

Ans. He shewed his Repentance and Faith in Christ, confessed his sins, praised Gods just judgements, reprov'd his fellow, preached Christs Innocencie.

Quest. 62. Are we by this Doctrine spurred on to good works? And are the slanders also/ as if we were Enemies to them/ hereby wiped of?

Ans. Yes. Tit. 1: 1. The acknowledging of the Truth, which is after godlines. And 2:14. That he might purifie unto himself a peculiar people, zealous of good works.

The XXXIII. Lords day.

The LXXXVIII. Question. (89:90,91.)

[According to some containing also the 92. Question.]

In how many parts consisteth the true Conversion of Man?

Ans. In two parts: In the Mortification of the old Man; and quickning of the new Man.

(a) Rom. 6:4, 5, 6. Eph. 4: 22, 23. Col. 3: 5, 1 Cor. 5:7.

CATECHIZING.

§ Of the parts of Repentance.

Quest. 1. What is treated of on this Lords day?

Q 95

Ans.

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*Ans.* 1. Wherein Conversion consisteth. Q. LXXXVIII. 2. Of the parts severally. Q. LXXXIX. XC. 3. Of good works. Q. XCI.

*Quest.* 2. **Is Conberſion a neceſſary part of Religion?**

*Ans.* Yes. For without the ſame we cannot be ſaved. Luke 13:3,5. *If ye repent not, ye ſhall all likewise periſh.*

*Quest.* 3. **What force and Emphaſis is there in this word Conberſion?**

*Ans.* It cometh from turning again out of that way in which we have erred, to that place from which we have wandred. So is it with man, who by Unbelief, Ignorance, Errour, or an Ungodly life being turned away from God, departeth from the ſame, and ſo turneth again unto God, Jer. 4:1 *If thou wilt return, O Iſrael, (ſayes the Lord) return unto me,* 1 Pet. 2:25. *Ye were as ſheep going aſtray, but are now returned unto the ſhepherd, and Biſhop of your Souls.*

*Quest.* 4. **What is Conberſion?**

*Ans.* Conversion to God is a change of our dark underſtanding and corrupt will unto good, wrought in the Elect by the H. Ghost by the preaching of the Law and Goſpel, whereupon good works follow.

*Quest.* 5. **Is the free will of man no cauſe of Conberſion?**

*Ans.* No. See the contrary, Act 5:31. *Him hath God exalted, &c. to give unto Iſrael Repentance and Remiſſion of ſin,* and 11:18. *Then hath God alſo to the Gentiles granted repentance unto life,* 2 Tim. 2:25. Jer. 31:18. Lam. 5:21. See Q. VIII.

*Quest.* 6. **Cannot man prepare himſelf to Conberſion?**

*Ans.* No. Matt. 7:18. Jer. 10:23. *I know, O Lord, that the way of man is not in himſelf,* and 13:23. *Can the Ethiopian change his ſkin? or the Leopard his ſpots? then may ye alſo do good that are accuſtomed to do evil,* and 31:18. Phil. 2:13. Eph. 2:1,5. *We were dead in ſins and treſpaſſes,* Joh. 6:44.

*Quest.* 7. **Doth Repentance go befoze Faith? or doth it follow after?**

*Ans.* Legal Repentance goeth before, but Evangelical Repentance, further to pleaſe God, and to live according to his word, being ſorrowfull that we have grieved that good Father, followeth after, Mark. 1:15. *Repent ye, and believe the Goſpel,* Act. 20:21. Love and delight to ſerve God is from Faith.

1 Tim.

1 Tim. 1: 5. *The end of the Commandment is Charity out of a pure heart, and of a good Conscience, and of Faith unfained.* See Luke 19: 8. Act. 19: 19.

Quest. 8. *Is any kind of Repentance sufficient?*

Ans. No. Not fained Repentance, as that of *Cain, Esau, Ahab, Judas*, and others; but onely true Repentance, and upright, of which is the Question in the Catechisme.

Quest. 9. *Is repentance here considered as an effect of that Regeneration / which is set forth as a fruit of the death of Christ in Quest. XLIII.*

Ans. Yes.

Quest. 10. *Is then man in Repentance / being thus distinguished from Regeneration / considered onely passively / or as a patient without any working on his part?*

Ans. No. But as in Regeneration he is converted of God, and endowed with Repentance, (Jer. 31: 18. *Turn thou me, and I shall be turned*, Act. 5: 3 and 11: 18. 2 Tim. 11: 25. *If God peradventure will give them Repentance to the acknowledging of the Truth*) so here he turneth himself unto God, (Zach. 1. 3. *Turn ye unto me saith the Lord*) and turneth himself heartli, Rom. 6: 17, 18. *God be thanked, that ye have been the servants of sin, but ye have obeyed from the heart that form of Doctrine*, 1 Petr. 1: 22.

Quest 11. *In how many parts consisteth the true Repentance of man?*

Ans. The Catechisme saith: In two parts: In the Mortification of the old man / and in the Quickning of the new man.

Quest. 12. *But as this Repentance and new Obedience of man consisteth in these two parts; is it so likewise with Regeneration / upon which this followeth / that the same also consisteth in two parts?*

Ans. Yes. Rom. 6: 11. *Likewise also reckon ye your selves to be dead indeed unto sin, but alive unto God in Christ Jesus our Lord*, and 7: 4. Eph. 2: 4, 5. *When we were dead in sins, he hath quickned us.*

Quest. 13. *Where do ye read of the Mortification of the old Man, and quickning of the new Man.*

Ans. Eph. 4: 22, 23, 24. Col. 3: 5, 6, &c. Both these are also taught, Psal. 34: 15. *Depart from evil and do good*; Isa. 1: 16. Rom. 6: 4, 5, 6.

Quest.



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Quest. 14. **Whp are both these necessary?**

*Ans.* First, because we cannot come into the right way as long as the wrong is not forsaken; because these both consist not together, Matt. 6: 24. 2 Cor. 6: 14. *What fellowship hath Righteousness with Unrighteousness.* 2ly. For that God forbideth us not onely the evil, but commandeth us also the good. Therefore the evil must not onely be left of, but the good must also be done.

Quest. 15. **What understand you by the old Man?**

*Ans.* The corrupt sinfull nature of man, that evil disposition that is in us, whereby we are prone to all evil, and avers from all good.

Quest. 16. **What denominations hath the old Man in Gods word?**

*Ans.* The body of sin, Rom. 6: 6. Col. 2: 11. The flesh, Rom 8: 6, 7. Sin, and *sin dwelling in us*, Rom. 7: 8, 11, 13, 20. *The Law of sin*, v. 23. *The bodie of death*, Rom. 7: 24. *The Members which are on Earth*, Col. 3: 5. *The Law of sin and of death*, Rom. 8: 2.

Quest. 17. **Whp is this exprest by the word Man?**

*Ans.* For that the whole Man, according to Soul and Bodie is wholly corrupt in all parts and faculties. See Quest. VIII. And even as many several Members conveniently joynd together make one body, and that same being united with the Soul maketh one Man; So all the sins of Man joynd together, make one body of sin, and the same as united with the spirit of Satan, maketh one man of sin.

Quest. 18. **Whp is this Man called the old Man?**

*Ans.* For that this wickedness is in us by birth, and ever hath been with us. Therefore we must be renewed.

Quest. 19. **Habe all by Nature this old Man; even little Infants also?**

*Ans.* Yes. Job 14: 4. Who can bring a clean thing out of an unclean? Not one, Psal. 51: 5. *I was shapen in Iniquity, and in sin did my Mother conceive me*, Joh. 3: 6. *What is born of the flesh is flesh.*

Quest. 20. **But because killing may be done suddenly / and at first / as with strangling / by drawing / &c. or by little and little / as with tormenting pains / by withholding food / &c. how is it here in this Mortification?**

*Ans.*

*Ans.* Not in the first, but in the second manner.

**Quest. 21. What is then this Mortifying of the old Man?**

*Ans.* It is to put down, or subdue the Dominion of this evil disposition; not to fulfill the evil lusts of the flesh; it is to *Crucify the flesh with its affections and lusts*, Gal. 5: 24. and that is done with pain. And the old Man so mortified, can reign no more, Rom. 6: 6, 7. *Knowing this, that our old Man is Crucified together with him, that the body of sin may be destroyed, that we should no longer serve sin.* But still the Combate remaineth, Rom. 7. Gal. 5: 17.

**Quest. 22. What understand you by the new Man?**

*Ans.* The Regenerate renewed nature of man. Where the Image of God, consisting in Righteousness and Holiness is recovered, when we are made partakers of the Divine nature, 2 Pet. 1: 4.

**Quest. 23. What Denomination hath the new Man in Scripture?**

*Ans.* *A new Creature*, Joh. 3: 6. Rom. 8: 6. Gal. 5: 17. *The Spirit*, Rom. 7: 22. *The inward Man*, v. 23. *The Law of the Minde*, Rom. 6: 4. *Newness of Life*, 1 Petr. 3: 4. *The hidden Man of the Heart*.

**Quest. 24. Doth this Renovation also extend it self over the whole Man?**

*Ans.* As the old Man before; so now the new Man is extended to all the powers and parts of Soul and Bodie.

**Quest. 25. Why is the word New made use of?**

*Ans.* For that man is renewed after the Image of God, in which he was first Created.

**Quest. 26. Why is the word Rising, or Quickning used?**

*Ans.* To express the raising again, and perfecting of the Image of God in Man, which consisteth in the true knowledge of God, Righteousness and Holiness, in doing of good works, which are pleasing to God.

### The LXXXIX. Question.

**What is the Mortifying of the old Man?**

*Ans.* To be truly and heartily sorry that we have

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have offended God with our sins, and to hate, and shun  
them dayly more and more (a).

(a) Psal. 51: 7, 10. Luke 15: 18. Rom. 8: 13.  
Joel. 1: 13.

## C A T E C H I Z I N G.

### § Of Mortification.

„Quest. 27. What is the Mortifying of the old Man?

„Answ. The *Catechisme* saith: **To be truly and heartily  
sorrowful that we have offended God with our sins / and to  
hate and shun them dayly more and more.**

Quest. 28. How many things are there laid down?

Answ. 1. Hearty grief and sorrow. 2. Hatred of sin, and  
shunning of the same.

Quest. 29. Whence cometh sorrow?

Answ. From the acknowledging of sin, which is the first be-  
ginning of true Conversion, as the knowledge of sickness is the  
beginning of the recovery, Psal. 32: 3, 4, 5. *I acknowledged my sin  
unto thee, and mine Iniquity have I not hid, &c.* and 51: 5. *I acknow-  
ledge my transgressions, and my sin is ever before me,* 1 Joh. 1:  
8, 9, 10.

Quest. 30. How prove you that there must be sorrow?

Answ. Joel 1: 13, &c. and 2: 12. *Turn ye even now unto me with  
all your heart, and with fasting, weeping, and with mourning,* Psal.  
51: 19. *The Sacrifices of God are a broken Spirit, &c.* 2 Sam. 24:  
10, 14 *And Davids heart smote him after he had numbred the  
people.*

Quest. 31. Is then true Conversion alwayes where there  
is sorrow for sin?

Answ. No. For all sorrow is not to Salvation.

Quest. 32. Can then any be sorrowful for his sin / and yet go to  
Hell?

Answ. Yes: See it in Cain, Saul, Judas, Ahab, Pharaoh,  
&c.

Quest. 33. How many sorts of sorrow is there then?

Answ. Godly Sorrow; and the Sorrow of the World, 2 Cor. 7:  
9, 10.

Quest.

Quest. 34. From whence ariseth the sorrow of the World  
in the wicked?

Ans. From the feeling of present, and fear of future punishment, or also from shame, and other worldly respects.

Quest. 35. If there were no punishment of Hell / would they be sorrowfull?

Ans. No. No. For they love Sin.

Quest. 36. Whence ariseth godly sorrow?

Ans. Not so much from fear of the deserved punishment, as from Self-aborrencie and Detestation of sin, inasmuch as we by the same have offended that good God and Father, Psal. 51:6. *Against thee, thee only have I sinned.* See this in the Prodigal Son, Luke 15:18,19. *Father I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son.* This is that which God requireth, and is acceptable to him, Matt. 5:4. *Blessed are they that mourn,* Jam. 4:9.

Quest. 37. What worketh godly sorrow?

Ans. 2 Cor. 7:11. *What carefulness it wrought in you? yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge.*

Quest. 38. How saith the Catechisme that we should probe our selves / whether we be truely sorrowfull?

Ans. We must be truely and heartily sorry / and hate / and shun sin?

Quest. 39. Have you Examples of true godly sorrow?

Ans. Yes. In that woman that had been a great sinner, Luke 7:38. in Peter, Matt. 26:75. the Publicane, Luke 18:13. in David, Psal. 51:5,6. and 6:7.

Quest. 40. Is it not enough that we shew sorrow in the face, garments / outward gesture? &c.

Ans. No. The heart must be inwardly broken, Isa. 66:2. *To this man will I look, to him that is poor, and of a contrite spirit, and that trembleth at my word,* Joel 2:13. *Rent your heart,* Psal. 51:17. Act. 2:37.

Quest. 41. Whence probe you that we must hate sin?

Ans. Amos 5:15. *Hate evil,* Psal. 97:10. *Ye that love the Lord hate evil,* Psal. 34:14. *Depart from evil, and do good,* Rom. 7:15, and 12:9. Jude v. 23.

Quest. 42. Must we avoid / and shun sin?

Ans. Yes. Isa. 1:16. *Put away the evil of your doings from before*

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*for mine eyes, cease to do evil; and 55:7. 2 Tim. 2: 19. Let every one that nameth the name of Christ depart from Iniquity, Rom. 12:9. 1 Petr. 2:11. and 4:1,2,3.*

Quest. 43. *Is this done in the Childzen of God perfectly?*

Ans. No. *What I hate that do I, Rom. 7:15, &c Gal. 5:17.*

Quest. 44. *Obj. 1 Joh. 3: 6, 9. Whosoever is born of God doth not commit sin.*

Ans. The Apostle meaneth by this, *committing sin, walking after the flesh, Rom. 8: 1. to be servant of sin, Rom. 6: 17. Sin doth not reign in their mortal bodies, v. 12.*

Quest. 45. *Is it then not enough when one hath sinned/ that he say? I am sorry for my sin; or/ O Lord/ I am sorry! and then go on in sin?*

Ans. No. Contrarily it is now proved, that there is more required. We must resist sin, and withdraw the food it liveth on, Prov. 28: 13. Who so confesseth his sins, and forsaketh them, shall have mercie, Joh. 5:14.

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### The XC. Question.

**What is the Quickning of the new Man?**

Ans. It is a true joy in God (a) through Christ, and an earnest, and ready desire to order our lives according to the will of God, and to do all good works (b).

(a) Rom. 5:1,2. and 14:17. Isa. 57,15. (b) Rom. 6:10,11. 1 Petr. 4:2. Gal. 2:20.

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### C A T E C H I Z I N G.

#### § Of Quickning.

„Quest. 46. *What is the quickning of the new Man?*

„Ans. The Catechisme saith: *True joy in God through Christ / and love and delight to live according to the will of God in all good works.* And thus here are proposed two parts opposite to the former,

Quest.

Quest. 47. Which is the first that the Catechisme proposeth?

Ans. A cordial joy in God through Christ.

Quest. 48. Is then Joy no Sin?

Ans. Not all Joy.

Quest. 49. May we then be joyfull without sin?

Ans. Yes, Psal. 16: 8, 9. *Therefore my heart is glad, and my glorie rejoiceth*, and 51: 12, 15. Neh. 8: 11. Rom. 12: 12. and 14: 17. *The Kingdom of God is Peace and Joy in the H. Ghost*, Phil. 3: 1. *Rejoyce in the Lord*, and 4: 4. *Rejoyce in the Lord alwayes*, and again, I say, *rejoyce*, Psal. 122: 1.

Quest. 50. From whence ariseth this Joy?

Ans. From the feeling of Gods grace and mercie, and gracious forgiveness of sins through Christ, Rom. 5: 1. [Therefore being justified by Faith we have peace with God, &c.] Phil. 2: 25. *Joy of Faith*.

Quest. 51. Why is that Joy in the Converted Dinner necessarie?

Ans. That he sink not into despair by sorrow, Psal. 51: 14. *Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit*.

Quest. 52. Is it sufficient, that this Joy be in the mouth in gesture/ in an outward shew?

Ans. No. It must be in truth. The Catechisme saith: A true Joy/ Phil. 4: 7.

Quest. 53. Doth that rest upon our merits?

Ans. No. But upon the merits of Christ, and the sealing of his H. Spirit. The Catechisme saith: *Through Christ*.

Quest. 54. Have you Examples of this Joy?

Ans. Yes. Psal. 16: 8, 9. Luke 19: 6. *Zacheus received Christ with joy*, Act. 8: 39. and 16: 34. *The keeper of the prison rejoiced, believing on God with all his house*.

Quest. 55. Doth not from hence follow Love to serve God?

Ans. Yes. 2 Cor. 5: 14. *The Love of Christ constraineth us*, Luke 19: 6, 8. The Catechisme requireth this also.

Quest. 56. What else?

Ans. The Catechisme saith: A delight to live according to the will of God in all good works.

Quest. 57. How prove you that?

R r

Ans.

*Answ.* Rom. 6:13. *Yield your Members as instruments of righteousness unto God,* and 7:21, 22. *I delight in the Law of God after the inward man,* Psal. 119:30, 31, 32, &c. and v. 167, 174 Gal. 2:20.

**Quest. 58.** *Is there not also joy in the wicked?*

*Answ.* Not such a joy, Isa. 57: 21. *There is no peace to the wicked, saith my God.*

**Quest. 59.** *Is that joy necessary in Gods Childzen?*

*Answ.* Yes.

**Quest. 60.** *But is it alwayes alike great?*

*Answ.* No. See that in *David*, Psal. 38. and 42, &c.

**Quest. 61.** *Do not the wicked and Hypocrites sometimes do that which is good in it self?*

*Answ.* Yes. but not from Love or Desire to Vertue, but for fear of punishment, or to be seen of men, and praised.

**Quest. 62.** *What is the Doctrine of the Papists of the point of Repentance?*

*Answ.* They put in their Repentance. 1. *Contrition*, or brokenness. 2. *Auricular Confession*. 3. *Satisfaction*, consisting in hearing of *Mass*, reading of *Pater-nosters* & *Ave Marias*, scourging themselves, to go *Pilgrimages*, or *Prayer-voyages*. To which lastly the *Indulgences* of the *Pope* in this life, and the purging in *Purgatorie* after this life, is joyned as being helpfull; True racks of Consciences; not expressing the true nature of Repentance. For these three have also been in *Judas*, Matt. 27: 3. *He repented himself, and brought again the thirty pieces of silver.* And after Repentance and Confession he so satisfied, as the like is not laid upon any in *Poperie*. For he hanged himself. But *Peter* did not require any satisfaction in them that should be baptized, Act. 2: 37, 38. *Repent ye, and be baptized every one of you.* For even the *Papists* count that unnecessary.

### The XCI. Question.

**But what are good works?**

*Answ.* Onely those that are done by a true Faith, according to his Law (a), to his glorie (b), but not those which are invented of our selves, under a notion of good, or built upon mans tradition (c).

(a) Le-

(a) Levit. 18:4. 1 Sam. 15:22. Eph. 2:10. (b) 1 Cor. 10:31. (c) Ezek. 20:18, 19. Isa. 29:13. Matt. 15:7, 8, 9.

# CATECHIZING.

## § Of the Nature of good works.

Quest. 63. How many conditions requireth the Catechisme in good works?

Ans. Three. 1. A good foundation, from Faith. 2. A perfect rule. According to Gods Law. 3. A good End. To his glorie.

Quest. 64. How prove you that they must be done by true Faith?

Ans. Rom. 14:23. Whatsoever is not of Faith is sin, 1 Tim. 1:5. The end of the commandment is Love, &c. from Faith unsained, Hebr. 11:6. Without Faith it is impossible to please God. For Faith also worketh by Love, Gal. 5:6. 1 Thess. 1:3. And then may we be assured that the person which doth the work, and the work it self is acceptable to God, the heart being purified by Faith, Act. 15:9.

Quest. 65. Is a general Faith sufficient in this / or must we also know from the word of God / that what we do / agreeth with the will of God?

Ans. The latter is here necessary.

Quest. 66. Is here also a particular Application necessary?

Ans. Yes. That we are thereby assured, that we, and our works, although imperfect, are pleasing to God, for the Satisfaction and Intercession of Christ, 1 Pet. 2:5. To offer up spiritual Sacrifice acceptable to God by Jesus Christ.

Quest. 67. Are our hearts purified by Faith / and kindled to the Love of God?

Ans. Yes. Act. 15:9. [Having purified their hearts by Faith.]

Quest. 68. Which is the second condition?

Ans. The Catechisme saith: According to Gods Law.

Quest. 69. How prove you that?

R r 2

Ans.



*Ans.* Lev. 18:4. Deut. 4:1,2. and 11:32. and 12:32. Ezek. 30:19,20. *Walk in my statutes, and keep my judgements, and do them,* Isa. 8:19,20. *To the Law, and to the testimony.*

**Quest. 70.** Is not then a work good when it is not according to Gods Law?

*Ans.* No. For Gods Law is an Expression of his will, and a rule of our works. What Gods Law commandeth is well done, and ill if it be left undone: and what the same forbiddeth is ill done, and well if left undone.

**Quest. 71.** Doth the Law look onely upon the outward acts?

*Ans.* No. But principally on the heart, Matt. 15:8. *This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me,* and 22:37,38. *Thou shalt love the Lord thy God, with thine whole heart, &c.*

**Quest. 72.** Which is the third condition?

*Ans.* The Catechisme saith: *That they be done to his glorie?*

**Quest. 73.** How prove you that?

*Ans.* Matt. 5:16. 1 Cor. 10:31. *Whether you eat, or drink, or whatsoever you do, do all to the glorie of God,* Phil. 1:11. *Being filled with the fruits of Righteousness, which are by Christ Jesus to the glorie and praise of God,* Col. 3:17.

**Quest. 74.** May we not also do a work to our / or our Neighbours honour / profit / and edification?

*Ans.* Yes. See Quest. LXXXVI. But alwayes must we look that it fall out to the glorie of God. Or else, if onely done for our glorie, or to please men, they displease God, Matt. 6:2. *[When thou dost thine Almes, do not sound a Trumpet before thee, as the Hypocrites do in the Synagogues, &c. Verily, I say unto you, they have their reward,]* v.5.

**Quest. 75.** Are these conditions alwayes / and together required in a good work / or is it enough when there is one of them?

*Ans.* All these are required alwayes, and together.

**Quest. 76.** What think you of the good works of the Gentiles / as the Justice of Aristides? &c.

*Ans.* They were glittering sins. They left one sin and committed another.

**Quest. 77.** Hath then never any good work been done by them?

*Ans.*

*Ans.* Although some of them in themselves were materially good, yet notwithstanding they were not good to them; for they were not done in Faith, &c. 1 Tim. 1:5. Tit. 1:15. To whom *that are defiled, and unbelieving is nothing pure, but even their mind and Conscience is defiled.*

Quest. 78. What think you of the works of the Papists, namelp/ Prayer-bopages/ or Pilgrimages/ running bare-foot/ scourging themselves/ putting on a Friars hood/ and hair cloath/ hearing of Masses, to run from Altar to Altar/ to make *Howls*/ which God requireth not?

*Ans.* They are no good works: much less works of *Supererogation* as they speak.

Quest. 79. Do they not this at the least from Faith/ for to please God/ to his glorie?

*Ans.* They say it. But who hath required them at their hands? They are not according to Gods Law, they do it as the Pharisees, to be seen of men.

Quest. 80. What works do displease God?

*Ans.* The Catechisme holdeth them forth.

Quest. 81. Which are they?

*Ans.* That are invented of our selves/ or delivered by mans tradition,

Quest. 82. What understand you by works of our own intention/ or intention; and meaning?

*Ans.* When any one faineth a Religion for himself with opinion that it is good, to a good end, which he imagineth, and setteth before him, as appeareth in Michas and his Mother, Judge 17.

Quest. 83. Is such a service not pleasing to God? Are not such works good?

*Ans.* No. Col. 2:18. *Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, &c. v 21, 22, 23. (Touch not, taste not, handle not; which all are to perish with the using) after the Commandments and Doctrines of men, &c. Joh. 16: 2, 3. Whosoever kalleth you, will think that he doth God service, Isa. 1:11, 12, 13, 14. See of Saul, 1 Sam 13:11, 12, 13. and 15: 19, 20, 21. Deut. 12:8. Num. 15:39. Prov. 14: 12. and 16: 25. There is a way that seemeth right unto a man; but the end thereof are the ways of death, Isa. 65:2.*

Quest. 84. What understand you by the works which

are built upon mans tradition, which the Catechisme rejecteth?

*Answ.* When mens Commandments without the word of God are permitted and maintained as Gods Commandments, with an imagination of religious necessity, *Matt. 15:7,8,9. In vain do they worship me, teaching for Doctrines the Commandments of men, Jer. 19:5. Isa. 29:13,14. Col. 2:22. Which things are all to perish with the using, after the Commandments and Doctrines of men.*

**Quest. 85.** May we do these works according to the custom of our Fathers/ or of all other men?

*Answ.* No. *Ezek. 20:18,19. Walk ye not in the statutes of your Fathers, neither observe their judgements, Rom. 12:2. 1 Pet. 1:18. Ye are redeemed from your vain conversation received by tradition from your Fathers.*

**Quest. 86.** What conclude you now from hence?

*Answ.* That all such works, although they in outward appearance are good before men, yet are not good in truth; as being stripped of that true goodness which is accounted before God as such. Therefore all works against Gods Law are to be abandoned; As works of Hypocrites to be seen of men, *Matt. 6:5. of Justiciaries that by them will merit Heaven, Matt. 19:16,20. Luke 18:11,12. The Pharisee said: I fast twice in the week, I give Tithes of all that I possess. As all Jews and Gentiles (none excepted) think thus, that they can merit by their good works.*

**Quest. 87.** What think you of the work of the midwives in Egypt? *Exod. 1.*

*Answ.* That which they did was in a just cause, and therefore it pleased God, *vers. 20.* But the persons themselves were not therefore just before God; they received also temporal blessings onely.

**Quest. 88.** What think you of the works of Cornelius the Centurion? *Act. 10.*

*Answ.* They came forth from a Regenerate person.

The XXXIV. Lords day.

The XCII. Question. [and 93: 94, 95.]

[According to some Divisions onely. 93: 94.  
and 95.]

**Which are the words of the Law of God?**

*Ans.* Exod. 20: 2. Deut. 5: 6. God spake all these words, saying: I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven Image, nor any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth. Thou shalt not bow down thy self to them, nor serve them. For I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain. For the Lord will not hold him guiltless, that taketh his name in vain.

IV. Remember the Sabbath-day to keep it holy. Six dayes shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor thy Stranger that is within thy gates. For in six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day.

R r 4

where-

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wherefore the Lord blessed the Sabbath-day and hal-  
lowed it.

V. Honour thy Father and thy Mother that thy dayes  
may be long in the Land, which the Lord thy God giveth  
thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy  
Neighbour.

X. Thou shalt not covet thy Neighbours house. Thou  
shalt not covet thy Neighbours wife, nor his Man-ser-  
vant, nor his Maid-servant, nor his Oxe, nor his Ass, nor  
any thing that is thy Neighbours.

## CATECHIZING.

### The second Division.

#### Of the Law in the ten Commandments.

##### § Of the Law of God.

Quest. 1. What is propounded to us in the XCII. Quest.

Ans. The rule of our life, namely the Law.

Quest. 2. Which are the words of the Law of God?

Ans. Gods spake all these words/ &c.

Quest. 3. By whom is the Law of God written?

Ans. At first God writ it in two Tables of stone, Exod. 31:  
18. He gave unto Moses two Tables of Testimony, Tables of stone,  
written with the finger of God. And 32:16. and 34:1. Deut. 9:10.  
and 10:1. Afterwards it was written by Moses, 2 Chron. 23:4.  
He did as it is written in the Law, in the book of Moses.

Quest. 4. Why not in Paper or Parchment/ but even upon  
stone?

Ans. So to signifie the dureableness of these Command-  
ments; for the same must last for ever, for some sort of stone  
resisteth Corruption long; as also to signifie the hardness, and  
stouneines

stiffness of our hearts in which the Law cannot be written but by the finger of God.

Quest. 5. Where hath God given the Law?

Ans. On mount Sina, Exod. 19: 23. and 30. Lev. 26: 46. and 27: 34.

Quest. 6. When?

Ans. After that God had led the Israelites out of Egypt, Deut. 4: 45 These are the Testimonies and the Statutes, and the judgments which Moses spake to the Children of Israel, after they came forth out of Egypt; Jer. 7: 23, 23. and 11: 4. and that 430 years after the promises made to Abraham, Gal. 3: 17. The Covenant which was confirmed before of God in Christ, the Law which was four hundred and thirty years after cannot disannull.

Quest. 7. How hath God given the same?

Ans. Exod. 20. 18. With Thunders, Lightnings, &c.

Quest. 8. Whom used God as Instruments, when he gave his Law?

Ans. 1. The Angels, Gal. 3: 19. Act. 7: 53. Who have received the Law by the dispensation of Angels Hebr. 2: 2. 2. Afterwards Moses, Exod. 32: 15. Lev. 10: 11. and 26: 46. and 27: 34. Act. 6: 14. and 7: 38. Therefore it is called the Law of Moses, Josh. 8: 32. 1 King. 2: 3. Luke 2: 23. Joh. 7: 23. and Gal. 3: 19. It was ordained by Angels in the hand of a Mediator; where some understand Moses, others Christ.

Quest. 9. Where is this Law described?

Ans. Exod. 20. Deut. 5.

Quest. 10. Is this Law also abolished in the New Testament, in respect of Obedience?

Ans. No. Matt. 5: 17. Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill, Rom. 3: 31. Do we then make void the Law through Faith, God forbid, yea we establish the Law.

Quest. 11. How then are these Texts to be understood/ Rom. 6: 15. We are not under the Law, Gal. 5: 23. Against such there is no Law?

Ans. We are not under the Law in respect of the Curse, Gal. 3: 13. Christ hath redeemed us from the Curse of the Law. But indeed we are in respect of Obedience; for otherwise Believers might do that which the Law forbids; whereas yet Christ hath redeemed his from the Curse of the Law, to the end, that they

should obey God, Rom. 12: 2. Gal. 2: 19. The Law threatneth and forceth us no more now, as a Master his servant unto Obedience, because *Christ* beginneth the same in us by his spirit, 1 Tim. 1: 9. *The Law is not made for a righteous man*, 1 Joh. 3: 1. *His Commandments are not grievous.*

Quest. 12. *Is the Law a yeaer which is said to God?*

Ans. No. But God speaketh to us.

Quest. 13. *But because God hath given a three fold Law to his people; namelp the Moral Law / the Ceremonial, and the Judicial; according to which of them must good works be done?*

Ans. According to the Moral Law, being an *Express Character* of the holy and righteous will of God, an immutable rule of righteousness, requiring also inward and spiritual righteousness.

Quest. 14. *What call pou the Ceremonial Law?*

Ans. The Law given of God by *Moses* unto the Children of *Israel*, concerning the Ceremonies and Services that did belong to the external publick worship of God, thereby to separate the people from others, and to instruct them of the *Messias* to come.

Quest. 15. *Must this be still maintained?*

Ans. No. But it is abrogated, according to the Prophecies of the Old Testament, Deut. 18: 15. Dan. 9: 27. *He shall cause the Sacrifice and Oblation to cease*, Psal. 110: 4. and in the New Testament, Joh. 4: 21. *The hour cometh ye shall neither upon this Mountain, nor at Hierusalem worship the Father*, vers. 23. Luke 16: 16. *AA* 15: 1, &c. Eph. 2: 15. Col. 2: 8, 14, 16. *That no man judge you in meat, or in drink, or in respect of an holy day, &c.* vers. 20. Gal. 5: 2. Hebr. 9: 10. *Untill the time of reformation*; forasmuch as the difference betwixt *Jews* and *Gentiles* is done away, Gal. 5: 6. and 6: 15. In *Christ Jesus* neither Circumcision availeth any thing, nor Uncircumcision, Eph. 2: 11, &c. See also Col. 2: 17. [*Which are shadow of things to come, but the body is of Christ.*] Hebr. 7: 11, 12, 18. and 9: 8, 9. and 10: 1.

Quest. 16. *What call pou the Judicial Law?*

Ans. The Law which contained the *Political Order*, and Civil Government among the people of *Israel*, in things Civil and Criminal, for their preservation, protection of Justice, and publick peace.

Quest. 17. *Is this also abolished?*

Ans.

*Ans.* Yes. Gen. 49:10. *The Scepter shall not depart from Judah, nor a Law-giver from between his feet untill Shilo come.* But not simply all the Laws, but those special ones, which concerned that people and Nation and Religion, as touching not marrying out their Tribes; of not alienating the Inheritance of their Fathers, of raising seed to their brother, &c.

Quest. 18. *Is the Moral Law also known by Nature?*

*Ans.* Yes. Rom. 2:14. *The Gentiles do by Nature the things contained in the Law.* But it is darkened in many after the fall, as Experience teacheth, and the Apostle testifieth, Rom. 7:9. *I was alive once without the Law.* See of the Law upon the II. Question.

Quest. 19. *Did God cause the Law to be written by Moses, that Man thereby might be justified?*

*Ans.* No. This is impossible after the fall, Rom. 8:3. *What the Law could not do, because it was weak through the flesh,* Gal. 3:19. *The Law was added because of transgression.* But that man thereby might learn to know his misery, and so be led to the Redeemer, Gal. 3:24. *The Law was our School-master to bring us to Christ.* See Quest. III. Also that it should be a rule of his thankfulness.

### The XCIII. Question.

**How are these ten Commandments divided?**

*Ans.* In two Tables (a); of which the first teacheth: How we must carry our selves towards God: The other; what we owe unto our Neighbour (b).

(a) Deut. 4:13. Exod. 34:28. Deut. 10:3, 4.

(b) Matt. 22:37.

### CATECHIZING.

#### The third Division.

#### § Of the ten Commandments.

Quest. 20. *Is it agreeable to Scripture that the Moral Law is divided into ten Commandments?*

*Ans.*



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*Ans.* Yes. Exod. 34:28. He wrote upon the Tables the words of the Covenant, the ten Commandments, Deut. 4:13. and 10:4.

Quest. 21. Whereof is further treated on this Lords day?

*Ans.* Of the Division of the Law in the XCIII. Quest. Of the Declaration of the Law beginning with the first Commandment in Quest. XCIV. XCV.

Quest. 22. How are these ten Commandments divided?

*Ans.* The Catechisme saith: Into two Tables; of which the first teacheth us / how we must carry our selves towards God: The other / what we owe unto our Neighbour.

Quest. 23. May we thus divide the ten Commandments?

*Ans.* Yes. Matt. 22:38,39. [This is the first, and the great Commandment, and the other is like unto this.] See Rom. 13:9. Matt. 19:18, 19. Eph 6:2. Moreover, the Law was also written in two Tables, Exod. 32:15. and 34:1,4,28.

Quest. 24. What commandeth this Law?

*Ans.* Love. Rom. 13:9. For this: Thou shalt not commit Adultery; thou shalt not kill, &c. and if there be any other Commandment, is briefly comprehended in this one word: Thou shalt love thy Neighbour as thy self.

Quest. 25. Are there then no more vertues required?

*Ans.* They are comprehended under these. When Love extendeth it self to be liberal, then it is called *Liberality*, or bountie; when it extendeth it self for to work out something, or to resist, then it is *Fortitude*, and so forth, &c.

Quest. 26. How many Commandments are there in the first Table?

*Ans.* Four.

Quest. 27. How many in the second?

*Ans.* Six.

Quest. 28. How do the Papists divide the ten Commandments / as also some Lutherans?

*Ans.* They put into the first Table three Commandments, and in the second they put seven.

Quest. 29. Why so?

*Ans.* To blot out the second Commandment of serving Images.

Quest. 30. Is it then no Command / but onely an Explication of the first / as they say?

*Ans.*

*Ans.* Yea. It is a special command. For they be divers matters, and objects of the service of God: Namely; who must be worshipped, which the first Commandment teacheth; and the manner in which that honour and worship must be performed, which is taught in the second Commandment. Moreover, this Commandment in the repetition of the Law is put into peculiar verses as a peculiar Commandment, and in other places is repeated alone, as a peculiar command, Exod. 20: 4. Deut. 4: 15, 16, 23. *Take heed, &c. lest ye make you a graven Image, the similitude of any figure, or the likeness of any thing which the Lord thy God hath forbidden thee.* And 5: 8.

Quest. 31. But granted / that the second Commandment is an Explication of the first Commandment (which yet is not so) do they well then?

*Ans.* No; forasmuch as they handle falsely and deceitfully.

Quest. 32. Wherein?

*Ans.* In that they have quite cashiered this second Commandment in several writings, lightly leaping over from the first Commandment to the third (commonly they make it a Rhime in Dutch.

[ *Woben al bemind eenen God/  
Idelick en sweert/ noch en spot.* ]

*Above all love God Neither swear nor mock* ) Against the custom of the Church of the Old Testament, and of the New Testament many hundred years.

Quest. 33. But where they put the second Commandment/ how then do they do it?

*Ans.* They put it thus? *Thou shalt not worship them, or give them Divine service.* Or, according to their meaning: *Thou shalt not make thee an Idol.*

Quest. 34. Is it so also in the Law?

*Ans.* No. But, *Thou shalt not bow down thy self unto them/ nor serve them* / of which they are guilty.

Quest. 35. When the Lutherans omit the Command of the worshipping of Images/ how then do they begin the ten Commandments?

*Ans.* Thus: *I am the Lord thy God, thou shalt have no other Gods but me.*

Quest.

Quest. 36. Why do they not set forth the ten Commandments as God hath pronounced them?

Ans. (Because forsooth) Some words concern onely the Jews with their Ceremonies; as: *I am the Lord thy God which have brought thee out of the Land of Egypt, &c.* And also the Circumstances of the Sanctification of the Sabbath. And therefore they put onely these words: *Remember the Sabbath-day to Sanctifie it.*

Quest. 37. But when the Papists and Lutherans do not reckon the second Commandment, how can they then have ten Commandments?

Ans. They part the tenth into two Commandments.

Quest. 38. Is not that division good?

Ans. No. For it is but one Command. See Exod. 20: 17. with Deut 5: 21. Rom. 7: 7. and 13: 9. The Apostle speaking of all coveting, as well of the woman as of the house, when he comprehendeth the Command of Concupiscence in one word, (Rom. 7: 7. *I had not known sin but by the Law. For I had not known lust, except the Law had said, thou shalt not covet*) saith not, (vers 8.) the Commandments, but the Commandment; as knowing but one.

Quest. 39. Should it not also be uncertain, which should be the tenth or ninth Commandment?

Ans. Yes. For in Exod. 20. *House* is put first; but in Deut. 5. *Wife* is put before *House*.

Quest. 40. But they are divers things; and is it then strange to make divers Commandments?

Ans. Then should this also be yet another Commandment: „*Thou shalt not covet thy Neighbour's Man-servant;* „and again; „*nor his Maid-servant; &c.* And the first and second Commandment also are comprehended in several Verses, but not so the Tenth. And also in other Texts, Deut. 4: 15, 16, 23.

Quest. 41. Whom respecteth the first Table?

Ans. Onely God. The Catechisme saith: *The first teacheth how we must carry our selves toward God.*

Quest. 42. Whom respecteth the second Table?

Ans. Our Neighbour. The Catechisme saith: *The other teacheth what we owe unto our Neighbour.*

Quest. 43. What works are they that we owe unto God above our Neighbour?

Ans.

*Ans.* Works of Religion, or of Divine Service; proceeding as an Office, or Service, from the Union by which we are obliged to God, Deut. 6: 4, 5. *Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God, &c.* Isa. 42: 8. Matt. 4: 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serve.*

Quest. 44. May we then not worship any Creatures so?

*Ans.* No. For they are not God.

Quest. 45. To which Table belongeth the honour which we owe unto the Angels?

*Ans.* To the second, as belonging under that by Analogie, or a most near Similitude.

Quest. 46. Must we also honour the Saints departed/ with the honour of the second Table?

*Ans.* Yes. For they are men, and our Neighbours, not Gods, and therefore we must not pray unto them.

Quest. 47. What must we doe about the Law to understand it? Must we consider it carnall/ and according to reason?

*Ans.* No. For the Law is spiritual. We must explain the same according to the H. Scripture, Matt. 5: 21, 22. Nehem. 8: 9. *So they read in the book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading.*

Quest. 48. Is it enough to look upon that which the Law outwardly requireth?

*Ans.* No. So did the Pharisees. But see the contrary, Matt. 5: 22, 28. *I say unto you, that whosoever looketh on a woman to lust after her, hath committed Adultery with her already in his heart,* and 22: 37, &c. Rom. 7: 14. *We know that the Law is spiritual,* 1 Tim. 1: 5. 1 Joh. 3: 15.

Quest. 49. When any thing is commanded in the Law/ is then also the contrary forbidden?

*Ans.* Yes. See Matt. 5: 17, &c. And so again: When any thing is forbidden, the contrary is commanded. Under one sort of virtues or faults are also the other comprehended, Mat. 5: 33, &c. Under false Oaths, unnecessary Oaths are contained; under Adultery, all unchastity; under the Duty to Parents, all other Duties to Superiours, &c.

Quest. 50. Must not also the Commandments of the second Table yield to the Commandments of the first?

*Ans.*

*Ans.* Yes. Eph. 6:1. *You Children, obey your Parents in the Lord, A&C. 4:19. Whether is he right in the sight of God, to bear him unto you more than unto God; judge ye. And 5:29. Luke 14:26.*

**Quest. 51. Must the Ceremonial Law yield to the Moral Law?**

*Ans.* Yes. Hos. 6:6. Matt. 9:13. *I will have mercie, and not Sacrifice, and 12:7. and 15:3, &c.*

**Quest. 52. Must the first Commandment also passe through all the Commandments?**

*Ans.* Yes. For else it were not Religion, or Divine service whatsoever we might do, but Hypocrisie, Matt. 22:28. 1 Joh. 3:17. and 4:20, 21. *If any man say: I love God, and hateth his brother, he is a liar, &c.* [And this Commandment have we from him, that he who loveth God, love his brother also.]

**Quest. 53. How many sorts of service are there which we owe unto God?**

*Ans.* Two sorts: *Internal* service, prescribed in the first and second Commandment: *External* in the third and fourth Commandment.

**Quest. 54. How many sorts of service are there which we owe unto our Neighbour?**

*Ans.* Also two: *External* comprehending the mutual Duties towards one another in the 5. 6. and 7:8. and 9. Commandment; *Internal*, containing true Love and Affection to our Neighbour in the tenth Commandment.

### The XCIV. Question.

**What doth God require in the first Commandment?**

*Ans.* That as I tender the Salvation of mine own Soul, I should earnestly shun, and fly all Idolatry, (a) Sorcery, Enchantments, Superstition (b), Praying to Saints, or any other Creatures (c), and should rightly acknowledge the onely and true God (d), trust in him alone (e), submit, and subject my self unto him with all humility (f) and patience (g) look for all

§ Of the Preface of the Commandments. 64

all good things from him alone (*b*), and lastly, with the entire affection of my heart, love, (*i*) reverence, (*k*) and worship him; (*l*) so that I must rather renounce and forsake all Creatures, then to do the least thing against his will (*m*).

(*a*) 1 Joh. 5: 21. 1 Cor. 6: 9, 10. and 10: 7, 14.  
 (*b*) Lev. 19: 31. Deut. 18: 9, 10. (*c*) Mat. 4: 10.  
 Rev. 19: 10. and 32: 8, 9. (*d*) Joh. 17: 3. (*e*) Jer.  
 17: 3, 7. (*f*) 1 Pet. 5: 5. (*g*) Hebr. 10: 36.  
 Col. 1: 11. Rom. 5: 3, 4. 1 Cor. 10: 10. Phil. 2: 4.  
 (*h*) Psal. 104: 28. Isa 45: 7. Lam. 1: 17. (*i*) Deut.  
 6: 5. Matt. 22: 37. (*k*) Deut. 6: 2. Psal. 111: 10.  
 Prov. 1: 7. and 9: 10. Matt. 10: 28. (*l*) Matt. 4: 10.  
 Deut. 10: 20. (*m*) Matt. 5: 29. and 10: 37. Act. 5: 29.

CATECHIZING.

§ Of the Preface of the Commandments.

Quest. 55. What is the Preface which Moses useth?

Ans. God spake all these words.

Quest. 56. What things are herein held forth unto us?

Ans. Four. 1. Who is the Law-giver; namely, the true God, Father, Son, and H. Ghost. Of the Father it is without question. See of the Son, 1 Cor. 10: 9. *Let us not tempt Christ, as some of them also have tempted.* Of the H. Ghost, Hebr. 3: 7, &c. *As the H. Ghost saith: To day, if you hear his voyce harden not your hearts as in the Provocation, &c. Where your Fathers tempted me.* 2. How he gave these Commandments: With an audible, deliberate, clear voyce, Exod. 19: 19. 3. What he hath given: All the ten Commandments. 4. When; When the people was Sanctified.

Quest. 57. What must we esteem of the ten Commandments?

Ans. That they are perfect, spiritual, and true.

Quest. 58. How must you be affected towards these Commandments?

SS

Ans.

*Ans.* As by the glorious Prefaces, and Titles of honour put before the Laws of Kings and Princes, reverence is stirred up: so here likewise, forasmuch as that Law-giver speaketh *that is able to save and destroy*, Jam 4:12. Moreover, I must lay them up in a Sanctified heart, fear the threatnings; believe the promises; not be ashamed of any, but believe them all.

Quest. 59. Which is Gods Preface?

*Ans.* I am the Lord thy God / which have brought thee out of the Land of Egypt / out of the house of bondage.

Quest. 60. Must not these words be taken for a Commandment; to hold forth hereby who must be served / and in the following / who must not be served?

*Ans.* No. For these words stand here not as Commanding, but as merely directing; (not in the Imperative, but in the Indicative.) And such like words are also held forth in the second Commandment, as a reason whereby Obedience is required, namely; *For I the Lord thy God am a jealous God, &c.*

Quest. 61. How is the Law-giver here described?

*Ans.* 1. From his Essence. Lord J E H O V A. Being from himself, Exod.3:14 *I am that I am*, Isa. 48:12. Rev. 1:4. and 16:5. 2. From the Plurality of Persons God being *Elhim*, distinguished from the false Gods, and from all Creatures. 3. From his Covenant. *Thy God* / Gen. 17:7. *To be a God unto thee, and to thy seed after thee*, Psal. 33:12. Levit. 26:12. See Deut. 32:6. Mal 1:6. Jer. 31:33. 4. From his Benefits. *Which have brought thee out of the Land of Egypt / &c.* Exod. 1:40, &c. and 12:40, &c. Deut. 4:20. *But the Lord hath taken you, and brought you forth out of the Iron Furnace, even out of Egypt.*

Quest. 62. Being this Preface according to the Letter both not sute with us / may we then conclude from hence, that therefore now the Law must not be taught?

*Ans.* No. For in the fourth and fifth Commandment also is something mentioned, concerning the *Israelites* in special. As for the substance of the Law, it concerns us also; but the Circumstances concerned onely the *Israelites* immediately, but us mediately.

Quest. 63. How doth it concern us?

*Ans.* For we are also redeemed out of *Spiritual Egypt*, from the Doctrine of *Antichrist*, from the power of *Tyrants* and of the *Devil*,

Devil, and (it may be) from Temporal Tyranny and slavery, but especially from Sin, Col. 1: 13. *Who hath delivered us from the power of darkness*, Luke 1: 74, 75. *Being delivered out of the hand of our Enemies*, Hebr. 2: 14. Rev. 1: 8. From Hell, that Furnace of fire, Matt. 13: 42.

Quest. 64. **Why doth God accommodate this his Law/ (which principally comprehendeth in it the Law of Nature) according to the state of the people of Israel, in order to the Covenant of Grace?**

Ans. Not onely that he prepareth them by the Law to the Covenant of Grace; but also for that the same comprehendeth in it a rule of our Thankfulness, to manifest the same to God, by reason of the benefits bestowed.

Quest. 65. **Is not the Pope of Rome the Law-giver?**

Ans. No. But the *Anti-Christ*, 2 Thess. 2: 4. *Who opposeth and exalteth himself above all that is called God, or is worshipped as God.*

Quest. 66. **Whereunto must the Description of the Law-giver serve us?**

Ans. For to stir us up to obey him above all, to expect all good from him, to walk worthily before him, to use our Redemption well and thankfully, to acknowledge Gods goodness, to consider the oppression of Gods people.

§ Of the first Commandment.

Quest. 67. **What are the words of the First Commandment?**

Ans. *Thou shalt have no other Gods before me.*

Quest. 68. **How many parts are therein?**

Ans. Two parts. 1. A prohibition, that we may have no other Gods. 2. A reason; for that God cannot endure any.

Quest. 69. **Why is the Appellation made in the singular number: Thou, and not of many; Ye?**

Ans. To signifie that he speaketh to each person in particular, that every one hearing, or reading, should think; this concerns me.

Quest. 70. **Because these words are propounded by way of prohibition/ what is then commanded on the contrary?**

Ans. That the onely true God must be alone acknowledged,



„honoured, and worshipped, as the *Catechisme* declareth; And  
 „rightly acknowledge the onely true God / &c. As sins are  
 here severely forbidden; so are the vertues earnestly com-  
 manded.

Quest. 71. Whom mean you by the true God?

Ans. That everlasting, simple, infinite Divine Essence di-  
 stinguished into three persons; Father, Son, and H. Ghost.

„Quest. 72. Are there not other Gods?

Ans. No. But Man maketh the same to himself, when he  
 faineth, and serveth a God; or abuseth any thing upon which  
 he setteth his confidence, (Psal. 81:9, 10. *There shall be no strange  
 God in thee, &c.* 1 Cor. 8:4. *We know that an Idol is nothing in the  
 world,*) and hath that for another God, that is, in place, be-  
 sides, or above the onely true God.

„Quest. 73. What is it: To have before me (or before my  
 „face)?

Ans. Sometimes the Scripture understandeth by Gods  
 face, his infinite Essence, Exod. 33:20. *Thou canst not see my  
 face*; sometimes his Grace, Psal. 4:7. *Lift thou up the light of thy  
 countenance, O Lord*; sometimes his anger, Psal. 34:16. *The face of  
 the Lord is against them that do evil*; sometimes his presence,  
 Psal. 100:2. *Come before his presence with singing.* So then here  
 [before my face] that is, besides me, or over against me. For  
 God endureth that as little, as a man endureth that his wife pro-  
 stitute herself in his presence to her Lover. Yea, and if ye do  
 that in the most hidden secrets of your heart, it is before Gods  
 face. For he is Omniscent, and there is nothing hid before him,  
 Heb. 4:13. *Neither is there any Creature, that is not manifest in his  
 sight,* Prov. 5:21.

Quest. 74. What understand you by Having. [Thou shalt  
 not have.]

Ans. To honour, serve, or worship, and trust as God. This  
 must we do to God alone, Psal. 73:25. *Whom have I in Heaven  
 but thee? and there is none upon Earth that I desire besides thee.*

Quest. 75. May we then use no means which God hath  
 Ordained for our good of Soul or Bodie?

Ans. We must use them, that is, imploy them as means to  
 attain unto God, whom we must enjoy alone, that is, that we  
 must rest on him alone, and cleave to him for his own sake,  
 setting the heart upon him, seek comfort in him,

Quest.

Quest. 76. Upon whom is the Commandment laid?

Ans. Upon all men, without distinction.

Quest. 77. Which is the first Capital Sin / which is here forbidden?

Ans. The Catechisme saith: **All Idolatry.** See the XCV. Question.

Quest. 78. Whence prove you that God forbiddeth Idolatry?

Ans. From Psal 81:9,10 *There shall be no strange God in thee, neither shalt thou worship any strange God,* 1 Cor. 10:7. *Neither be ye idolaters,* 1 Joh. 5:21. *My little Children, keep your selves from Idols.*

Quest. 79. But where finde you the word Idolatry in this Command?

Ans. It is not there, in so many Letters: But in this. That we shall [have no other Gods] or serve them, or worship, or call on them.

Quest. 80. What is the second Capital Sin?

Ans. The Catechisme saith: **Sorcerie** / or Witch-craft.

Quest. 81. Is there also any thing in the word of God concerning Witch-craft?

Ans. Yes. Exod. 7:11. *The Magicians of Egypt,* and 8:18. and 22:18. *Thou shalt not suffer a Witch to live,* Deut. 18:10, &c. 1 Sam. 28:7. Dan. 2:2. Isa. 29. 4. Act. 8:9. *Simon used Sorcerie,* and 13:6. *They found a certain Sorcerer, &c. whose name was Bar-jesus,* and 19:13. Rev. 21:8.

Quest. 82. Who are they that deny that there are Witches?

Ans. Libertines, Atheists, &c.

Quest. 83. What is Witch-craft?

Ans. A Compact made with the Devil, whereby men forsake and depart from God, and binde themselves to be the Devils own, by him to effect that which they will, either to their own profite, or to the hurt, and destruction of others.

Quest. 84. How to their own profit?

Ans. To be hardened against a stab, &c. to drive away the Ague, by a paper hung about the neck, to read some words, and thereby to effect either this or that.

Quest. 85. How to the hurt of our Neighbour?

Ans. To bewitch him, or his Cattel, that they spit hair, &c. This is done so far as God permitteth it, for the trial of the good, and for the punishment of the evil.

Quest. 86. Might we charge those of Poperie with Witchcraft?

Ans. Some Popes have been Witches. They ask also counsel of the Devil.

Quest. 87. Which is the third Capital Sin?

Ans. The Catechisme saith: Enchantments / or Divination.

Quest. 88. Is this forbidden in the word of God?

Ans. Yes. Lev. 19:26, 31. Neither shall ye use Enchantments, and 20:6. Deut. 18:10, 11, 12. There shall not be found among you any one that useth Divination, or an Observer of times, or an Inchanter, &c. 1 Sam. 18:10.

Quest. 89. What is Divination?

Ans. When any one presumeth certainly to foretell unto man any thing to come, or any secret, (past or present) which by natural wayes can not be known. But either by the suggestion of the Devil, or by the course of Heaven, or the Stars, and Planets, or by the noyse of Birds (as many Nations have religiously observed the voyce of Birds, and the flight of Birds, The Romanes looked upon three Unfortunate, which they called Funebres, namely the Crow, the Raven, the Owle) or by any other signs, 2 King. 17:17. The Children of Israel used Divinations and Enchantments, and 21:6. and 23:24. Isa. 8:19. and 47:11. Jer. 10:2. Ezek. 21:21. AEt. 16:16.

Quest. 90. May we not suffer those Heathenish beggars (called Egyptians) to look into our hand / and tell us our good Fortune?

Ans. No. For it is Divination.

Quest. 91. Obj. But have not the Prophets fore-told things / and consequently used Divination?

Ans. This was done by the Spirit of God.

Quest. 92. Which is the fourth Capital Sin?

Ans. The Catechisme saith: Superstition / or Will-worship, or Mis belief.

Quest. 93. Is that forbidden in Gods word?

Ans. Yes. Mark. 7:4. And when they come from the market except they wash they eat not, Col. 2:21, 22. Touch not, taste not, handle not; which things all perish with the using, after the Commandments and Doctrines of men, AEt. 17:22. Ye men of Athens, I perceive that in all things ye are too Superstitious.

Quest.

Quest. 94. What is Superstition?

Ans. A false Opinion of the force of Natural things, believing more of them then God will have us to believe. For Example, When we ascribe to any outward words, Ceremonies, or other things, a power whereby to receive any Corporal, or Spiritual benefits, as protection against the Devil, and Haunts, or Apparitions of the Devil, Hell, Plague: or Remission of Sin and Salvation of the Soul, as the Papists ascribe this power to the water of Baptisme, their Holy water, Oyl, Relicks, Crosses, Agnus Dei, Wax-Candles, Rose-Garlands, &c. or to effect some workings, which naturally cannot be done, as that the Gospel of John should recover the Falling-sickness, Ague, &c. Or to eat little papers written with *Our Father* in some languages, against Witch-craft, &c. Although all this is done in Poperie, under a pretence of Devotion, yet it is abominable before God.

Quest. 95. Which is the fifth Capital sin?

Ans. The Catechisme saith: **Praying to Saints / or to any other Creatures / as to Angels.**

Quest. 96. Is this a kinde of Idolatry?

Ans. Yes. For when we pray to them, we ascribe Divine honours to them; as Omniscience, Omnipotence, &c.

Quest. 97. Is this forbidden?

Ans. Yes. Deut. 4: 19. Matt. 4: 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serve*, Act 10: 25, 26. Rev. 19: 10. *And I fell at his feet to worship him, and he said unto me, see thou do it not, I am thy fellow servant, &c. Worship God.*

Quest. 98. Know not the Saints all things?

Ans. No. Isa. 63: 16. *Abraham knoweth us not, and Israel is ignorant of us.*

Quest. 99. Have they then forgotten that Gods people is on Earth?

Ans. No. But they know not our necessity in particular, Job 14: 21. *His Sons come to honour, and he knoweth it not*, Eccl. 9: 5. *The dead know not any thing*, 2 Reg. 22: 20.

Quest. 100. But doth not God reveal it to them?

Ans. No. God will not give his glorie to another: Why then go we not rather to him that revealeth, then to them to whom it must be revealed.

Quest. 101. Do they not see all in the glasse of the holy Trinitie?

*Ans.* This is a Fable, Matt. 11:27. *No man knoweth the Son but the Father, neither knoweth any man the Father save the Son,* 1 Cor. 2:11. See also Psal. 139:1, &c. Hebr. 4:13. Although they behold the face of God, yet they, nor the Angels know not any thing of the day of judgement, Mark. 13:32.

Quest. 102. *Obj.* Luke 15:7, 10. *There is joy in the presence of the Angels of God over one sinner that repenteth.*

*Ans.* We grant that God sometimes either by himself, or by the Angels revealeth something in Heaven; but from thence followeth not: *Ergo*; All things.

Quest. 103. *But may we not here at least desire one anothers Intercession?*

*Ans.* Yes. The word of God teacheth this. We know one anothers miserie. But we desire of no body on Earth any thing with religious honour and Invocation.

Quest. 104. *But the Papists say; that they call on the Saints to pray to God for them. Is that true?*

*Ans.* No. 1. They ask of them, as being Givers Themselves, as appeareth from the Psalm-book of *Benaventure*, the *Nichten-houten*/or [*Discourse of the three Nieces*] of *Columbanus*, &c. 2. They ascribe to them Omniscience and Heart-searching, against the Scripture. 3. They sin against *Christ*, who is Intercessour alone, Joh. 14:6. *No man cometh to the Father but by me*, 1 Tim. 2:5. *There is one Mediatour between God and Man, the Man Christ Jesus*, 1 Joh. 2:1.

Quest. 105. *But cannot the Papists maintain themselves with their distinction of Dulia, and Latria, and Hyperdulia?*

*Ans.* No. How can the simple comprehend this? Where is it also taught them? Yea, in these words is that difference not to be found. But lastly. It is certain that they call upon Angels and Saints with a Religious honour, the which is Idolatry. For else it were but a civil and brotherly service, honour, and communication; which were ridiculous.

Quest. 106. *Whence appeareth it that this honour is more then civil?*

*Ans.* It is proved by the inward service which they do unto them. It appeareth also from the external service, doing as the Idolatrous Heathens did. They erect Temples unto them, as to *Diana*, Act. 19:24, &c. They institute holy dayes to their honour, as the *Israelites*, Exod. 32. and *Jeroboam*, 1 King. 12. in honour

honour of the Califf. They make, and pay Vowes to them as those Heathens, *Jonah. 1:5.* So they kindle Incense to them, Wax-Candles, they bow their knees, do Pilgrimages, &c.

**Quest. 107.** But say not the Papists. We do not honour them/ as if they were God himself?

**Ans.** 1. So might an Adulterers excuse her self, saying: I hold Communion with this, or that man, but not as if he were my husband. 2. So might the *Martyres*, and *Daniels* three fellows easily have escaped. 4. So should the Heathens have been no Idolatours, when they honoured the Creatour by the Sun, Moon, &c. 4. So should they be no Idolatours, whom yet *Paul* so called, *Eph 5:5.* *A Covetous person is an Idolatour*, *Col. 3:5.* *Phil. 3:19.* *Whose God is their belly*, and *Job 31:24.* *If I have made Gold my hope, or have said to the fine Gold thou art my Confidence.* For they would deny it with their mouth.

**Quest. 108.** Are not Angels prayed unto? *Gen. 18.* by *Abraham*, and *ch. 19.* by *Lot*; and *48:16.* by *Jacob*; by *Joshua*; *Jos. 5*, &c.

**Ans.** This was the Angel of the Covenant *Christ Jesus*/ *Mal. 3:1.* It appeareth; for *Gen 18:3, 13, 14*, and *25.* he is called *Jehovah*, and the *Judge of the whole Earth*. Also *Gen. 19:16, 17*: So *Gen. 48:16.* and *Jos. 5:14.* See *Exod. 3:2.* with *Act. 7:30.* That Angel was the *Lord*. And *Isa. 63:9.* *The Angel of his presence.*

**Quest. 109.** How then shall we honour the Saints?

**Ans.** *Psal. 112:6.* The righteous shall be had in everlasting remembrance. Which is the same sort of Love wherewith the godly embrace one another by one band of Faith, and of the Spirit.

**Quest. 110.** Might we not under this comprehend Unbelief, as forbidden of God?

**Ans.** Yes; And it is manifold: as in respect of knowledge; Ignorance of God and his will; in respect of Assent, *Atheisme*, *Herefie*, *Apostasie*, and forsaking the true Religion, Contempt of God, &c. In respect of Confidence, *Despaire*, *Doubting*, *Tempting of God*, *Impatience*, *Impietie*, &c.

**Quest. 111.** How sharply are these sins forbidden us?

**Ans.** Upon the forfeiture of the Salvation of the Soul:  
„ Wherefore the *Catechisme* saith: *That as I tender the Sal-*  
S. 5 „ *bation*

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„bation of my Soul/ I should earnestly shun/ and flee all  
„Idolatry/ &c.

Quest. 112. Why so?

Ans. For these sins being committed before Gods face, shall truly be avenged as much as the Adultery of a Woman by a jealous Husband, in whose presence the evil was committed. For the Lord is a jealous God, 1 Cor.6:10. Be not deceived. No Idolatours shall inherit the Kingdom of God, Gal 5:20,21. Eph.5:5. Rev.21:8. Idolatours shall have their part in the Lake that burneth with fire and brimstone.

Quest. 113. What are the vertues which are here required?

Ans. Faith in God is the principal vertue which God requireth of Man, Joh. 6:28,29. This is the work of God, that you believe in him whom he hath sent, Act. 15:9. and 16:30,31. 1 Joh. 3:23. Hebr.11:6. Without Faith it is impossible to please God, Rom. 14:24. To this Faith two parts are required: Knowledge and „Confidence. The Catechisme saith: That I should rightly „acknowledge the onely true God.

Quest. 114. How prove you that we must know God?

Ans. Jer. 9:23,24. and 24:7. Joh. 17:3. This is life eternal, that they may know thee the onely true God, and Jesus Christ whom thou hast sent, Isa. 53:11. By his knowledge shall my righteous servant justify many.

Quest. 115. Is the knowledge of God necessary?

Ans. Yes. For without it we cannot love God, nor serve him, 2 Thess. 1:8. With flaming fire taking vengeance on them that know not God, Eph. 1:17. The Father of glorie give you the Spirit of wisdom, and revelation in the knowledge of him, and 4:13. Col. 1:10. Increasing of the knowledge of God.

Quest. 116. From whence must we learn to know God?

Ans. From the consideration of the Creatures made, Rom. 1:19,20. The invisible things of him from the Creation of the world are clearly seen, being understood by the things that are made, &c. But this is not sufficient to Salvation. 2. From the word of God, Rom. 10:17. So then Faith cometh by hearing, and hearing by the word of God.

Quest. 117. From whence prove you that we must trust in God?

Ans. 2 Chron. 20:20. Believe in the Lord your God, so shall you

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*you be established, Isa 2:22. and 26:4. Trust ye in the Lord for ever, Jer. 17:5, 7. Blessed is the man that trusteth in the Lord, Psal. 2:12. and 4:6 and 23:1, 4, 6. and 73:28. and 115:9, 10, 11. and 118:9 and 125:1. and 146:5. Prov. 3:5.*

**Quest. 118. Is this trusting onely in Corporal necessities?**

**Ans.** No. But principally in spiritual necessity, that he hath delivered us from it by Christ, and shall preserve us to Salvation. See Hebr. 11. Of Abraham, Rom. 4: 17, 18, 19. *who believed in hope against hope.*

**Quest. 119. What is more Commanded?**

**Ans.** The Catechisme saith: **To submit and subject my self unto him with all Humility and patience.**

**Quest. 120. How in Humility?**

**Ans.** That we observing who he is, and what we are, willingly submit our selves unto him in the doing of his Commandments. Jer. 35:13, 14, 15. Psal 75:5, 6. Prov. 3:34. Jam. 4:10. *Humble your selves in the sight of the Lord, and he shall lift you up, 1 Pet 5:6. Gen. 18: 27. And Abraham answered, and said: Behold, I have taken upon me to speak unto the Lord, which am but dust and ashes, and 32:10. 2 Sam. 7:19.*

**Quest. 121. How in Patience?**

**Ans.** Bearing the Cross, which our loving Father pleaseth to lay on us for our good, when we had deserved more, Prov. 3: 11. *My Son, despise not thou the chastening of the Lord, neither be weary of his correction, Hebr 10:36. and 12: 5, &c. 2 Tim. 2: 3. Jam. 5:7 Be patient therefore brethren unto the coming of the Lord; and v. 10. 1 Pet. 2:19, 21. 2 Sam. 16:10 Job. 1:21.*

**Quest. 122. What is more commanded to pou?**

**Ans.** The Catechisme saith: **That I expect all good from him alone/ as well Temporal as Eternal, Corporal as Spiritual, even when means are wanting, Job 13:15. If he slay me, yet will I trust in him, Psal. 34:9 and 37:5. and 42:6. and 78:7. and 118: 9. and 130: 7. Israel trust in the Lord. For with the Lord there is mercie, and plenteous Redemption, Prov. 16: 20. Who so trusteth in the Lord, happy is he, Rom. 4: 18. and 5:2. and 8:24. 1 Pet. 1:13. Hope to the end for the grace that is to be brought unto you at the Revelation of Jesus Christ, Psal. 121:1, 2. and 123:1, 2.**

**Quest 123. What is further required?**

**Ans.** **That I should love him with the entire affection**  
**„ of**



„ of my heart / Deut. 6: 5. *Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy might,* Matt. 22: 37. 1 Tim. 1: 5. 1 Cor. 8: 3.

Quest. 124. **Whereby may we know whether we love God?**

Ans. 1. If we keep his Commandments, 1 Joh 5: 2. 3. *This is the love of God that we keep his Commandments.* 2. If we love his Children, 1 Joh. 4: 21. *He that loveth God, loveth his brother also.* 3. If we long for his coming, 2 Theff. 3: 5. *The Lord direct your hearts into the love of God, and into the patient waiting for Christ.* 4. If we alwayes seek to be near unto God, and to be United to him, being content, and at rest in him, as being the highest good.

Quest. 125. **What doth the Catechisme speak of besides?**

Ans. Of the **Fear of God**. Not a servile fear, being afraid of punishment, Jam. 2: 19. Gen. 3: 10. 1 Joh. 4: 18. *Perfect love casteth out fear; But a filial fear, from love to God, to be afraid of provoking him to Anger, Gen. 39: 9. How then should I do this great wickedness and sin against God, Deut. 6: 13. Thou shalt fear the Lord thy God, and serve him, Psal. 34: 10. and 111: 10. and Prov. 1: 7. and 8: 13. and 9: 10. 1 Petr. 1: 17. and 2: 17. Phil. 2: 12.*

Quest. 126. **What is there moze required?**

Ans. The Catechisme saith: **Reverence and worship him**. Namely, in ordering our lives, and spreading his glorie, 1 Sam. 2: 30. *Them that honour me, I will honour, Psal. 29: 2. and 99: 4. Mal. 1: 6. A Son honoureth his Father. If I then be a Father, where is mine honour, 1 Tim. 1: 17. Rev. 7: 12. and 14: 7.*

Quest. 127. **How far/ and how high/ how seriously/ and constantly must we consider these duties/ and practise them?**

Ans. The Catechisme saith: so that I rather renounce, and forsake all Creatures, then commit the least thing that may be against his will, Matt. 5: 29, 30. and 10: 37, 38. *He that loveth Father or Mother more then me, is not worthy of me, Mark. 8: 34. Luke 14: 26. Deut. 33: 9. Act. 5: 29. We ought to obey God rather then men, Gen. 39: 19. Dan. 3: 17, 18. For this is the first and great Commandment, Matt. 22: 38.*

The XCV. Question.

**What is Idolatry?**

*Ans<sup>w</sup>.* Idolatry is to invent, or have any other thing instead of that One God, or besides that one, and true God (who hath manifested himself in his word) and to repose thy Hope and Confidence in that (a).

(a) 2 Chron. 16:12. Phil. 3:19. Gal. 4:8. Eph. 2:12. Eph. 5:5.

C A T E C H I Z I N G.

§ Of Idolatrie.

Quest. 128. **What is the principal sin which is here for<sup>t</sup> bidden?**

*Ans<sup>w</sup>.* Idolatry.

„Quest. 129. **What is Idolatry?**

„*Ans<sup>w</sup>.* The Catechisme saith: **Idolatry is to invent / or have / &c.**

Quest. 130. **How many kindes of Idolatry are there / according to the saying of the Catechisme.**

*Ans<sup>w</sup>.* Two kindes. One gross, palpable, and horrible. Another less.

Quest. 131. **Which is the palpable Idolatry?**

„*Ans<sup>w</sup>.* The Catechisme saith: **When we have / or invent any other thing / in stead of the onely true God upon which we put our Hope and Confidence / Gal. 4: 8. Ye did service unto them, which by Nature are no Gods, Jer. 2: 11.**

Quest. 132. **Who are guilty of this?**

*Ans<sup>w</sup>.* The Heathens (1 Petr. 4: 3. *For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in abominable Idolatry, Act 14: 15. 1 Thessl. 1: 9. How ye turned to God from Idols*) either inventing and faining that which is not; such as were their Gods and Goddesses: Or worshipping things

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things Created, as good and bad Angels, Sun, Moon, &c. Men, Beasts. Or they that set God before them otherwayes then he hath revealed himself as *Jews, Mahometans, Arians, Socinians, &c.* Joh. 5:23. *He that honoureth not the Son, honoureth not the Father which hath sent him,* 1 Joh. 2: 23. *Whosoever denieth the Son, the same hath not the Father,* 2 Joh. v-ers.9.

Quest. 133. Which is the lesser Idolatry?

Ans. The Catechisme saith: **When we have something else besides him/ upon which we repose.**

Quest. 134. Who are guilty of this?

Ans. The Papists. See their Idolatry in *Marie* (called a *Commandress of her Son*, equal in power with the Father, Wife of the H. Ghost; The onely *Empress* of the Earth; *Protectrix* of the Angels, &c.) their bowing, or their worshipping of Images, the Exaltation of the *Pope*, who is made the Head of the Church, who may *dispense* with the Laws of God, remit sins, &c. Also they that trust more in men than in God in time of necessity, as in Magistrates, Princes, Physicians, Parents, &c. Jer. 17:5. *Cursed is the man that trusteth in man,* 2 Chron. 16: 12. *Asa in his disease sought not the Lord, but to the Physicians,* Isa. 31: 1. Plal. 146: 3.

Quest. 135. But do not the Papists say/that it is onely Idolatry/ when we count any Creatures Gods/ or bestow Divine honour upon them/ or in stead of God, as God?

Ans. This is refuted. For how is then a Covetous person an Idolatour, and a voluptuous person, Phil. 3: 19. *Whose God is their belly,* Col. 3: 5. *Covetousness is Idolatry,* Eph. 5:5. Matt. 6: 24. See Job 31:24. 1 Tim. 6:17. And if it be no Idolatry to give Divine honour to any Creature so it be not as to God; then is it also no Adultery that a woman mix her self with another, so it be not as with her husband.

Quest. 136. But do not the Papists honour many things as God?

Ans. Yes. They put their confidence in Saints of both Sexes; They call upon them with religious worship; they build Churches and Altars in honour of them; they assigne to every one his special Office and work. See the *Bee-hive, the 4. part, c. 4.* Even as the Heathenish Idolatours with whom they perfectly agree. See *Aug. de Civit. Dei, l. 4. c. 8: 10, 11, 21. and l. 6. c. 9.* They honour the Cross on which *Christ* did hang, with the same ho-

## § Of the second Commandment. 655

honour wherewith they honour God, &c. *O crux ave, spes unica, &c.* *O holy Cross, our onely hope and trust, increase to the godly their righteousness, and give unto sinners grace and remission of their sins.* And; *Eccē lignum crucis, venite adoremus*, that is: Behold, here is the Wood of the Cross. Come let us adore it. So to the *Lances and Nailes of the Lord: Ave ferrum triumphale, &c.*

Quest. 137. *Obj.* They say: We pray to God / but not to the Images:

*Ans.* Besides, that which is alledged, the Scripture teacheth that God counteth it so, Jer. 2: 27. *Saying to a stock: Thou art my Father, and to a stone thou hast brought me forth*, Hof 4: 12. *My people ask counsel at their stocks, and their staff declares unto them.* Although the Intension, and meaning of Idolatours was not such.

The XXXV. Lords day.

The XCVI. Question.

**What requireth God in the second Commandment?**

*Ans.* That we should not expresse, or represent God by any Image, or shape, and figure (a), or worship him in any other manner than he himself hath commanded in his word himself to be worshipped (b).

(a) Isa. 40: 18, 19, 25. Deut. 4: 15, 16. Rom. 1: 23, &c. Act. 17: 29. (b) 1 Sam. 15: 23. Dent. 12: 30. Matt. 15: 9.

## CATECHIZING.

### § Of the second Commandment.

Quest. 1. **What is taught on this Lords day?**

*Ans.* 1. The Explication of the second Commandment.  
2. Some Objections answered.

Quest. 2. **What hath been taught in the first Commandment?**

*Ans.*

*Answ.* That the true God of *Israel* onely must be rightly known, feared, loved, and worshipped by us with Divine honour.

Quest. 3. What is now taught in the second Commandment?

*Answ.* How this onely true God must be served. Or in what manner this service must be performed to him.

Quest. 4. Is this second Commandment then a Commandment by it self?

*Answ.* Yes.

Quest. 5. Which are the words of the second Commandment?

*Answ.* Thou shalt not make unto thy self / &c. It comprehendeth three parts. 1. A prohibition that we should not make any Idolatrous Images, nor serve them. 2. A Communion against the Transgressours. 3. A promise for the maintainers of the Commandment.

Quest. 6. How discover you now in a word or two the difference betwixt the first and the second Commandment?

*Answ.* The first Commandment sheweth, who is the true God. The second how he must be served.

Quest. 7. What is commanded in this Commandment?

*Answ.* The Catechisme saith: That we should not expresse or represent God by any Image or shape and figure, or worshipping him in any other manner then he hath commanded himself in his word to be worshipped.

Quest. 8. Whom doth this concern?

*Answ.* First the *Israelites*; afterwards all men.

Quest. 9. But hath not this respect to the Jews onely / because they were inclined to Idolatry / and not Christians, as the Papists say?

*Answ.* No. For the Moral Law is common to all. And the reasons used in this second Commandment are common to all, God hath inflicted his Judgements even upon the Heathens themselves for Idolatry.

Quest. 10. What kinde of Images are here forbidden?

*Answ.* Those, by whom men will represent God.

Quest. 11. Is there any difference betwixt religious Images and Idols?

*Answ.* No. They are all taken for one.

Quest.

Quest. 12. *Obj.* Yet the Papists say / that here all Images are not forbidden / but onely they that may be called Idols / that is / that are held for God / or represent that as God / which is not God ; or when Divine honour is ascribed to an Image for it self.

*Ans.* Then had not the Heathens sinned. For they did not honour them as their Gods , but as resemblances of them ; for they indeed changed them , but not their Gods. See Act. 19: 35. *The Citie of the Ephesians is the worshipper, (or Temple-keeper) of the great Goddess Diana , and of the Image which fell down from Jupiter.* Here they put a difference between Diana and her Image. The Heathen Philosopher, and Idol-maintainer Celsus understood this so. See *Origen contra Celsum*, l. 7. And so the Images whereby the Heathens would paint out the true God , should have been no Idols, Rom. 1: 21. *Because that when they knew God, they glorified him not as God, neither were thankfull, Act. 17: 24.* Yea, the Israelites themselves that would serve God by an Image were Idolatours, Exod. 32: 8. *These are thy Gods, O Israel, which have brought thee up out of the land of Egypt ; with 1 Cor. 10: 7. Neither be ye Idolatours as were some of them, 1 King. 12: 28. Judge 17: 3, 13. and 18: 5. Especially, 2 Chron. 33: 17. The people did Sacrifice still in the high places , yet unto the Lord their God onely.* God himself expressly forbiddeth the likeness of things that are in being, in Heaven, on Earth, in the Sea, in the second Commandment.

Quest. 13. *Why doth God so exactly forbid all sorts of Images of things in Heaven, on Earth, in the waters?*

*Ans.* To take away all evasions from Idolatours. For some served Images of Heavenly Creatures, Act. 7: 43. *Ye took up the Tabernacle of Moloch, and the Star of your God Remphan.* Others of Earthly things, as the golden Calf, Exod. 32. 1 King 12: 28. their Water-creatures, Judg. 16: 23. their God Dagon. See also Rom. 1: 23. *They changed the glorie of the incorruptible God into an Image made like to corruptible man , and to Birds, and to fourfooted beasts and creeping things.*

Quest. 14. *Obj.* The Jews held the Calf it self for their God, and therefore were Idolatours.

*Ans.* They held it onely for a visible sign of their God , as the words of Exod. 32: 8. *(These are thy Gods, O Israel, which have brought thee out of the land of Egypt)* give us to understand. For

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the Calff was not yet when they were brought out. See also v. 3. *To morrow shall there be a feast unto the Lord.* And Nehem. 9: 18. But although the Church of Rome hath not a golden Calff, yet hath she little Waxen-lambs Consecrated, and blessed of the Pope, called *Agnus Dei*, i. *The Lamb of God*, Joh. 1: 29. And although a Calff be better than a Lamb, and Gold more precious than Wax, yet the Hellish Father the Pope, knoweth by his Alchimie, by these little Lambs to get good fat Oxen into his Kitchen, and lumps of Gold no less worth then the golden Calff of the Jewes. Their *Agnus Dei* also is no less powerfull than the Golden Calff. For thereby they hold the power of evil Spirits bound, this also dissolveth all sins, even as *Christ's* blood, &c.

Quest. 15. *May you the more to convince / and stop the mouths of Papists, and to shame the Arch-Drummet of Babel, demonstrate that the Text of Paul, in Rom 1: 23. mentioning the Idolatry of the Heathen / doth also agree to them?*

Ans. Yes. *They change the glorie of God into an Image made like to corruptible men* when they paint God the Father under the likeness of an old man: and to *Birds* / representing the H. Ghost by the figure of a Dove; and to *fourfooted beasts* / when they represent the great God, and our Saviour *Jesus Christ* by the figure of a Lamb.

Quest. 16. *How prove you that we may not picture God in any wise / as the Catechisme speaketh?*

Ans. Exod. 20: 4, 5, 6. Deut. 4: 12, &c. *Ye saw no similitude; Take ye therefore good heed unto your selves, least ye corrupt your selves, and make you a graven Image, &c.* and v. 23, 24. and 27: 15. *Cursed be the man that maketh any graven or molten Image, an abomination unto the Lord, the work of the hands of the Crafts-man, Isa. 40: 18. To whom then will ye liken God, or what likeness will ye compare unto him, Rom. 1: 22, 23. Act. 17: 29.*

Quest. 17. *But doth not this respect such Images whereby we will perfectly / and wholly expresse God?*

Ans. No. The words are general: *Not any likeness.* The Heathens themselves knew well enough that they could not thereby perfectly represent God; nevertheless were they Idolatours. And if we may so explain Gods word, then may we say: *Thou shalt not steal*, namely to rob thy Neighbour of all, but onely of a little. And so in all other Commandments might we alwayes finde some Cloak.

Quest.

Quest. 18. *Obj.* We have no Idolatrous / but onely Catholick Images / by them to honour God.

*Ans.* So might an Adulterous woman say: Good husband, I am indeed unchaste with this man, but he is neither Jew nor Turk, but a Catholick: I do it not with an intention to commit Adultery, but out of love to you. Therefore I am no Adulteress, Prov. 30: 20. *Such is the way of an Adulterous woman: She eateth, and wipeth her mouth, and saith: I have done no wickedness,* Jer. 2: 22, &c.

Quest. 19. But because God hath manifested himself in so many several waies / might we then not picture him?

*Ans.* No. For so should we paint God, as the Sun, as fire, as a Lion, as a Rock, and so introduce all Paganisme. And although God manifested himself in Visions to the Prophets, yet they took no occasion from thence to paint God.

Quest. 20. And may we not honour Images?

*Ans.* No. The Lord saith: *Thou shalt not bow down to them / nor worship them:* The first word signifieth as much as *Dulia*, so that the Papists can take no evasion from hence. The other respecteth the external actions and gestures of the Idolatours.

Quest. 21. What willeth the Lord farther in this second Commandment?

*Ans.* The Catechisme saith: That we must not worship him, in any other manner / than he hath commanded in his word / Levit. 18: 4. *Ye shall do my judgements, and keep mine Ordinances to walk therein. I am the Lord your God,* Deut. 12: 32. Ezek. 20: 19, 20. Deut. 4: 2. Prov. 30: 6.

Quest. 22. When is this done?

*Ans.* When God is served against, and besides his word, after our own invention, after mens traditions, and Will-worship, or with Omission of the whole Service of God, or a part of the same, Isa. 29: 13. *Their fear toward me is taught by the precepts of men,* Matt. 15: 3, 9. Ezek. 20: 18, 19. Col. 2: 8, 22.

Quest. 23. What understand you by Will-worship.

A. That which men invent, & take upon them after their own wills, besides Gods word, out of a good meaning to serve God thereby, Deut. 12: 8. 1 Sam. 13: 13. and 15: 15, 22. Colos. 2: 23. *Which things have indeed a shew of wisdom in Will-worship and Humility, and neglecting of the bodie, not in any honour to the satis-*



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*fyng of the flesh.* Such kinde of services are the *Popish Superstitions* of Cloyster-vows, and Cloyster-buildings, keeping of holy dayes, distinction of meats, reading *Pater-nosters* and their Vespers; difference in Garments, Prayer-journeys, adorning of Churches, Altars, and Images, Processions, Scourgings, going bare-toot, &c. Isa. 1:12. *Who hath required this at your hands?*

Quest. 24. *What is here commanded us?*

Ans. In special; To destroy the Images erected for the service of God, and to abolish all manner of worship forbidden of God, Exod. 23:24. *Thou shalt utterly overthrow and quite break down their graven Images,* Num. 33:52. Deut. 7:5.

Quest. 25. *Who must especially be zealous against them?*

Ans. The Magistrates, Exod. 32:20. *Moses took the Calf and burnt it in the fire, &c.* 1 King. 15:12, 13. *Asa removed all the Idols,* 2 King. 10:25, 26. *And they brought forth the Images out of the house of Baal, and burnt them,* and 18:4. *Hezekiah removed the High places, &c.* and 23:4. Fathers of Families, as *Jacob* did, Gen. 35:2. And therefore *Micahs* fact is condemned, Judge 17. And Fathers are charged to bring up their Children in Godliness, Deut. 6. Eph. 6. And Teachers that they be zealous against it by preaching, according to the example of the Prophets.

Quest. 26. *What is moze commanded us?*

Ans. In general: To order the Worship of God according to Gods word, Deut. 4:2. *Ye shall not adde unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the Commandments of the Lord your God, which I command you,* and v. 6. and 6:17, 18. Isa. 8:20. Joh. 5:39. Luke 16:29 *They have Moses and the Prophets; Let them hear them,* Eph. 2:20. 2 Tim. 3:15. 2 Pet. 1:19.

Quest. 27. *Wherein consisteth the true worshop of God?*

Ans. 1. In calling upon the name of God, Psal. 50:15. *Call uponme in the day of trouble,* Matt. 4:10. 2. In the hearing of Gods word, Rev. 1:3. *Blessed are they which hear the words of this of the Sacraments,* 1 Cor. 11:24. *Do this in remembrance of me,* Prophecie, Joh. 5:39. 3. In the use Act. 2:38. 4. To praise works of mercie

Q. 28. *What reasons are there to follow this command?*

Ans. Two sorts. 1. General. 2. Special.

Quest. 29. *Which is the General reason?*

Ans.

*Ans.* 'T is taken from the Authority of the Law-giver.  
**For I am the Lord thy God.** Namely, who have power to command you, and whom you must obey.

Quest. 30. Which is the Special?

*Ans.* It is taken from the punishment of the Disobedient, and Reward of the Obedient.

Quest. 31. What punishment shall God inflict upon the Transgressours?

*Ans.* He will visit the Iniquitie of the Fathers upon the Childzen unto the third and fourth Generation of them that hate him. See examples in *Jeroboam*, the Son of *Nebat*, 1 King. 15: 29. *He smote all the house of Jeroboam*, &c. In *Ahab*, 1 King. 10: 17. *He slew all that remained unto Ahab in Samaria.* Distin<sup>g</sup> that is, severely to punish as a Judge, *Zephan. 1: 12.* I will punish, (or visit) the men that are settled on their lees.

Quest 32. Why is it said: Of them that hate me?

*Ans.* To refute the saying of Idolatours: Why is God so angry aga<sup>n</sup>st us: We honour him by those Images, *Exod. 32: 5.* *Aaron builds an Altar before the Calff, and made Proclamations, and said: To morrow is a feast unto the Lord.* They hate me, sayes the Lord, for the Images are my Corrivalls, *Ezek. 8: 3.* *An Image of jealousy, which provoketh to jealousy.*

Quest. 33. But what if the Childzen be no Idolatours?

*Ans.* Then shall the Lord spare them, *Ezek. 18: 14, 17, 20.* *If he beget a Son, that seeth all his Fathers sins which he hath done, and considered, and doth not such like, &c. he shall not die for the Iniquity of his Father.* But not else, *Matt 23: 32.* *Fill ye up then the measure of your Fathers, vers. 35.* *That upon you may come all the righteous blood shed upon the Earth, &c.*

Quest. 34. May then Childzen not excuse themselves with the examples of their Forfathers?

*Ans.* No. *J r 9: 13, &c. Ezek. 20: 18.* *Walk ye not in the statutes of your Fathers, neither observe their judgements, Zach. 1: 4.* *Be not ye as your Fathers, 1 Petr. 1: 18.*

Quest. 35. But will the Lord also accomplish those threatnings?

*Ans.* Yes. For he hath a will for to punish, for as much as he is a jealous God, *Exod. 34: 14. Isa. 42: 8.* being as little able to bear this spiritual Adultery and Whoredom, as a man in his wife, *Ezek. 8: 3.* *An Image of jealousy provoking unto jealousy.* He

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hath also power. For he is a strong God, Matt. 10:28. Rather fear  
him that is able to destroy both Soul and Bodie in Hell, Hebr. 10:31.

Quest. 36. What shall the keepers of this command, and  
that serve him according to his word/ obtain?

„Answ. The Lord saith: I shew mercie unto thousands  
„ that love me/ and keep my Commandments/ Exod. 34:7.  
„ Keeping mercie for thousands/ 1 Tim. 4:8. Godliness is profit-  
able to all things, having the promise of the life that now is, and of  
that which is to come. They that keep his Commandments, love  
him, Joh. 15:14.

Quest. 37. Obj. The Papists say; If we were such horrible  
Idolators/ Gods plagues would light on us?

Answ. Eccl. 8: 11, 12. Because sentence against an evil work is  
not executed speedily, therefore the heart of the Sons of men is fully  
set in them to do evil, Isa. 30:30, &c. Rev. 21: 8. Idolators shall  
have their part in the Lake that burneth with fire and brimstone,  
which is the second death. Gods judgements are every-where known.

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### The XCVII. Question.

**May we then make no Images at all?**

Answ. God cannot, nor ought to be represented  
by any means (a): but the Creatures, although they  
may lawfully be expressed, yet God forbiddeth to make  
or have their Images to honour them, or worship God  
by them (b).

(a) Isa. 40: 25. Deut 4: 15. Isa. 46: 5. Rom. 1: 23.  
(b) Exod. 34: 17. and 23: 24. Num. 33: 52. Deut.  
7: 5.

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### CATECHIZING.

§ Of Images; in the second Commandment.

Quest. 38. What is further treated of?

Answ. The Objections are answered, Quest. XCVII. Of the  
Painters, Quest. XCVIII. Of the Papists.

Quest.

„ Quest. 39. May we then make no Images at all?

*Ans.* We may make Images, but not Images of all sorts to represent all things. And because Images are of many sorts; Of God, and of the *Creatures*, therefore both are treated of.

Quest. 40. What Images are lawfull / and on what occasions?

*Ans.* 1. To keep the memory of any persons or *Histories*, as of Parents, Friends, Kings, &c. 2. Therewith to adorne any Palaces or Houses. 3. Honestly to refresh a mans minde by looking on them. 4. Thereby to represent some spiritual things, as was the brazen Serpent, the *Cherubims*, and all the *Tabernacle*, and in the Temple of *Solomon*. 5. To admonish men of some civil dutie, as the Image of *Cæsar* upon coyn, Matt. 22:20, 21. 6. The better to teach men thereby any honest arts, as the Effigies of Herbs, Beasts, Members, Instruments, &c. Exod. 31:3. *I have filled him with the Spirit of God in all manner of workmanship*, v. 6.

Quest. 41. What Images may we not make / and which are unlawfull?

„ *Ans.* When men will worship them/or God by them/ faith the *Catechisme*, and moreover erect them in publick. Also all Pictures that lead to uncleanness; or by which men seek to reproach any one, or to honour the Saints, are unlawfull.

Quest. 42. May we picture God?

*Ans.* By no means, Exod. 34:13, 14. Deut. 4:15. and 16:22? Neither shalt thou set thee up any Image, Rom. 1:23. For that is opprobrious to God, and hurtfull to man. Therefore saith the „ *Catechisme*: God may in no wise be painted. Yea, *Augustine* testifieth *de Civit. D. l. 4. c. 31.* (See also *Clem. Alexand. Strom. l. 1.*) That *Varro* an ancient excellent Writer among the Romans hath written: That the old Romans for more than 170 years had served the Gods without Images. Which if it had so continued, saith *Varro* / the Gods should have been served purely; adding thereunto: That those who have first presented the Images of the Gods, have lessened the fear of God, and encreased Error. And then *Augustine* joyneth his own opinion unto it, saying: That *Varro* judged thus very wisely, judging that the Gods might easily be brought into contempt by reason of the blockishness and senselesness of their Images. See also chap. 9. and the Observation of *Lud. Vives*, a learned Papiſt, and *Bullinger* of the Original of Errors,

fol. 15. The Gods also were onely painted of some among the *Persians, Scythians, Dutch, Syrians*, and few others, not of all.

Quest. 43. *Obj.* The Papiſts ſay: It is not unlawfull in the Nature of the thing / but onely for certain reaſons / as that the Iſraelites were ſo much inclined to Idolatry.

*Anſw.* It is yet not therefore lawfull even according to the *Maximes* of the Papiſts. For 1. Marriage is not forbidden to ſpiritual perſons from the Nature of the thing, but for certain reaſons. Yet it muſt not be broken. Why then not here alſo, for that God hath forbidden it. 2. This ſaying is falſe. For the thing is ſo, that God is infinite, and cannot be likened to any thing. 3. The *Iſraelites* were no more inclined to Idolatry than other Nations. Therefore that peculiar reaſon is nothing; neither is it expreſt in the Law.

Quest. 44. Can we then picture God?

*Anſw.* No. The *Catechiſme* ſaith: God can in no wiſe be expreſt. For God is an inviſible, infinite, ſpiritual being, *Iſa.* 40: 18. *To whom then will ye liken God? Or what likenesſe will ye compare unto him*, v. 25. and 46: 5. *Deut.* 4: 15, 16. *Take ye therefore good heed unto your ſelves. For ye ſaw no manner of ſimilitude*, *Joh.* 4: 24. *Act.* 17: 29.

Quest. 45. After that the Prophets had ſcen any likenesſe / as *Iſa.* 6. *Dan.* 7. *Ezek.* 1: 10. *Rev.* 1. might they not paint God accordingly?

*Anſw.* They have but perceived a viſible ſign afar of, and as from behind, ſignifying the ſpecial preſence of Gods Maieſty; but they have been aware of picturing any thing, and repreſenting it before the people. And ſo they ſhould have been ſain to paint a Buſh, or a Flame of fire to expreſs God, or a Cloud, or an Ark, or a Tongue, or ſomething elſe in that ſhape wherein the Lord hath appeared.

Quest. 46. Because the H. Ghost appeared in the ſhape of a Dove / *Matt.* 3. is it then not lawfull to have ſuch Images?

*Anſw.* God may manifeſt himſelf as he pleaſeth, but it is not lawfull for any Creature to repreſent him. Thoſe ſignes which God ſhewed, remained ſo long as he would manifeſt himſelf, but the Images of thoſe ſignes are not ordained to manifeſt God: They had promiſes of Gods preſence, theſe not.

Quest. 47. May Chriſt be pictured according to his Humanity?

*Anſw.*

*Ans.* Yes.

Quest. 48. But may it be done to serbe him thereby?

*Ans.* No. We have of that neither example nor command in Gods word. Neither have we the true likeness to frame a Copie after. All that is pretended in this kinde is but fained.

Quest. 49. But were it lawfull if it could be done?

*Ans.* No. *Paul* himself knew *Christ* no more after the flesh, 1 Cor. 5:16. We must not preach him according to this outward shape, but as God and Man in one person, as he appeareth to us in the word.

Quest. 50. May we paint the Father as an old Man / the Son as a young Man / or as a young Lam / or as a Childe / the H. Ghost as a Dove? Or God the Father / Son / and H. Ghost in the shape of a three-faced man with one neck / or in one head with thre faces / as may be found in *Po-  
perie*?

*Ans.* It is most dreadfull and horrible, Deut. 4:15, 16. Rom. 1:23. [ They have changed the glorie of the upcorruptible God into an Image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things ] The Heathens at *Rome* were wont to paint *Fanus* with two faces.

Quest. 51. But might we not represent the Nature of God by a certain Analogie or Resemblance / &c?

*Ans.* No. For if we will picture God as all-seeing, shall we then paint an Eye? where remaineth then Gods Justice, Wisdom, &c?

Quest. 52. *Obj.* We may paint the Angels / which are spirits / say the Papists, therefore also God.

*Ans.* Here is no consequence. For God is not onely a spirit, but also infinite. Now, there is no proportion betwixt a finite and infinite thing. But betwixt two finite things, although the one is corporal the other spiritual there may be.

Quest. 53. Is it neverthelesse lawfull to make Images?

*Ans.* Yes. For some were thereunto endowed of God, Exod. 31:36. and 35:35. He hath filled *Bezaleel* and *Aholiab* with wisdom of heart to work all manner of work of the ingrauer, &c. And on what occasions that is lawfull is shewed before, Exod. 25:18, &c. And thou shalt make two Cherubims of Gold, and 26:1, 31. So that the *Turks* and *Mahometans* are too precise, not suffering

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ring them even in civil use, but onely have Lines, Characters,  
and Letters.

Quest. 54. May we then picture Saints?

Ans. Yes.

Quest. 55. Can we now get their Images?

Ans. Although the *Papists* boast that they have them, it is  
not therefore so.

Quest. 56. But if we could get them / might we not then  
by serve the Saints / or God himself?

Ans. No. We may not adore the Saints themselves, no, nor  
without Images; Nor God by them, Lev 26:1. *Ye shall make you  
no Idols nor graven Image, neither rear you up a standing Image, &c.*  
Psal. 97. 7. *Confounded be all they that serve graven Images,* Exod.  
23: 24. *Thou shalt not bow down to their Gods, &c. Thou shalt quite  
break down their Images,* Num. 33: 52. Deut. 7: 5. and 12: 2, 3, 4  
and 27: 15.

Quest. 57. Obj. But we honour them for that they are  
Gods friends and servants?

Ans. So might a wife excuse her self in Adultery with the  
friend of her husband. God hath not commanded that ho-  
nour.

Quest. 58. Is it even Idolatry it self when men will serve  
God by the Images?

Ans. Yes. As is proved before of the *Israelites* and He-  
thens. It should not please a King if one should speak to his  
Image as to himself, how much more doth this displease  
God.

Quest. 59. Who honour / and serve Images with religious  
honour?

Ans. The *Papists*.

Quest. 60. But they deny it / saying that they onely ho-  
nour and serve him / who is represented by the Image: Is  
that true?

Ans. No. The contrary appeareth from their prayers to  
the Holy Cross, to the Nails, &c. and from the saying of *Thomas  
Aquinas* of adoring the H. Cross with the same honour where-  
with God is adored. Wherefore also a *Crucifix* said unto him,  
*Thomas; Thou hast written well of me.* They take their Hats of  
when they come into the places where the Images stand, and  
that are consecrated; they bowe before a *St. George on Horseback,*  
An-

*Anthony* with his Hogs; *Mark* with his Lion, *Mari*e with her Babe, &c. They light Wax-Candles unto them. For else they will not see. They kiss the same. They read *Ave Maria* and *Pater Noster*, that is, *Haile Marie*, and Our Father, &c. before the picture of a Male-Saint, or Female-Saint; yea, rub, and clap their *Pater Noster* upon the pictures and kiss them. They say to the Image of the Crucified one; *Thou hast redeemed us, thou hast reconciled us to the Father, &c.* They themselves also grant a relative and respective honour, which endeth, and is terminated in the Image. See *Isa.* 44:13, &c. and 46: 6, 7. *They hire a Goldsmith, and he maketh it a God, they fall down, yea, they worship, &c.* *Jer.* 10: 4, 3 Thus at Rome yearly on good Friday *St. Veronica* is adored with great Devotion, that is an old thred-bare Clout, upon which they say *Christ* impressed his face, when he was going to *Golgotha* to suffer, & the people cry with a loud voyce: *Misericordia, Misericordia*; that is: *Mercie, Mercie.*

Quest. 61. *Is this no Idolatry?*

Ans. Yes. For according to their own saying: Idolatry is when a religious action endeth in the Creatures.

Quest. 62. *We honour men/ as Kings/ Princes/ &c. Do then the Papists worſhip?*

Ans. Yes. For 1. they live. 2. That is but a Civil honour, as *Gen.* 23: 7. *Abraham bowed before the people of the Land, before the Sons of Herh,* and 33: 3. *He bowed himself to the ground seven times, untill he came near to his brother;* and else-where.

Quest. 63. *Well/ but do you not honour the Picture in which your Father is pourtrayed?*

Ans. This is but civil honour. I shall not therefore fall upon my knees before it, to adore my Father; nor take of my Hat; nor light Wax-Candles, &c.

Quest. 64. *Obj. Num.* 21:9. *The Israelites were to look on the brazen Serpent with reverence/ which pointed at Christ, and so were healed/ therefore we may worſhip by Images.*

Ans. Here is no Consequence. For the Serpent was not an Image of *Christ*, although it signified *Christ*. For all that signifieth as a figure, is properly no Image. Yea, according to the *Papists* saying, that Serpent should have been an Idol, representing that which was not yet, namely *Christ's* humane Nature, and consequently they should have committed Idolatry. It was but

to



to look upon the Serpent, not religiously to worship it, but onely a *Sacramental action*, as we look upon the bread broken in the Lords Supper, and thereby are put in minde of *Christs* sufferings: The Believers who were to adore, looked towards the Temple, but did not worship nor adore the same. But when the Serpent was abused *Hizkiuh* broke it, 1 King. 18:4. With as much right might the Papists burn St. *Margerie*, and St. *Georgus Dragon*, and St. *Antonius Hog*. Or perhaps they are to be excused with this; that dayly many *Miracles* are wrought by the Images of our Ladie at *Halle*; at *Laureto* in *Italy*, at *Montserrat* in *Spain*, at *Compostel* by St. *James*, by St. *Catharine* of *Sena*, &c. as many times going homeward, they left their Bunches behind, O cursed, and *Satanical* VVitchcrafts.

Quest. 65. But were it sin if one should bow to an Image/ having neverthelesse his thoughts towards God?

Ans. Yes. For we commit Idolatry not onely with the heart, but also with the body, inasmuch as God will not onely be worshipped with inward *Devotion*, but also with outward actions. „ And to this the second Commandment hath respect: *Thou shalt not bow down unto them / nor worship them*: In which words both are forbidden. And if this were permitted, every one might excuse himself in these services.

Quest. 66. Obj. Exod. 3:5. *The place on which thou standest is holy ground. So also the Images.*

Ans. The place was not adored by *Moses*. And although we owe due reverence to the things Sanctified for holy uses, as the bread and wine in the Lords Supper, we must not therefore adore them, &c. Heaven and Earth must not therefore be adored, although God be present there; nor the things Consecrated to God, as beasts for Sacrifice, Festival-dayes, &c. Images are forbidden of God.

Quest. 67. May we not keep Images in secret?

Ans. VVe must break them as the Serpent, and in the Old Testament the Idolatrous Altars, Groves, &c. were cut down and broken, that never any man might abuse them, Exod. 23:24. *Thou shalt utterly overthrow them, and quite break down their Images*; and 34:13. Num 33:52. Deut. 7:5. and 12:2, 3. See those Laudable examples in *Moses*, Exod. 32:20. in *Asa*, 1 King. 15:12, 13. in *Joshua* 2 King. 23:4, 16.

Quest. May we then use those places for the service of the Lord?

Lord/where Idolatry hath been practised/as Temples, Chapels, &c.

*Ans.* Yes. They being purified and prepared for the service of the Lord.

Quest. 69. What hold you of the practise of those Christians that go to gaze upon the Idols / in their Church-Masses / in the Processions / &c. Likewise of keeping Popish fasts / as St. Martins, St. Nicolas, the Fast-Even, the Three-Kings-day, their Flora, their May-day?

*Ans.* All these are unprofitable, they bring men easily into danger. Yea, it is a kinde of Idolatry, whereby men go about to renew the memory of the Idolatry of their Forefathers, to feed the same in their hearts, whereas we ought not so much as to take it into our mouths, Psal. 16: 4. *I will not take their names into my lips*, Zach. 13: 2 *I will cut off the names of the idols out of the Land, and they shall no more be remembered.*

### The XCVIII. Question.

But might we not suffer Images in Churches for books of Lay-men / or common people?

*Ans.* No. For we must not be wiser then God, who will not have his Church taught by dum Images, (a) but by the lively preaching of his word (b).

(a) Jer. 10: 8. Hab. 2: 18, 19. (b) Rom. 1: 17. 2 Pet. 1: 19. 2 Tim. 3: 16, 17.

### C A T E C H I Z I N G.

#### § *Objections for Images answered.*

Quest. 70. What alledge the Papists to maintain their setting of Images?

*Ans.* That they are set up in Churches to be Lay-mens books, which the Lutherans also can very well bear; saying: It is for an historical remembrance, and adorning of Churches.

Quest.

Quest. 71. Hath this been so alwayes?

Ans. No. Not in the first 400 years after *Christ's* Ascension. But when the Bishop of *Marseille* had cast the Images out of the Church, *Gregorie the great*, Bishop of *Rome*, would keep them standing with this, that they were Lay-mens-books. A Christian should be ashamed to bring forth such excuses, borrowed of Heathens. For so said they: Images are to the simple in stead of books, that so men might learn to know the Invisible God, as appeareth by the writings of *Tertullian*, *Ahanasius*, *Hierom*, *Augustine*, *Lactantius*, *Arnobius*, &c. against the Gentiles.

„Quest. 72. But might we not suffer Images in Churches for Lay-mens-books?

Ans. The Catechisme saith No.

Quest. 73. Hath not God commanded this?

Ans. No.

Quest. 74. May we then yet notwithstanding not do it for such a good end?

„Ans. The Catechisme saith: We must not be wiser than God. Consequently we must be content with the Order which God hath appointed, and introduce no humane Inventions, Deut. 12: 32. *What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it*, Matt. 15: 9. *But in vain do they worship me, teaching for Doctrines the Commandments of men*.

Quest. 75. What means hath God ordained / by which we should be instructed?

„Ans. The Catechisme saith: He will have his Church taught by the libell preaching of his word / comprehended in the writings of the Old and New Testament.

Quest. 76. Can you give a Command and proof for this?

Ans. Yes. Matt. 28: 19, 20. *Teach all Nations*, &c. so observe all things whatsoever I have commanded you, Mark. 16: 16. Luke 16: 29. *They have Moses and the Prophets, let them hear them*, Rom 10: 17. *So then Faith cometh by hearing, and hearing by the word of God*, Gal. 3: 5. Eph 4: 11. 2 Tim. 3: 16. 2 Pet. 1: 19. By this preaching of the word is *Christ* pictured before the Eyes of the minde, not of the bodie, Gal. 3: 1. See Quest. LXVII.

Quest. 77. Can Images be books of Lay-men?

„Ans. No. For they are dumb pictures / as the Catechisme speakeith, Psal. 115: 5. *They have a mouth but they speak not*.

Quest.

Quest. 78. *How prove you more plainly unto me that Images cannot instruct a simple man?*

Ans. If there be no lively voyce, and instruction with them, how can a simple man know what this, or that Image signifieth; for Example, that a woman with a little naked quoyved *Jesus Christ*, laughing, and giving Benediction, a Man on Horse-back with a Lance against a Dragon, a Man with Keyes or a Sword, or with a Hallebard, a Hunting-horn, a Knife, a Saw, &c. signifie *Maria, George, Peter, &c.* a Man with Horns, *Moses*; if one do not instruct him? Though a Heathen-man did see a *Crucifix* a thousand times, what should he learn from that, if one did not inform him of it? VVho can know that a painted man full of Boyles and Leprosie signifieth *Job*? VVhat can you understand of their Oxen, Sheep, Asses, Horses, Swine, wilde Swine standing by? Of the divers *Ladies*, as our *Ladie* in joy, our *Ladie* oppressed, our *Ladie* with seven Keyes, our *Ladie* Crowned; our *Ladie* in Child-bed, our *Ladie* in the Sun, our *Ladie* in the Moon, our *Ladie* in the Stars, &c. Of the *Ladies* standing by, and *Scho-lars*, &c.

Quest. 79. *But are not Images an Ornament of Churches?*

Ans. The true Ornament is the pure preaching of the word, the right use of the Sacraments, and the true Service of God.

Quest. 80. *But why may we not have them in Churches? or we keep them in houses?*

Ans. For that they are there used in religious matters. And if this be done in Chambers, they are also unlawful.

Quest. 81. *But do not Images put us in remembrance of things past?*

Ans. All that bringeth things past to remembrance is not therefore allowed in Gods worship. Gods word doth that more aptly then Images, Gal. 3:1.

Quest. 82. *Do not Images bring men to great Devotion?*

Ans. No; But rather contrarily to Vanity and lies, Jer. 10:8. [A stick is a Doctrine of Vanities,] v. 14. *his molten Image is falsehood*, Habak. 2:18. *The molten Image is a Teacher of lies*, Zach. 10:2. *For the Idols have spoken Vanity*. What can one learn of a stately, vainly-trimmed Image of *Maria*, of *S. Barbarie*, *S. Catharine*

*sharine* with her painting, curled haire, naked breasts, like the Curtisans of *Rome* or *Venice*, but pride and provocation to Evil? ('Tis after the fashion of the Heathens: for the *Athenians* served *Leena*, the *Romanes* *Acca Laurentia*, called *Lupa*, and one *Faula*, all which were Whores.) Why then do they cover Images in time of Fast, when it is a time of Devotion? They have also Images of those that have never been, as *Vrsula*, *St. George*, *St. Christopher*, the *Three Kings*, *Longinus*, the *Eleven thousand Virgins*, &c.

Quest. 83. But if that be abused by some/ shall we therefore take away the good use?

Ans. We deny that Images have a good use in the Church. A thing good and lawfull in it self, must not be abrogated for the abuse, but that which is indifferent, must.

Quest. 84. Is it then Indifferent to keep Images in Churches?

Ans. No. And although they were so, yet they must be taken away. 1. That the weak be not seduced. 2. That the *Papists* be not hardned. 3. That the *Jews* and *Turks* be not scandalized, and take occasion from thence to resist *Christian* Religion.

Quest. 85. Obj. Yet the Images of the Cherubims and other Ornaments were in the Temple.

Ans. 1. It was by Gods Command. 2. They were no Images, but figures of the *Old Testament*, which may not now be restored. 3. They were not worshipped. 4. They were but once a year seen of the High-Priest. For the Ark upon which were the *Cherubims* was within the *Tabernacle*, and the *Tabernacle* within the *Holy of Holies*. But this can our dear Mother the *Holy Church* imitate. For during the whole time of Lent their Images peep behinde a Vaile. 5. No Prophet nor Apostle in the *Old*, or *New Testament* hath taken hence Occasion to raise up Images. They had neither in the *Synagogues* nor in the Temple the Images of *Abraham*, *Moses*, *Samuel*, &c.

Quest. 86. Would not God at least teach his people/ by signs/ as by the Rain-bow/ *Gen. 9: 12.* by the Ark/ *1 Pet. 3: 20.* by the fiery tongues upon the Apostles, *Act. 2: 3, 4.* by the Dessel/ as if it had been a great sheet revealed to Peter, *Act. 10: 11, 12.*

Ans. These were no Images in Churches. These things are described

described in the word of God, and must be preached out of the same. VVe have also our signs.

Quest. 87. **What have we wherewith we must hold our selves contented?**

*Ans.* The H. Scripture and the Sacraments. Therefore neither Images nor *Crucifixes* are needfull.

Quest. 88. **The sight of a bloody picture doth yet move much: So do Images also: Is it not so?**

*Ans.* It is but a carnal, and a sudden motion, as in *Comedies*. The word of God is more powerfull, *Hebr. 4:12. The word of God is quick and powerfull, and sharper than any two edged sword,* &c Neither do they move, but upon foregoing instructions. Neither must all that which moveth us be brought into the house of the Lord.

Quest 89. **May we then not mingle our selves with such Worship?**

*Ans.* No. *2 Cor. 6: 16. What agreement hath the Temple of God with Idols, 1 Joh. 5:21. Little Children keep your selves from Idols. Amen.*

The XXXVI. Lords day.

The XCIX. Question.

**What appointeth God in the third Commandment?**

*Ans.* That we should not use Gods name despitefully, or unreverently; not onely by curling, (a) or forswearing (b), but not by rash or needless swearing (c), neither be partakers of those horrible sins by silence or connivence (d), but that we alwayes use the Sacred and holy Name of God with great Devotion and Reverence (e), that he be worshipped and honoured by us with true and constant Confessions, (f) and adoration of his name (g), and lastly, in all our words and actions whatsoever (h).

U u

(a) Le-

- (a) Levit. 24: 11, 15, 16. (b) Lev. 19: 12.  
 (c) Matt. 5: 37. Jam. 5: 12. (d) Lev. 5: 1. Prov.  
 29: 24. (e) Jer. 4: 7. Isa. 45: 23, 24. (f) Matt.  
 10: 32. Rom. 10: 9, 10. (g) Psal. 50: 15. 1 Tim.  
 2: 8. (b) Colof. 3: 16, 17.

## CATECHIZING.

### § Of the third Commandment.

Quest. 1. What is taught in the first Commandment?

Ans. That the God of Israel alone must be held for the true God, and be rightly known, honoured, and served.

Quest. 2. What in the second Commandment?

Ans. How, and according to what rule this worship must be lawfully ordered?

Quest. 3. What is taught in the third and fourth Commandment?

Ans. How this worship must be performed externally: First; In private, according to the third Commandment. Then publicly, according to the fourth Commandment.

Quest. 4. What is propounded on this Lords day?

Ans. 1. The Commandment in Quest. XCIX. 2. A reason whereby men are stirred up to Obedience, being a threatening of punishment upon the transgressours Quest. C.

Quest. 5. What are the words of the third Commandment?

Ans. Thou shalt not take the Name/&c.

Quest. 6. What is the Name of it?

Ans. To teach us with what reverence we must speak of God, and things concerning him in our dayly Conversation, not being in the service of God.

Quest. 7. How explaineth the Catechisme this third Commandment?

Ans. That we should not use Gods Name despightfully, and irreverently/&c.

Quest. 8. How is this Commandment propounded to us?

Ans. By way of Prohibition. And we must also observe what there is Commanded.

Quest.

„Quest. 9. What is meant by the Name of the Lord?

*Ans.* Properly, those words, whereby the Divine Essence is distinguished from all Creatures and strange Idols, as **Jehovah, Jah / Schaddai / Elohim** / &c. Improperly, Gods attributes, Word, Sacraments, Worship, Works, his Essence, his Will, Help, &c.

„Quest. 10. What is it to take the same in vain.

*Ans.* That is to use it inconsiderately to no purpose, without Devotion, without cause, or without reverence, lightly, to an evil end, namely in words, or in signs, spoken, or written, directly, or indirectly.

Quest. 11. Might we then use them in daily salutations?

*Ans.* Yes. If it be not done in such a manner as is now said. For they are as short prayers for our Neighbour.

Quest. 12. What sins are here forbidden?

*Ans.* Cursing, Blasphemy, false and needless swearing the abuse of Divine things, silence, and tacit consent to all these sins.

Quest. 13. Goeth this Curse against God / or against our Neighbour?

*Ans.* Against our Neighbour.

Quest. 14. What is it then to Curse?

*Ans.* It is nothing else but to pray God, that he will send some evil, either upon our selves, or upon our Neighbour, be it Temporal or Eternal. Upon our selves, in case we keep not our word; and that either from malice taken up, Act. 23:12. *Certain of the Jews banded together, and bound themselves under a Curse, (or with an Oath of Execration) saying, that they would neither eat nor drink till they had killed Paul;* Or from weakness, as in Peter, Matt. 26:74. *Then began he to curse himself and to swear. O: from Discouragement, Job 3:1. Job cursed his day, Jer. 15:10: Woe is me my Mother, that thou hast born me, &c.* Upon our Neighbour, from anger and revenge, 2 Sam. 16:7,8. *Thus said Shimei when he cursed David, Come out, come out thou bloody man, &c.* Exod. 21:17. Levit. 24:11.

Quest. 15. May we then not wish any evil from God to any? as for Example / that God will thrust the Pope from his Chair?

*Ans.* We must here make a difference. For sometimes,



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times, and upon some occasions is cursing allowed, or disal-  
lowed.

Quest. 16 Against whom is it allowed?

Ans. Against the common Enemies of God and his Church,  
Psal. 35. and 129.

Quest. 17 May we not pray God against some particular  
Enemies/ out of Hatred/ Envy/ Anger/ Revenge/ that God  
will send some Evil upon them?

Ans. No. For that is to go about to make God an Execu-  
tioner of our evil passions. See to the contrary, Matt. 5:44. *Love  
your Enemies, bless them that curse you, &c.* Rom. 12:20.

Quest. 18. Of what Nature is then the Cursing of the  
Prophet Elias, 2 King 1:10, &c. and of Elisha, ch 2:23, 24. of  
David, Psal. 69. and 109. of Paul, 2 Tim. 4: 14. The Lord re-  
ward him according to his works.

Ans. They had an extraordinary and special revelation, in-  
spiration, impulsion, and command of Gods spirit; which we  
may not arrogate unto our selves, Luke 9: 54, 55. *Ye know not  
what manner of Spirit ye are of.*

Quest. 19. What is to be thought of the Prophets Cur-  
sings?

Ans. That they were Prophetical predictions of punish-  
ments which were approaching to such wicked persons, 1 Sam.  
26:19. Psal 5:11. Act. 8:20. *Thy money perish with thee,* 1 Cor. 16:  
22. *If any man love not the Lord Jesus Christ, let him be Anathema,  
Maranatha.* There was then in them no hatred or revenge a-  
gainst the persons, but zeal for Gods glorie. They spoke not  
as particular persons, but as Denouncers of Gods judgements  
against obstinate Enemies of God.

Quest. 20. May we pray against any one as soon as he  
doth any Evil?

Ans. No.

Quest. 21. What condition then must come unto it?

Ans. He must be a wilfull, sworn, stiff-necked, or constant  
Enemy of God and Religion, as were those against whom the Pro-  
phets prayed.

Quest. 22. May we say: The Devil take you: Or abuse  
the Sacraments, or wish Thunder/ Lightnings/ &c. Surely  
th/ that is not to take Gods Name in vain?

Ans. VVhat is it else but to wish, that God will suffer that  
those

those things may befall a Man; or that he himself will do them that hath instituted the *Sacraments*. It is to stab God at the heart. They abuse the *Instruments* of mans Salvation and blessing. So likewise of *Christs* wounds, passion, &c.

Quest. 23. What is further forbidden?

Ans. Swearing.

Quest. 24. Is then all swearing sin?

Ans. No. Swearing is allowed upon such an occasion as is explained in Quest. C1.

Quest. 25. When then is it not allowed?

Ans. VWhen we swear *falsely*, or *unnecessarily*.

Quest. 26. What is false swearing, or Perjury?

Ans. VWhen a man declareth by Oath against his own knowledge and Conscience, and calleth upon Gods name, in things past, viz. something to be true which is false, or to be false, which is true. Or when he promiseth to do any thing that is honest for time to come, and will not do it, when he can; yea, intended it not when he yet promised it with an Oath.

Quest. 27. How is that Sin called?

Ans. Perjury.

Quest. 28. Is that so great a Sin?

Ans. Yes. For Gods name is thereby most highly profaned, because thereby he is made, and called on to be a witness of a lye and falshood, Lev. 19: 12. *Ye shall not swear by my Name falsely; neither shalt thou profane the name of thy God,* Jer. 5: 2. Zach. 5: 4. and 8: 17. *Love no false Oath. For all these are things that I hate.*

Quest. 29. Which is the greater Sin: a simple lye/ or a false Oath?

Ans. A false Oath. For by an Oath we oblige our selves to God, that he will punish, if we swear falsely. And it is to break in pieces humane society. For an Oath for Confirmation is an end of all strife, Heb. 6: 16.

Quest. 30. Do not here the Jesuites and Papists Sin?

Ans. Yes. With their *Equivocations* and *mental reservations*, or double-meanings, and meanings reserved. Also the *Popes* assuming to themselves the Power to give Dispensations of false Oaths. They may discharge Subjects of the Oath of Fidelity, according to their Opinion.

Quest. 31. Who else Sin here also?

U u 3

Ans.

*Ans.* Married persons that break their Marriage-promise by Adultery, wilfull desertion, or otherwise, Mala.2:14. They that break their Oath of fidelity given to their Magistrates, as Subjects, Souldiers, &c. Princes that either Tyrannize over their Subjects, or break their Covenants made with other Princes, 2 Chron 36:13. *And he also rebelled against Nebuchadnezzar, who had made him to swear by God.* Or they that in Elections having taken their Oath to look out the fittest persons, and in the mean time seek but to favour their friends. He that hath promised any thing to God, and doth not do it when he can, Num. 30:2. *If a man vow a vow unto the Lord, or swear an Oath to binde his Soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth.* Quarrellsome witnessnes in judgement, Deut. 19:16.

Quest. 32. What is rash, or needles swearing? Is that a lying Oath?

*Ans.* A lying Oath is a false Oath; but rash and needles swearing is without necessity, in common discourse, lightly, to use an Oath, when neither the matter nor the Magistrate requireth it.

Quest. 33. May the Magistrate lightly demand an Oath in judgement/ or any one in private?

*Ans.* No.

Quest. 34. But is that ill done? Sure this serveth for the Confirmation of the Truth?

*Ans.* Yes. It is ill done. For it is to despise and contemne Gods high Majesty too lightly.

Quest. 35. When men swear directly by the Name of God in common discourse / with purpose to keep the Oath holily/ is it then also a profaning of the Name of God?

*Ans.* Yes. For when there are other means of Confirmation at hand, then it is lightness without need to appeal to God.

Quest. 36. Whence prove you that we may not swear lightly?

*Ans.* From that which Christ upbraidingly speaketh unto the Jews, Matt. 5:34, &c. and Jam. 5:12. *But above all things my brethren swear not, neither by Heaven, neither by the Earth, neither by any other Oath, &c.*

Quest. 37. Had the Jews then such a manner and custom of swearing?

*Ans.*

*Ans.* Yes. Matt. 23: 16, 17, 18. *Whoſoever ſhall ſwear by the Temple: It is nothing, but whoſoever ſhall ſwear by the Gold of the Temple he is guilty, &c.*

**Queſt. 38.** Do not alſo the Oaths and Vows of thoſe things that are impoſſible belong hither; as when one voweth a Vow of going into a Cloſter/ not having the gift of Continencie?

*Ans.* Yes. For thoſe gifts are in no mans power. Hither refer alſo the Promiſes of abſolute and blind obedience, whereby a man might, and muſt be bound to all evil deeds; Of perpetual poverty, repugnant to the love of our ſelves, and of our Neighbour. You may rightly call theſe three, namely their unchaſte chaſtity, their unwillingly willing poverty in abundant riches, and their forced Obedience, three heavenly (or rather helliſh) Goddeſſes, with whom all *Monks, Priests, and Nuns* commit Adultery. For they vow chaſtity, and will have no wives of their own, for to hear other mens wives and daughters make their Confessions, and to comfort them the better. They vow Obedience to their Guardian, that they may withdraw themſelves from all Obedience of the Magiſtrates. They vow poverty to enrich their Cloſters.

**Queſt. 39.** Are things undecent alſo here meant?

*Ans.* Yes. As thoſe Oaths and Vows of *Jephthah*, Judge 11: 32. *Whatſoever cometh forth of the doors of my houſe to meet me, ſhall ſurely be the Lords, and I will offer it up for a burnt-offering.* Of *David*, 1 Sam. 25: 22. Of *Herod*, Matt. 14: 6. He promiſed the daughter of *Herodias* with an Oath to give her whatſoever ſhe would aſk. Alſo of thoſe *Jews*, Act. 23: 13. Or of thoſe alſo that ſwear never to go to Church, nor to come over their Neighbours threshold, nor to forgive them their injuries, &c.

**Queſt. 40.** By what perſons muſt promiſes be made?

*Ans.* By perſons that are free, and that have power to make Vows, Num. 30: 3, 4, 5, 6. *If the Father of a daughter diſallow her in the day that he heareth; not any of her vows or of her bonds wherewith ſhe hath bound her Soul, ſhall ſtand, and the Lord ſhall forgive her, &c.*

**Queſt. 41.** May we make Vows?

*Ans.* Yes. *Pſal. 50: 14. Pay thy Vows unto the moſt High, and 66: 13: I will pay thee my Vows.*

Quest. 42. *Is that a light speaking / or abuse of Gods Name / when one saith unawares / laughing / or telling tales.* Jesus! O God! Lord! O Lord! good Lord! Son of David! By God! God bless us! Jesus, what a sweet Babe is here! &c. God is a good man. I know no ill of God. God wot. *Or lightlpto Beggars*: God help you, &c.

*Ans.* Yes. They speak to the dishonour of Gods *Majesty*. It is to speak contemptibly of God, as of a mean person, whereas he is the Lord of Lords.

Quest. 43. *But what if one say: By Guts, or by Gammer! or by Ladie! or Dots! or Gods me! &c.*

*Ans.* It is ill. For they are Bastard Curses, or Oaths.

Quest. 44. *What think you of these forms.* By my Soul, Gods Elements! O Death, &c.

*Ans.* Matt. 5: 34, 35, 36. *Swear not at all, neither by Heaven, for it is Gods Throne, &c.* and 23: 16, 17, 18. Needless swearing is not onely directly by the Name of God, but also indirectly by the Creatures.

Quest. 45. *May we without difference use alwayes the words:* Truly! Indeed! as sure as I am here! as I live! by my Faith! by my Truth! or yes Faith! or Faith and Troth!

*Ans.* No. For it is more than Yea and Nay.

Quest. 46. *Is it then in Christs opinion* (Matt. 5: 37.) *well said / when one saith:* Yea, Yea: No, No: By yea, by no?

*Ans.* No. But *Christ* will that we use upright, true, simple words.

Quest. 47. *Is it well said:* The Devil take me, or let me sink in the ground, let me never be a joyfull Mother, or let me break my Neck, &c. if this or that be so?

*Ans.* No.

Quest. 48. *But people say: Is that any matter? I swear not by God, or by his Wounds, &c.*

*Ans.* So much the worse. You sin against *Christs* Commandment Matt. 5: 37. [Let your Communication be yea, yea; Nay, nay. Whatsoever is more than these cometh of evil] and make the Creatures Gods.

Quest. 49. *But are not men excused when they say: I mean no evil / I do it but out of custom?*

*Ans.* No. That should not acquit a Thief before a Judge. And the Judge might also say: I punish thee out of custom.

Quest.

Quest. 50. But (say they) people believe me not if I swear not to it. Is it then not lawfull?

Ans. No. That is a sign that ye have been perjured; and how much the more you swear, the less they believe you.

Quest. 51. What is yet more forbidden?

Ans. To Blaspheme, or speak Evil.

Quest. 52. What is Blaspheming?

Ans. When one saith any thing unseemly of the Divine Majesty and properties, contrary to the Nature and will of God, Levit. 24: 11. *And the Israelitish womans Son blasphemed the Name of the Lord, and Cursed,* vers. 16. *He that blasphemeth the Name of the Lord shall surely be put to death.*

Quest. 53. Did Christ blaspheme in Matt. 26: 64, 65. Hereafter shall ye see the Son of Man sitting at the right hand of power, &c. Then the High-Priest rent his Cloaths, saying: He hath spoken blasphemy, &c.

Ans. No. For he was Gods Son. But if he had not been Gods Son, he hath blasphemed.

Quest. 54. Do then men onely commit blasphemy when they curse God to his face/ or speak evil of him?

Ans. No. But also when we contemne him directly before men, and speak evil of him, or to his dishonour, as in Exod. 32: *Who is the Lord, that I should obey his voyce to let Israel go?* Isa. 36: 18, 19, 20. *Who are they among all the Gods of these Lands, that have delivered their land out of my hand, that the Lord should deliver Hierusalem out of my hand, with 37: 17, &c.*

Quest. 55. Do not here also the Atheists and Epicures sin against God/ denying Gods providence?

Ans. Yes.

Quest. 56. Do they also sin that deny Christ, reject him/ contemne him/ and deny his Deity/ or the Deity of the holy Ghost/ as Arians, Samolatenians, Socinians.

Ans. Yes. Matt. 10: 25. with Luke 23: 39. *One of the Malefactors railed on him, saying: If thou be Christ, save thy self and us,* Joh 5: 23. *He that honoureth not the Son, honoureth not the Father which hath sent him,* 1 Joh. 2: 23.

Quest. 57. Do they also sin here that deny Gods Essential Attributes/ as Eternity/ Omnipotency/ Omni-presence/ be it directly, or by consequence? Or also they that ascribe to God things repugnant to his Nature/ as that he should be changeable/ unjust/ repenting/ &c.

Ans.

*Ans.* Yes. All those that hold this, teach it, or write it; dishonour the name of God.

**Quest. 58.** When such Blasphemy, or reproach is done against the enlightning of the holy Ghost / from meer malice and hatred of the Truth of the Gospel / with obstinacy / how is that called?

*Ans.* Blasphemy against the H. Ghost, Mark. 3: 29. being unpardonable. But this had no place in Paul, 1 Tim. 1: 13. *Who was before a Blasphemer, &c. I did it ignorantly in Unbelief; nor in the Corinthian Believers, 1 Cor. 6: 10, 11. No Revilers shall inherit the kingdom of God: And such were some of you.* See of this sin in the Catechizing on the X. Quest.

**Quest. 59.** What is yet forbidden?

*A.* To abuse the Name of God, that is, all Divine things.

**Quest. 60.** Is it an abuse when men lightly take Gods Name into their mouths?

*Ans.* Yes.

**Quest. 61.** Is it so also when they mock at the Doctrine of Election / Providence of Grace / &c. saying: He was Predestinated to it / &c. or when they use it for an occasion to the flesh.

*Ans.* Yes. Jude v. 4. *Turning the grace of our God into lasciviousness.*

**Quest. 62.** Do they here also sin that mock at the preaching of the word and the Sacraments / saying: Are they the damned persons that go not to the Sacrament? Doth Salvation lye in a little piece of bread? &c. or scoffe the Ministers / and they that mock the godly / saying: These are the Hypocrites, that can see a mote in mens Eyes, Sermon-hunters, Puritanes, Bible bearers, &c.

*Ans.* Yes; In the highest manner. See of the mocking of the Prophets, Isa. 30: 9, &c. *That say unto the Seers, see not, and to the Prophets, prophetic not unto us right things, &c. Jer. 44: 16, &c. Ezek. 33: 31, &c. Thou art unto them as a very lovely song, &c. Isa. 28: 22.*

**Quest. 63.** Is it also an abuse / when men use Gods word in jesting / and telling of tales / applying Scripture with some grace (sooth) as; The Lord hath need of it; or of meat and drink on the Table; Prove all things, and hold fast that which is good?

*Ans.*

*Ans.* Yes. For those places of Scripture (as Matt. 21: 3. Thess. 5: 21.) are alleadged lightly, and abused besides their scope. So it is perverseness when one seeth a man in grief, to say: One might read the *Passion* in his countenance. In case of Innocencie to say: *Good and right Job the first. Non est secundum verum;* things go not aright. This is an horrible sin; for he that mocketh the *Scripture* mocketh God the Authour of the *Scripture*.

Quest. 64. May one drink round about the Table with three Dessels?

*Ans.* No. For this was in old times instituted to the honour of the three persons, or at least in allusion thereunto.

Quest. 65. Do not here also the Stage-players sin/ and Rhetoricians, &c. Who play with the Histories of Scripture?

*Ans.* Yes. For therein Gods name is profaned and Scripture abused, Ezek. 33: 32. *And loe, thou art unto them as a very lovely song of one that hath a pleasant voyce, and can play well on an instrument. For they hear thy words, but they do them not.*

Quest. 66. Do men also abuse Scripture when they borrow some places for diffaming of their Neighbour in defaming Libels?

*Ans.* Yes.

Quest. 67. Wherein is the Name of God else abused?

*Ans.* In lotting and foretelling, when one will foreknow, or foretell a thing from the first place, which in opening the book of the *Scripture* we meet with: also, by drinking of healths, laying wagers, by Exorcismes, Witch-crafts, as Sorcerers do, and the *Papists* in the Consecrating of Oyl, Holy water, &c. to expell the Devil, &c. With any words or Sentences of holy Scripture, to deliver men or beasts from pain, Act. 19: 13. *Certain Exorcists took upon them to call over them which had evil Spirits, the name of the Lord Jesus.*

Quest. 68. May not the Popish Priests Exorcisme, and adjuring of Devils be confirmed from Mark. 16: 17. [In my name ye shall cast out Devils.]

*Ans.* No. There is not spoken of *ordinarie* dispensation, but of *extraordinarie* gifts of Miracles, which have ceased with the times of the *Apostles*. The Devil departeth from them, the more to win upon them, 2 Thess. 2: 9. *Even him whose coming is*

is



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is after the working of Satan, with all power and signs, and lying  
wonders.

Quest. 69. Are they not good words that are thus used?

Ans. Yes. But they are not duely applied, 1 Cor. 2: 13.  
Comparing spiritual things with spiritual. The Scripture is not a  
remedie against Corporal, but Spiritual diseases, Rom. 1: 16.  
The power of God unto Salvation. Balaam also spoke good  
words, Num. 23: 8. Yea, also the Devil, Mark. 1: 24. I know thee,  
who thou art, namely the Holy one of God.

Quest. 70. What understand you by Healths?

Ans. Salutations of Drunkards, whereby they wish good  
luck to their General, to the Common-wealth, or to one an-  
other, by such means as take away Health, namely full Glasses,  
&c. The greediness here used is contrary to the seventh Com-  
mandment; the light with against the third. We must wish good  
by praying. not by drinking.

Quest. 71. May a man possibly sin against the third Com-  
mandment when he speaketh nothing at all?

Ans. Yes. The Catechisme saith: With silence or con-  
sencence.

Quest. 72. But when I speak not/ I do not abuse Gods  
name/ how then can I sin?

Ans. For that we do not stand for the honour of God, nor  
shew any dislike as a good-conditioned Childe will do, hearing  
the reproach of his Fathers name. And so are we partakers  
in other mens sins, 1 Tim. 5: 22. as appeareth from Levit. 5: 1.  
If a Soul sin, and hear the voyce of swearing, and is a witness, whether  
he hath seen, or known of it, if he do not utter it, then he shall  
bear his Iniquity, Prov. 29: 24.

Quest. 73. What must we do then when we hear any one  
curse/ and abuse Gods name?

Ans. We must reprove him.

Quest. 74. But if they will not hear/ nor be reprobed/ what  
must we do then?

Ans. Prov. 9: 8. Reprove not a scorner, least he hate thee.  
We must with grief of heart sigh over this unto God, praying,  
Lord preserve me from such abominations, give to those men  
better thoughts, &c. and so go our wayes. When the Jews  
heard Blasphemy, then they rent their Garments, to shew  
that they were not guilty of that sin, Isa. 36: 22. They came to  
Ezekiah with their Cloaths rent, &c.

Quest.

Quest. 75. *Is it not also the work of Magistrates/ to hinder those that sing so lightly the judgements of God on the corners of the streets/ as also the singing of Christs Nativity and Circumcision.*

Ans. Yes. Neither should Parents permit their Children to do this.

Quest. 76. *What is commanded in this third Commandment?*

Ans. The Catechisme saith: *That we alwayes use the Sacred and Holy Name of God with great Devotion and Reverence.*

Quest. 77. *How prove you that we must use the name of God with great fear and reverence?*

Ans. Deut. 28: 58, 59. *If thou wilt not observe to do all the words of this Law, that thou mayest fear this fearfull and glorious name the Lord thy God, then the Lord will make thy plagues wonderful, &c. Nehem 1: 11. Jer. 5: 22. 1 Pet. 4: 11. Isa. 66: 1, 2.*

Quest. 78. *How may we best do this?*

Ans. Considering on the one side the glorie of the Divine Majesty and Divine matters with due reverence; on the other side our nothingness, Gen. 18 27. *I have taken upon me to speak unto the Lord, which am but dust and ashes.*

Quest. 79. *How prove you that God must be rightly confessed and professed, as the Catechisme saith.*

Ans. Matt. 10: 32. *Who so confesseth me before men, him will I also confess before my Father, Rom. 10: 10. 2 Cor. 4: 13. 2 Tim. 2: 12. If we deny him, he also will deny us, 1 Petr. 2: 9. and 3: 15. 1 Joh 4: 15. This must be done in sincerity and constancy.*

Quest. 80. *Must our aim here be our honour and profit?*

Ans. No. But the promoting of Gods Truth to Gods glorie, and mans salvation, -1 Chron. 16: 8, 9, 10. *Give thanks unto the Lord, call upon his Name, make known his deeds among the people, &c. Psal. 22: 23. I will declare thy Name unto my brethren, &c. and 57: 10.*

Quest. 81. *Must God also have adoration as to his Name, as the Catechisme saith.*

Ans. Yes. For he is the Author and Original of all good, Jam. 1: 17 *Every good gift, and every perfect gift is from above, from the Father of lights.*

Quest. 82. *Wherein consisteth this?*

Ans.

*Ans.* In praying, Psal. 50: 15. *Call upon me, &c.* Matt. 7: 7. 1 Thess. 5: 17. 1 Tim. 2: 1, 2. *That Supplications, Prayers, Intercessions, and giving of thanks be made,* ver. 8, 9. Psal. 103: 2. 1 Thess. 5: 18. *In every thing give thanks,* Deut. 8: 10. Col. 3: 16. Eph. 5: 19, 20.

**Quest. 83. Must God be praised in all our works?**

*Ans.* Yes. 1 Cor. 10: 31. *Whether ye eat or drink, or whatsoever you do, do all to the glorie of God,* Col. 3: 17. *Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.*

**Quest. 84. What shall we do that God in all our words and works may be praised, as the Catechisme speaketh.**

*Ans.* We must do it with works, *letting our light shine, &c.* Matt. 5: 16. 1 Petr. 2: 12. *that the name of God be not blasphemed,* Rom. 2: 24. 1 Tim. 6: 1. *speaking of God and all Divine things every-where with due reverence.*

**Quest. 85. Do we Sin against the third Commandment/ as the Lutherans slander us/ in that we take not of the Father/ nor bow the knees when the Name of Jesus is named/ as they will confirm this from Phil. 2: 10.**

*Ans.* No. For that is not commanded. See the Exposition of Phil. 2: 10. in the Catechizing on the XXIX. Quest. Neither do the Lutherans every-where shew outward reverence, when the name of the Father, or of the H. Ghost, or of the holy Trinity is named. The Name is one thing, the Person another.

### The C. Question.

**Is it then so grievous a Sin by swearing or banning/ to take the name of God in vain/ as that God is also angry with them that do not forbid/ or hinder it as much as in them lieth?**

*Ans.* Surely a most grievous Sin it is (a). Neither is there any Sin greater, nor more offending God, than the abuse of his Sacred name. For which cause he also appointed it to be punished with Death (b).

(a) Prov. 29: 24. Lev. 1: 1. (b) Levit. 24: 16.

CATECHIZING.

§ Of Blasphemy.

Quest. 86. Is the Sin of Cursing and Blasphemy so great?

Ans. Yes.

Quest. 87. How great?

Ans. Even so great that God also is angry at those that do not forbid/ and hinder it as much as in them lieth/ Levit. 5: 1. If he hear the voice of swearing, and is a witness, &c. if he do not utter it then he shall bear his Iniquity.

Quest. 88. What saith the Catechisme further of the heaviness of this Sin?

Ans. There is no greater Sin/ nor more offending God/ than the abuse of his Sacred Name.

Quest. 89. Wherewith will God punish that?

Ans. The Catechisme saith: For which cause God also appointed it to be punished with Death/ namely by the Magistrate:

Quest. 90. Have you any Command/ and Example of this heayn punishment?

Ans. Yes. Levit. 24: 14, &c. Bring forth him that hath cursed without the Camp, and let all the Congregation stone him. And thus other terrible Blasphemers are punished of the Lord with extraordinary punishments, as Pharaoh, Exod. 14: 28. Sennacherib, Isa. 37: 38. Belshazzar, Dan. 5. Julian, Arius, and others.

Quest. 91. Shall there no heavier punishment follow upon this Tempozal punishment which the Magistrates inflict upon them?

Ans. Yes. Also eternal Death and Damnation.

Quest. 92. Is there also such a threatening in the Law?

Ans. Yes. For the Lord shall not hold him guiltlesse that taketh his Name in vain. This threatening is to be understood with condition, namely if they repent not. For Paul also was a Blasphemer, 1 Tim. 1: 13. Also some of Corinth, 1 Cor. 6: 11.

The XXXVII. Lords day.

The CI. Question.

**May not a man religiously swear by the Name of God?**

*Ans.* Yes. When the Magistrate requireth it of their Subjects, or else necessity calls for it, thereby to confirm Truth and Honesty, and that to Gods glory, and the Salvation of our Neighbour. For such Swearing is grounded upon the word of God (a), and therefore also hath been rightly used of Saints in the Old and New Testament (b).

(a) Deut.6:13. and 10:20. Isa.48:1. Hebr.6:16.

(b) Gen.21:24. and 31:53. 1 Sam.24:22. 2 Sam.3:35. 1 King.1:29. Rom.1:9. and 9:1,2.

## CATECHIZING.

### § Of Swearing.

**Quest. 1. How is it that here in the third Commandment is treated of Swearing?**

*Ans.* Forasmuch as among other vertues commanded in the third Commandment, the calling on Gods Name belongeth there unto; Swearing also doth fitly relate hither; for in the same, God is called upon to be a witness of Truth.

**Quest. 2. What is treated of on this Lords day?**

*Ans.* 1. Of the Error of the *Anabaptists* in *Quest. CI.* 2. Of the Error of the *Papists* in *Quest. CII.*

„**Quest. 3. May not a man religiously swear by the Name of God?**

*Ans.* The *Catechisme* saith: Yes.

**Quest. 4. Who teach to the contrary?**

*Ans.* The *Anabaptists*.

*Quest.*

Quest. 5. **Is not an Oath in Gods word sometimes taken for the whole service of God?**

Ans. Yes. Deut 6:13. *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name,* and 10:20. Isa. 19:18. *In that day shall five Cities in the Land of Egypt speak the language of Canaan, and swear to the Lord of Hosts,* and 45:23. and 48:1. and 65:16. Jer. 12:16.

Quest. 6. **What is an Oath?**

Ans. According to the CII. Question, an Oath is an Invocation of God (or a calling upon God) in waighy matters, that he, as who onely knoweth the heart, will give Testimony to the Truth, and punish in case we swear falsely, 2 Cor. 1:23. *Moreover, I call God for a Record upon my Soul.*

Quest. 7. **Is Swearing absolutely necessary?**

Ans. For that lying and deceit is come into the World through sin, an Oath is necessary, but otherwise should it not be needfull. It is therefore as a remedy against the sin of Incredulity, and of unfaithfulness, *thereby to confirm Truth and Rightnesse/ saith the Catechisme.*

Quest. 8. **But inasmuch as this presupposeth, and taketh for granted a defect/ and coming in of sin/ why then sweareth God that cannot lye?**

Ans. He doth that for our sakes.

Quest. 9. **May one swear upon all occasions?**

Ans. No. For needles, false, light, vain, and undue Oaths are forbidden.

Quest. 10. **On what occasion then may we swear?**

Ans. *When the Magistrate requireth it of their Subjects/ or else necessity calleth for it/ saith the Catechisme.*

Quest. 11. **How prove you that the Magistrate may require an Oath?**

Ans. Exod. 22:11. Ezr. 10:5. *Ezra made the chief Priests, the Levites, and all Israel to swear, &c.* and that, when they will have their Subjects to confirm their fidelity, and the performance of their duty, Gen. 21:23. *Now therefore swear unto me here by God, that thou wilt not lie, or deal falsely with me, nor with my Son, nor with my Sons son, &c.* or for deciding of Suites in doubtfull matters, Exod. 22:10, 11. with Hebr. 6:16. *An Oath for Confirmation is to them an End of all strife.*

Quest. 12. **May/ and must not also Magistrates confirm**

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by Oath / that they will faithfully attend upon their Office  
for the good of the Subjects.

Ans. Yes. 2 Sam. 5: 3. [King David made a League with  
them in Hebron before the Lord.]

Quest. 13. May then Magistrates not take an Oath up-  
on every Occasion?

Ans. No.

Quest. 14. What is else needfull?

Ans. To confirm truth / and honesty thereby; saith the  
Catechisme.

Quest. 15. How prove you that?

Ans. Jos. 2: 12. Swear unto me by the Lord that ye will shew  
kindness unto me, and my Fathers house, 1 Sam. 20: 17. and 24: 21.  
Swear now therefore unto me by the Lord, that thou wilt not cut off my  
seed. So it is allowed in Contracts of Marriage and Mer-  
chandize, or of Services, that we in this manner confirm  
our promises that we shall keep them, and perform our bound-  
en duty.

Quest. 16. May we swear that it is day / or shall be day  
to morrow?

Ans. No. For that is manifest and known. It would be  
lightness.

Quest. 17. Must a Minister confirm with an Oath that  
which he preacheth / when the people will not receive it?

Ans. No. But he must confirm it by Scripture; for that is  
much surer then an Oath of Ministers or Priests.

Quest. 18. May a Minister pawn his Soul and Salva-  
tion for the Doctrine / so to remove Popish prejudices?

Ans. Yes; Upon condition, that if he preach not the true  
Doctrine he be an Anathema / or accursed.

Quest. 19. In what form or manner must we swear?

Ans. By the living God, in Truth, in Judgement, and in  
Righteousness, Isa. 48: 1. Jer. 4: 2. Thou shalt swear: The Lord  
liveth, in Truth, in Judgement, and in Righteousness, and 5: 7.  
Zeph. 1: 5. that is in uprightness, without double meaning,  
simulation, or cunning fetches, with discretion, devotion, full  
assurance of minde, so that the Conscience beareth witness, that  
we deal uprightly, not out of Covetousness, bitterness, evil pas-  
sions, but onely to maintain Truth, and Righteousness.

Quest. 20. To what end must we take an Oath?

Ans.

„*Ans.* The *Catechisme* saith: **To Gods glorie / and our Neighbour's Salvation?**

*Quest.* 21. **Therefore we must not swear / but with devotion / reverence / and awe toward the holy name of God / and in matters of waight / that are honest / decent / equal / and true / whereby the Name of God may be honoured. Is it not so?**

*Ans.* Yes. For we must have Gods glorie before us In all our works, 1 Cor. 10: 31. *Do all to the glorie of God.*

*Quest.* 22. **May we then take no Oath to the hurt of our Neighbour?**

*Ans.* No. But it must be to make our Neighbour to be at rest, or to help him to his right; or to defend his, or our own good name..

*Quest.* 23. **Is swearing in that manner as is said before / lawfull?**

„*Ans.* Yes. The *Catechisme* saith: **For such swearing is grounded on Gods word?**

*Quest.* 24. **How prove you that?**

*Ans.* Exod. 22: 11. *Then shall an Oath of the Lord be between them both,* Deut. 6: 13. *Thou shalt swear by his Name,* and 10: 20. See also Isa. 19: 18. and 45: 23. *Every tongue shall swear unto me,* and 65: 16. Jer. 4: 2. and 12: 16. Psal. 15: 4. and 63: 12. Heb. 6: 16. In many of those Texts is an Oath commanded, but that is far from being forbidden.

*Quest.* 25. **May not God also himself confirmed the Truth of his promises with an Oath for our Assurance?**

*Ans.* Yes. Gen. 22: 16. *By myself have I sworn saith the Lord,* Hebr. 6: 13, 17. Deut. 1: 8. and 6: 10, 18. Psal. 89: 4. and 132: 11. Isa. 14: 24. and 45: 23. and 54: 9. Jer. 44: 26. Amos 6: 8. and 8: 7. Luke 1: 73. *To remember the Oath which he sware to our Father Abraham,* Act. 2: 30.

*Quest.* 26. **May not Christ also said more than yea and nay?**

*Ans.* Yes. Many times saying: *Verily, verily, I say unto you.* And being of the High-Priest adjured by the living God, that he should tell whether he was the *Messias*, although he had held his peace before, he would not hold his peace upon it, but declared as with an Oath, that he was the *Messias*, Matt. 26: 63, 64.



Quest. 27. *May one by the words/ Verily, verily, confirm swearing.*

Ans. No. For they are no *Forms* of an Oath; for the calling upon God as the Supreme Judge, doth not here intervene, But we may prove that these words are above yea, and nay.

Quest. 28. *Have also the Angels sworn/ seeing they are confirmed in the Truth/ and cannot lie?*

Ans. Yes. See Dan. 12: 7. Rev. 10: 6. *The Angel swore by him that liveth for ever and ever.*

Quest. 29. *Have also many godly men used an Oath?*

Ans. Yes. In the Old Testament, *Abraham*, Gen. 21: 24. *Isaac*, Gen. 26: 31. *Jacob*, Gen. 31: 53. *Joseph*, Gen. 47: 31. *Boaz*, Ruth. 3: 13. *David*, 1 Sam. 20: 17. and 24: 23. 2 Sam. 3: 35. 1 King. 1: 29, 30. The *Princes*, Jos. 9: 15. *Obadiah*, 1 King. 18: 10. *Elias*, 1 King. 18: 15. In the New Testament, *Paul*, Rom. 1: 9. *God is my witness*, and 9: 1, 1. 2 Cor. 1: 23. *I call God for a Record upon my Soul*, and 11: 31. Gal. 1: 20. *Now the things which I write unto you, behold before God, I lie not*, Phil. 1: 8. *God is my witness*, 1 Thess. 2: 5.

Quest. 30. *Have the Anabaptists any reasons to oppose swearing?*

Ans. No. For it is a calling upon the Name of God to bear witness to the Truth, and to punish the Perjured, as is proved before.

Quest. 31. *Is not that ill done/ when we bear witness to the Truth/ that we look up to God/ or call upon him for our witness.*

Ans. No. For if we may appeal to the Testimony of a mortal man, saying; This, or that man hath seen it; much more may we appeal to the firm, and infallible Testimonie of God.

Quest. 32. *May we nevertheless expresse in words/ that which we pray in our heart? Do we not so?*

Ans. Yes.

Quest. 33. *Then we may speaking out/ call upon God/ that he will bear witness to the Truth/ and blesse us, or otherwise punish us: may we not?*

Ans. Yes. And this is that which we would have, and our Adversaries cannot contradict it, or they should take away a part of Gods worship, or the word Oath, or Swearing must be offensive to them.

Quest.

Quest. 34. *Is all the matter in the word Oath/ or Swearing?*

*Ans.* No. If they would but grant the thing. For the very words are not alwayes used. One may take an Oath, although one do not say these Letters and Syllables. *I swear this or that by God.* Jonathan said unto David, *the Lord do so, and much more to Jonathan,* 1 Sam. 20:13. Yet saith the Text, v. 17. *That Jonathan sware unto David,* Jer. 4: 2. *The Lord liveth,* is an Oath with God. Among us we say: *So help me God.*

Quest. 35. *But what must you say: If the Anabaptists say, that an Oath belongeth to the Old Testament?*

*Ans.* 1. It belongeth to the Moral, and not to the Ceremonial Law, nor to the Judicial, and consequently is not abrogated. 2. Was it allowed then, sure then it cannot now be evil. For then had it never been lawfull. 3. The Old Test. hath prophesied, that we should swear in the New Testament by Gods Name, as is proved above. 4. The New Testament recommendeth an Oath, Hebr. 6: 16. *For men verily swear by the greater, and an Oath for Confirmation is to them an end of all strife.*

Quest. 36. *But they say: Paul saith, that it is so among men, Hebr. 6: 16. But not so among Believers / what answer you?*

*Ans.* The Believers are also men. And if this means be allowed unto other men for the taking away of Discord, much more to Believers.

Quest. 37. *But is not the Law amended by Christ, Matt. 5: as they/ and the Socinians would have it.*

*Ans.* No. He saith, v. 17. *I am not come to destroy the Law, but to fulfill it.* He opposed the perverse Expositions of the Pharisees. See vers. 20. *For I say unto you, Except your righteousness exceed the righteousness of the Scribes and Pharisees, that ye shall not enter into the kingdom of Heaven.*

Quest. 38. *But did he not speak of the Ancients?*

*Ans.* Yes. But he meaneth not by them Moses and the Prophets, as appeareth from vers. 43. *Ye have heard that it hath been said; Thou shalt love thy Neighbour, and hate thine Enemy.* For they taught not so wickedly, but to the contrary. See Deut. 23. 9. Prov. 24:29. with Rom. 12: 17, 19.

Quest. 39. *But hath not Christ abrogated Oaths/ Matt. 5: 34, 35, 36, 37. Swear not at all, &c. But let your Communication be*

yea, yea; nay, nay; what is more then these cometh of evil, and the Apostle James, ch. 5:12.

*Ans.* No. For if *Christ* did hereby abrogate all Oaths, then the Scripture contradicteth it self. Yea *Christ* himself goeth higher, saying: *Verily, verily*; and *Paul*: As is proved in what went before.

Quest. 40. *How then is this to be understood?*

*Ans.* *Christ* hath purged the third Commandment from all false glosses of the *Pharisees*, and forbidden all light, needless, and unlawfull Oaths.

Quest. 41. *How appeareth that?*

*Ans.* The *Scribes* made the people believe, that to swear by Heaven, by the Earth, by the Temple, by the Altar had no matter in it, and that men were not strictly tied to them, if they did not name God himself, Matt. 23:16, 18. *Whoever shall swear by the Temple it is nothing, but whoever shall swear by the Gold of the Temple he is a debtor, &c.* But *Christ* opposeth that manner of Swearing, that they should not think they were free from the abuse of the Name of God, when they sware so, and used not the very name of God. Therefore he saith, Matt. 5: 34, 35, 36, 37. *Swear not at all, &c.* and Matt. 23:20, 21. *Who so shall swear by the Temple, &c.* They thought also that the words Lev. 19:12. *You shall not swear by my Name falsely*, were the whole Exposition of that Law. But that vain and light Swearing was no Sinne.

Quest. 42. *But do not the Anabaptists say; It is written Not at all?*

*Ans.* But that is to be understood; *Not at all*, to wit, *unlawfully*. For if it were *Christ's* meaning: To forbid all manner of Oaths, yea, even the lawfull Oath, without any difference, what need then the Exposition: *Neither by Heaven, &c.* And thus we read indeed in the Law: *Thou shalt do no manner of work*, yet beasts might be offered for a Sacrifice, a beast might be drawn out of a pit, &c.

„Quest. 43. *Obj.* Mat. 5:37. Let your Communication be, „ Yea, yea: Nay, nay, what is more then these that cometh of „ Evil.

*Ans.* That is to speak uprightly: as also Psal. 15: 2. *He that speaketh the truth in his heart*, Zach. 8: 16. *Speak ye every man the truth with his Neighbour*. Which respecteth dayly discourses, in which

which we must abstain from needless and inconsiderate swearing. For that should be of Evil But that cannot respect a lawfull Oath. For that being formerly from God, should now be from the Devil, according to their *Exposition*.

Quest. 43. **Do the Anabaptists themselves go further than yea, yea: and nay, nay.**

Ans. Yes. For they make a Declaration by the truth of a man, or woman, in place of an Oath. They make also sometimes profession before God in their *Conscience*.

Quest. 44. **What think you of such a Confirmation: By mens truth?**

Ans. It is Idolatrous. For what is this else but to put lying men in the place of the true God? And rightly looked upon, it is a ridiculous confirmation, because it is no other then if one should say: *I will not be counted a true man if I shall have lied*, which he might obtain, although himself never agree to it.

Quest. 45. **Do not also the Anabaptists teach / that one may swear in Spiritual things / but not in Temporal?**

Ans. Yes. And thus they contradict themselves, having before so much insisted on the words, Matt. 5. *not at all*. But also Heb. 6: 16. *an Oath is said to be an end of all strife*. In respect of external things hath the Lord also required an Oath, Exod. 22: 10, 11. *If a man deliver unto his Neighbour an Ass, or an Oxe, or a Sheep, or any beast to keep, and it die, or be hurt, or driven away, no man seeing it. Then shall an Oath of the Lord be between them both*. The Saints also have done it, Gen. 21. and 26. Rom. 1: 9, 10. 2 Cor. 1: 23.

Quest. 46. **Are all men fit to take an Oath?**

Ans. No.

Q. 47. **May we then ask an Oath of Childzen / of weakpated / or mad men / of infamous persons / and drunkards?**

Ans. No.

Quest. 48. **May the Magistrate force a man to a sinfull / and evil Oath?**

Ans. No.

Quest. 49. **Is a man also bound to an Oath / which he findeth afterward to be to his hurt and dammage?**

Ans. Yes. Psal. 15: 4. *He that sweareth to his own hurt, and changeth not*, Jos. 6: 25. and 9: 19. But when Saul broke the Oath

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to the Gibeonites, God was offended. 2 Sam. 21:1. See also Ezek.  
17:19.

Quest. 50. But if we have not taken the Oath our selves/  
but our predecessours/ are we then bound to keep the same  
as if we had taken it?

Ans. Yes. Gen. 50:25. Joseph took an Oath of the Children of  
Israel, saying: God will surely visit you, and ye shall carry up my  
bones from hence, Exod. 13:19. 2 Sam. 21:1,6.

Quest. 51. Must we also keep an evil Oath / for Ex-  
ample; If any had sworn to be disobedient to Magi-  
strates and Elders / never to go to Church to destroy his  
Countrey / &c. as Herod did/ Matt. 14:9. as also in Act. 23:  
32, 33?

Ans. No. So David teacheth with his Example, 1 Sam. 25:  
22. So, and more also do God unto the Enemies of David, if I leave  
of all that pertain unto Nabal by the morning light, any that pisseth  
against the wall, vers. 32. Then said David to Abigail: Blessed be  
the Lord God of Israel, which sent thee this day to meet me. For that  
were a double Evil, first to take an evil Oath, and then to keep  
the same also.

Quest. 52. If any had taken an Oath that he will continue  
in the Doctrine of Popery, of the Remonstrants, &c. were he  
bound unto it?

Ans. No. But you may, yea, you must break that, and  
with Moses and Paul turn to the true Doctrine, Hebr. 11:25.  
Act. 9:20.

Quest. 53. When are you free from an Oath?

Ans. When the party with whom you have taken an Oath  
breaketh the same; or if ye have taken it upon condition, and  
the condition is not accomplished.

Quest. 54. Can Parents (or Overseers) make their Chil-  
dren free; if they have sworn that they will go into a Clop-  
ster / or to marrie without their knowledge / or against their  
will?

Ans. Yes. For they were not in their own power, Num.  
30:45. If the father disallow her in the day that he heareth, not any  
of her vows, or of her bonds shall stand.

Quest. 55. May Magistrates release their Subjects/ ha-  
ving first themselves received an Oath from them?

Ans. Yes.

Quest.

Quest. 56. Cannot a man also be made free / if he release  
and acquit us / that hath an Interest therein?

Ans. Yes.

Quest. 57. Is it so also when the condition and the ground  
is taken away / upon which the Oath is grounded?

Ans. Yes.

### The CII. Question.

**May we also lawfully swear by the Saints /  
or by any other Creatures?**

Ans. No. For a lawfull Oath is a calling upon  
God, that he as the onely searcher of hearts, will bear  
witness to the Truth, and punish the Swearer, if he  
swear falsely (a), which honour belongeth to no Crea-  
tures (b).

(a) 2 Cor. 1:23. Rom. 9:1. (b) Matt. 5:34, 35, 36.  
Jam. 5:12.

### C A T E C H I Z I N G.

Quest. 58. **By whom must we swear?**

Ans. Onely by God, according to his command, Deut. 6:  
13. and 10:20. *Thou shalt fear the Lord thy God, &c. and swear  
by his Name*, Jer. 4:2. Exod. 23:13. and for these three reasons  
which the Catechisme giveth. For he alone must be called upon,  
Matt. 4:10. *Being the onely searcher of hearts*, 1 King. 8:39 Jer.  
17:10. *And being able to destroy both Soul and Bodie in Hell*, Deut.  
32:35.

Quest. 59. **May we also lawfully swear by the Saints / or  
by any other Creatures; As in good Pagan-language; By  
Jupiter, Mars, &c. or in good Popish language / By Marie,  
&c. By the Mass, Agnus Dei, The Cross, the Monkes Cap,  
&c?**

Ans. The Catechisme saith: **No** / Jer. 5:7. *How shall I pardon  
thee for this? Thy Children have forsaken me, and sworn by them*

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*that are no Gods, Amos 8:13,14. Zeph. 1:5. They swear by the Lord, and by Malcham.*

Quest. 60. **Whp not?**

„*Answ.* The *Catechisme* saith: **For a lawfull Oath is a**  
**„calling upon God/ &c.** 2 Cor. 1:23. *I call God for a Record*  
*on my Soul.*

Quest. 61. **Both not this belong to the Saints?**

„*Answ.* No. The *Catechisme* saith: **Which honour belong**  
**„eth to no Creature?**

Quest. 62. **Do not then the Saints know all things?**

*Answ.* No.

Quest. 63. **But although they knew all things / were they**  
**therefore Judges of the world?**

*Answ.* No.

Quest. 64. **Is it then ill spoken: So help me God and all his**  
**Saints?**

*Answ.* Yes. Zeph. 1: 4, 5. *I will cut of the remnant of Baal*  
*from this place, &c. and them that worship, and that swear by the*  
*Lord, and that swear by Malcham.*

Quest. 65. **Might one lawfully swear by his Faith/ Troth/**  
**&c. by the Sacraments/ by the Gospel?**

*Answ.* No. For then we set those things up with God, yea,  
in Gods stead.

Quest. 66. **May we lawfully keep such an Oath taken by**  
**God and his Saints?**

*Answ.* We must keep it, or we commit a double sin.

Quest. 67. **If the Magistrate would have it that pon**  
**should take an Oath by God and his Saints / might you**  
**do it?**

*Answ.* Act. 4:19. and 5:29. *We must obey God more than men.*

Quest. 68. **Might our Magistrates receive such an Oath**  
**from the Papists?**

*Answ.* No.

Quest. 69. **But is not that to force men in their Conscien-**  
**ces/ when we will not suffer them to swear thus?**

*Answ.* No. For that which by us is propounded to them,  
they may well follow.

Quest. 70. **But when we have to do with Princes and Po-**  
**tentates / may we agree with them when they swear by**  
**Saints/ and touch the Mass-book, use the Crucifix/ &c.**

*Answ.*

*Ans.* Yes. See the example of *Jacob* with *Laban*, Gen. 13: 13. *The God of Abraham, and the God of Nahor, the God of their fathers judge betwixt us.*

Quest. 71. **But are we not then partakers of the sin which they commit?**

*Ans.* No. For we require not of them the manner in which they shall swear, but simply the Oath. That now which they add unto it, is their sin. For they could swear otherways if they would. Therefore this is accidental.

Quest. 72. **Might we not swear by Princes and Kings?**

*Ans.* No.

Quest. 73. **But hath not Joseph sworn / By the life of Pharaoh.** Gen. 42:15. **and others / as** 1 Sam. 1:26. *O my Lord, as thy Soul liveth my Lord; and* 17:55. **and** 20:3. **and** 25:26.

*Ans.* It by the life of *Pharaoh* be an Oath, according to the manner of the *Egyptians*, then *Joseph* sinned, which may happen to the godly. And it becometh us not to imitate it. But they may also be powerfull attestations brought in to shew the weight, and probable evidence of the thing by joyning a thing that is common, namely: As truly as *Pharaoh*, or thy Soul liveth, so truly do I tell you this. Or; as truly as I wish that he may be in health, and live long.

Quest. 74. **Are there also Ceremonies used in swearing: As lifting up the hands / &c?**

*Ans.* Yes. Gen. 14: 22. *I have lift up my hand unto the Lord,* Dan. 12: 7. *And he held up his right hand, and his left hand to Heaven, and swore,* Rev. 10, 5, 6. Lifting up the hands to God, who dwelling in Heaven is called upon for a witness. Another Ceremony for a token of Subjection, Gen. 24: 2. *Put thy hand under my thigh, and I will make thee swear.* Some among the Heathens did perform an Oath with touching the Altar, others, betwixt the Sacrifices, Some in another manner.

Quest. 75. **When we swear may we then also touch the Bible / or the Gospels with the hand?**

*Ans.* If we take it as the *Papists* do. So help me God and the Gospel; then it is *Superstitious*. But it is otherwise when one touching the book, sweareth before God, that he speaketh the Truth, as he believeth that to be true, which is read in the Gospel. But it is better to abstain from it.



The XXXVIII. Lords day.

The CIII. Question.

**What commandeth God in the fourth Commandment?**

*Ans.* First that the Gospel-Ministry, and Schools of learning should be preserved (*a*), and that I myself, especially on the Sabbath-day should diligently frequent holy Assemblies (*b*), carefully hear the word of God (*c*), use the Sacraments (*d*), joyn my prayers also with the publick prayers (*e*), and bestow something on the poor, according to my ability (*f*). Next that I abstain from evil actions all the dayes of my life, yielding to the Lord that he may by his holy Spirit work his work in me, that so I may in this life begin that everlasting Sabbath (*g*).

(*a*) Tit. 1:5. 2 Tim. 3:14. 1 Cor. 9:13, 14. 2 Tim. 1:2. and 3:15.

(*b*) Psal. 40:10, 11. and 86, 27. Act. 2: 42.

(*c*) 1 Tim. 4: 13. 1 Cor. 14: 29.

(*d*) 1 Cor. 11:33.

(*e*) 1 Tim. 1:11. 1 Cor. 14, 16.

(*f*) 1 Cor. 16:3.

(*g*) Isa. 66:23.

### CATECHIZING.

#### § Of the fourth Commandment.

**Quest. 1. Of how many kindes is the outward Worship?**

*Ans.* Of two sorts. 1. That which in private is performed to God, besides the publick service of God, by magnifying of his great Name: This is prescribed in the third Commandment, which in two former Lords dayes was explained. 2. That which is to be performed in publick to God by such open exercises of

Reli-

Religion, as God hath ordained in his Church to his glorie, and our Salvation. Of which here in the fourth Commandment, and in the CXXX. Quest.

Quest. 2. What are the words of the fourth Commandment?

Ans. Remember the Sabbath-day to keep it holy.

Quest. 3. What is the Name of the fourth Commandment?

Ans. To prescribe to us a precise time of the publick service of God, which we must maintain to Gods glorie, the edification of the Church, and salvation of our Souls.

Quest. 4. What is the Summe of the fourth Commandment?

Ans. That we must separate a whole day in the week to the service of God, that we with ours resting from all works which might hinder it, may attend upon the same in Soul and Bodie in publick and private. For so it pleaseth our God, who with his Example is gone before us.

Quest. 5. What are the parts of this precept?

Ans. Three. 1. A short proposition of the Command. "Remember the Sabbath-day to keep it holy." 2. A further Explication of it. 3. A Confirmation of the Command, by the Example, and Ordinance of God.

Quest. 6. What do the first words of the Commandment teach us?

Ans. 1. That the Sabbath is an ancient Ordinance, Gen. 2: 3. [God blessed the seventh day and sanctified it.] 2. That we must beforehand prepare our selves for the keeping of it, Exod. 16: 23. *To morrow is the rest of the holy Sabbath unto the Lord, bake that which you will bake to day.*

Quest. 7. What signifieth the word Sabbath?

Ans. Rest, or ceasing of work. It is an Hebrew word.

Quest. 8. Is also the time on which we rest / called with this Name?

Ans. Yes.

Quest. 9. How many Sabbaths do we read of in Scripture?

Ans. Of four sorts. 1. A Sabbath of years, and that in the fiftieth, called a year of Jubile, Levit. 25: 10, &c. and on the seventh, Exod. 23: 11. Levit. 25: 4, &c. Deut. 15: 1, &c.

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2. A Sabbath of Moneths, Num. 28: 11. 3. Of weeks, when they were bound to abstain seven dayes from work, upon the three feasts, *Easter, Whitsuntide*, and that of *Tabernacles*, Exod. 23: 15, 16. Levit. 23: 15. Deut. 16: 13, &c. 4. Of dayes; namely the seventh day, Exod. 20: 8, 9, 10, 11. and 23: 12. Of which here.

**Quest. 10. Must the other Sabbathes still be kept?**

**Ans.** No. Col. 2: 16. *Let no man judge you in meat or drink, or in respect of an holy-day, or of the new Moon, or of the Sabbath-dayes*, Gal. 4: 10. Rom. 14: 5. For all the Sabbathes with the Ceremonial service have obtained their accomplishment in the death of our Saviour.

**Quest. 11. Is the Ceremonial Law abrogated?**

**Ans.** Yes; See Col. 2: 14, 15. Hebr. 9: 10. *They were untill the time of Reformation.*

**Quest. 12. Doth not the whole fourth Commandment belong unto the Ceremonial Law?**

**Ans.** No. For then there should be but nine Commandments in the Moral Law. The principal ends of this Commandment last alwayes, namely the propagation of the pure service of God, the strengthening of our Souls, Corporal refreshings, &c.

**Quest. 13. But is there not for all this something Ceremonial?**

**Ans.** Yes. Namely the strict keeping of the seventh, or last day of the week with the Circumstances exprest, Exod. 16: 23. *Bake that which you will bake to day, and seeth that you will seeth*, and vers. 29. and 35: 3. *It shall kindle no fire throughout your habitations on the Sabbath-day*; being a type as of the rest of the *Messias* in the grave, so of ours, after that the weeks of our life shall be ended, Isa. 66: 23. And to the *Jews* a sign of their Deliverance out of *Egypt*, Exod. 12: 17. Deut. 5: 15. and to distinguish them from other Heathens, signifying their Sanctification, Exod. 31: 13, 15. Ezek. 20: 12. *Moreover also, I gave them my Sabbathes, to be a sign between me and them, that they might know that I am the Lord that Sanctifie them.* So that that Ceremonial rest was an Appendix of the Commandment, and as a *Sacrament* of the *Old Testament*.

**Quest. 14. But doth not the fourth Commandment belong to the Judicial Law?**

**Ans.**

*Ans.* No.

Quest. 15. *Neberthelesse* doth it not appear so? forasmuch as the Magistrate punished the Sabbath-breaker?

*Ans.* It belongeth to the Magistrate to punish the transgressor, that the Commandment may be kept the better.

Quest. 16. What is Moral, or belonging to the Law of Manners in the fourth Commandment/to which Christians remain obliged?

*Ans.* That they shall imploy one of the seven dayes in the week for the publick performance of the service of God, abstaining from all servile works. And if this be not done by vertue of this Commandment, then are our Consciences by nothing bound to regard the worship of God *precisely*, and consequently a window is opened to all security.

Quest. 17. Is it written what day?

*Ans.* No.

Quest. 18. What day do we now keep?

*Ans.* In stead of the seventh, the first day of the week.

Quest. 19. How come we by this change/ that we have the first day of the week?

*Ans.* By the Apostles, who have chosen this day, shewing that the Ceremonies, which were to be performed on that day, (Num. 28:9. *On the Sabbath-day two Lambs of the first year without spot, and two tenth deals of flower for a Meat-offering mingled with Oyl, and the drink offering thereof*) had served out their time; thus separating themselves from the Jewish Synagogues, Joh. 20: 19, 20. *On the first day of the week the Disciples were gathered together*, Act. 20: 7. 1 Cor. 16: 1, 2. *Vpon the first day of the week let everyone one of you lay by him in store.* And they called it in the remembrance of Christs Resurrection the Lords day, Rev. 1: 10.

Quest. 20. Then is it not altogether an un-written Tradition, as those in Popery pretend?

*Ans.* No.

Quest. 21. Is this Apostolical Institution changeable/ then as that of things strangled? Act. 15.

*Ans.* No. But unchangeable, as the Institution of the Imposition of hands in the Election of Ministers, and the distinction betwixt the Office of the Deacons and Teachers, Act. 6.

Quest. 22. Might not every one then take a day for his Sabbath, which pleaseth him/as Munday, Tuesday, &c?

*Ans.*

*Ans.* No.

**Quest. 23.** *Is the strict obserbation of the first day of the week not Jewish?*

*Ans.* No. For herein is nothing *Ceremonial*. The keeping of a day is *Moral*. If now the Apostles had fixed no certain day, the Consciences would alwayes waver, be driven to and fro, and one would desire this day, another that.

**Quest. 24.** *Rom. 14: 5. One esteemeth one day above another, another esteemeth every day alike, Gal. 4: 10. Ye observe dayes, and moneths, and times, and years. I am afraid of you, least I have bestowed upon you labour in vain, Col. 2: 16. That no man judge you in respect of the Sabbath-dayes.*

*Ans.* In those Texts is not spoken of the substance of the fourth Commandment, but of the *Judaical* feasts, and other *Ceremonies*, being shaddows of *Christ*, and indifferent, so long as the Temple was yet in being.

**Quest. 25.** *Obj. Mark. 2: 27. The Sabbath is made for man/ not man for the Sabbath.*

*Ans.* *Christ* will onely say: 1. That the Ordinance of the Sabbath may not hinder the works of mercie. 2. That he understandeth best how the Sabbath must be kept, forasmuch as he hath instituted the same with his Father.

**Quest. 26.** *What must we do this day?*

*Ans.* Keep it Holy.

**Quest. 27.** *What is it to keep Holy?*

*Ans.* To separate a thing from the common, or unholy use, and to accommodate it to an holy use, and bestow it on the same.

**Quest. 28.** *How is now the Sabbath kept holy?*

*Ans.* When that day is not spent in working, or any other common use, but in holy works and exercises, tending to Gods glorie, and to the promotion of our Salvation. Therefore the inward and outward Sanctification is necessary.

**Quest. 29.** *What vertues are commended to us to this end/ namely to the Sanctification of the outward Sabbath/ and set befoze us in the Catechisme?*

*Ans.* Six. The first concerning especially Magistrates as keepers of both Tables of the Law; namely that the Gospel, Ministers of the Church and Schooles be preserved/ Isa 49: 23. Kings shall be thy Nursing Fathers, and Queens thy Nursing Mothers.

§ Of the fourth Commandment. 705

thers, Psal. 2:10, 11. 1 Chron. 16:1, 2, &c. 2 Chron. 17:6. *Josaphat's heart was exalted in the wayes of the Lord, and he took away the High places, and the grooves out of Judah,* 2 King. 18:4. and 23:1, 2, &c. The other are common to all.

Quest. 30. *Is the Gospel-Ministry necessary thereto in the Church?*

Ans. Yes. For the service of God cannot be performed, if there be not some that administer the same, Prov. 29:18. Rom. 10:14. *How shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?* For this end therefore care must be taken that honest, Orthodox, and well exercised men be chosen, and decently maintained, 1 Tim. 2:2. *That which thou hast heard of me before many witnesses commit to faithful men, who shall be able to teach others also,* Tit. 1:5. *That thou shouldest ordain Elders in every Citie,* Deut. 12:19. 1 Cor. 9:11, 14. Gal. 6:6. That the people be not scattered as Sheep having no Shepherd, Matt. 9:36.

Quest. 31. *Are Schools necessary thereunto?*

Ans. Yes. For the same are the Nurseries of the Church. See Levit. 10:11. 1 Sam. 19:20. *A company of the Prophets prophesying,* 2 King. 4:38. *Sons of the Prophets,* and 6:1. and 9:1, 4. Act. 22:3. *Paul brought up at the feet of Gamaliel.*

Quest. 32. *What is now the bounden duty of Believers?*

Ans. The Catechisme saith: *And that I my self / especially on the Lords day should diligently frequent holy Assemblies /* Psal. 68:26. *Bless ye God in the Congregation,* and 84:1, 11. Hebr. 10:25. *Let us not forsake the Assembling of our selves together,* Levit. 23:1, 2.

Quest. 33. *What further?*

Ans. The Catechisme saith: *Hear Gods word and keep it /* Luke 8:8, 15. and 11:28. *Blessed are they that hear the word of God, and keep it,* Act. 20:7. 1 Cor. 14:19, 29, 31. See Act. 13:5. and 15:21. *Moses of old time hath in every Citie them that preach him, being read in the Synagogues every Sabbath-day,* and Nehem. 1:5, &c.

Quest. 34. *Would it not be enough that a Christian did serve God at home by himself?*

Ans. No. Hebr. 10:25. *Let us not forsake the assembling of ourselves together, as the manner of some is, but exhorting one another,*

Y y

other,

other, and so much the more as ye see the day approaching. The Lord promifeth to be in the midft of them, Matt. 18:20.

Quest. 35. What else faith the Catechisme?

Ans. That I should use the Sacraments / 1 Cor. 11:20, 33. Act. 2:42. and 20:7. On the first day of the week when the Disciples were come together to break bread. On that manner as is taught Quest. LXXXI.

Quest. 36. What moze yet?

Ans. The Catechisme faith: To join my prayers with the publick prayers of the Church / Act. 2:42. They continued instantly in the Doctrine of the Apostles, &c. and in prayer, and ver. 46. 1 Tim. 2:1, 2, 8. according to the instruction of Quest. CXVII.

Quest. 37. Is there yet moze?

Ans. Yes. And to bestow something on the poore / faith the Catechisme, 1 Cor. 16:2. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, Rom. 15:25. Luke 21:2. Deut. 16:16. Nehem. 8:10, 11. See Quest. CXI.

Quest. 38. Must we not on that day take care for our Neighbour's Soul?

Ans. Yes. And that in exhorting, teaching, comforting, and strengthning him unto Salvation, Luke 22:32. When thou art converted, strengthen thy brethren, 1 Theff. 5:11. [Exhort, or comfort your selves together, and edifie one another, Hebr. 3:13.]

Quest. 39. Is it enough when we have been at Church?

Ans. No. We must also read Gods word, pray, sing Psalms at home.

Quest. 40. But when that is done / may we then not go to worldly companies?

Ans. No. But visite Orphanes, and Widows, and the sick, Jam. 1:27.

Quest. 41. Is not that to be too Superstitious / and to Judaize, or to be half Jewish.

Ans. No. For they are duties of Godlines, highly recommended unto Christians. But the Jews upon their Sabbaths are now full of trifles.

Quest. 42. Is this outward sanctifying enough?

Ans. No. There is also the inward sanctifying needfull.

Quest. 43. How speaketh the Catechisme?

Ans.

*Ans.* That I abstain from evil actions all the dayes of my life / Isa. 58: 13. If thou call the Sabbath a delight, the holy of the Lord, and shalt honour him, &c.

Quest. 44. What yet?

*Ans.* The Catechisme saith: Yielding to the Lord / that he may by his holy spirit work his work in me / Exod. 31: 13. Verily my Sabbaths ye shall keep. For it is a sign between me and you, throughout your Generations, that ye may know that I am the Lord that doth sanctifie you, Ezek. 20: 12.

Quest. 45. To what end?

*Ans.* The Catechisme saith: That so I may in this life begin that everlasting Sabbath / Isa. 66: 23. Hebr. 4: 9, &c. There remaineth then a rest for the people of God.

Quest. 46. What then is here forbidden / seeing the words are propounded by way of precept?

*Ans.* All profanation as of the outward, so of the spiritual Sabbath.

Quest. 47. How is the Sabbath profaned?

*Ans.* By doing of forbidden works, and omitting of religious works and duties of love that are commanded.

Q. 48. How speaketh the Law-giver when he forbiddeth?

*Ans.* Therein thou shalt do no work / thou nor thy Son / nor thy Daughter / &c.

Quest. 49. May we on that day travel / or sport in Boats?

*Ans.* No. For the mindes are thereby made more vain than by dayly working. And also the common work may not be done then, much less the works of pleasure and recreation, which are more hurtfull. It is also contrary to Isa. 58: 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, &c.

Quest. 50. Well; is that a work? People say: we rest from our weekly labour?

*Ans.* But then the Sabbath is not well observed. Then is there no holy rest.

Quest. 51. May we on that day do easie works / as Copie out reckonings / read worldly Histories, &c. for to passe away the time?

*Ans.* No: For the same reasons.

Quest. 52. May we then not keep Fish-markets / Flesh-markets / &c.?



*Ans.* No.

**Quest. 53.** But if the things should corrupt/ may we not then do it at 8. oꝝ 9 of the Clock?

*Ans.* No. For thereby is that part of the Sabbath profaned, Nehem. 13:15, &c. *In those dayes saw I in Judah, some pressing wine-presses on the Sabbath; and I testified against them on the day wherein they sold victuals, Jer. 17:27.*

**Quest. 54.** Is it lawfull to keep on the Lords day Weddings and Feasts?

*Ans.* No. For thereby many that must prepare all these things are kept out of the Church.

**Quest. 55.** Are then all honest Divertisements and civil Exercises, tending to the recreation of mans spirit oꝝ body condemned?

*Ans.* No. Far be it, Eccl. 3:23. *There is nothing better than that a man should rejoyce in his own works, Act. 14:17.* But they must be such that they do not molest our Consciences, that is, be not contrary to any command of God, Eccl. 1:9. *Know that for all these things God shall bring thee to judgement.* We must also seek those recreations on a seasonable time, Eccl. 3:1. *To every thing there is a season.* Now it is much fitter that it be done in one of the six dayes that are ours, then on the seventh, which is Gods. It is better to miss the profit of the Body than of the Soul.

**Quest. 56.** May we then not walk after the finishing of the service of God?

*Ans.* It is lawfull if we do it to speak of Gods works, and of the Sermons we have heard.

**Quest. 57.** But how can a Trades-man ease himself in the week time/ when he must worke?

*Ans.* Much easier by a quarter of a dayes work, then whole dayes (as in Fast-Even, Faires) to spend money.

**Quest. 58.** Are then the workes of mercie allowed?

*Ans.* Yes. Luke 13:15. *Thou Hypocrite, doth not each one of you on the Sabbath loose his Oxe, or Ass from the stall, and lead him away to watering? As Christ confirmeth all over the Gospel with reasons, and his own doings, against the Hypocritical Pharisees.*

**Quest. 59.** Is it also thus with the workes of necessity?

*Ans.* Yes. Matt. 12:1, 11. *What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it and lift it out? Such are the workes of*

*Mis.*

Midwives, Physicians, Chirurgeons, the works of Tending-women that look to women in Child bed, or little Children, &c. Matt. 12:7. *I will have mercie, and not Sacrifice*, Mark. 2:27.

Quest. 60. Are these also works of extraordinarie necessity/ to bake/ to sow/ to pack up goods/ to lade/ or un-lade ships?

Ans. No. For a man maketh them necessarie to himself, but God hath not put any such necessity upon him.

Quest. 61. Is it then another matter in case of fire/ breaking in of Pikes/ Sieges/ Assaults?

Ans. Yes. See the book of the *Apocrypha*, 2 Macc. 15.

Quest. 15. What kinde of reason useth God to stirre us up to the keeping of this Commandment?

Ans. Two. 1. From Gods example, which we ought to imitate. For in six dayes the Lord made Heaven and Earth/

and the Sea/ and all that in them is/ and he rested the seventh day. 2. Gods Ordinance. Therefore the Lord blessed the Sabbath-day/ and hallowed it.

Quest. 63. Whom concerneth this Commandment? To whom speaketh the Lord/ that they may do no work?

Ans. Thou/ nor thy Son/ nor thy Daughter/ &c. Therefore Mothers and Fathers must take care, that God be served by their Children and Servants. It concerns also Magistrates, that they take care, that the outward Discipline of the Sabbath may be kept by strangers that are within the Cities/ Gates/ Neh. 13:15, &c. *There dwelt also men of Tire therein which brought fish, and all manner of ware, and sold on the Sabbath, &c. Then I contended with the Nobles of Judah, &c.*

Quest. 64. Hath God promised a special blessing to the Magistrates that maintain the Sabbath?

Ans. Yes; as also threatned a curse to them that do otherwise, Jer. 17:25, 26, 27. *If ye will not hearken unto me to hallow the Sabbath-day, &c. then will I kindle a fire in the Gates thereof, &c.*

Quest. 65. Must the Jewish Feasts yet be kept?

Ans. No. Gal. 4:10. Col. 2:14, &c. *That no man judge you in respect of the Sabbath-dayes*, Hebr. 9:10.

Quest. 66. Are the dayes of Easter, Whitsunday, &c. (called the Feast-dayes of Christians, for a memorial of Christs Resurrection/ &c.) so necessary as those of the Jewes were to them?

Ans. No. But they are with us indifferent, Col. 2:16. Rom.

14:6. He that regardeth a day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.

Quest. 67. Is it then in the Churches discretion to omit them?

Ans. Yes.

Quest. 68. Why is it not done?

Ans. It cannot be done every-where. Many offenses, troubles and rents should arise from thence. Many should thence take occasion to run unto the Sectaries.

Quest. 69. What think you of Feast-dayes instituted in honour of the Saints?

Ans. They are Idolatrous, as being to the honour of many Saints, Male, or Female, which never have been, and in memory of things that were never done, as the Conception of Marie without sin; her Ascension, &c.

70. How do the Papists put the fourth Commandment in Rhime in their Holland-Catechismes.

Ans. Keep the Holy-dayes altogether. Honour also thy Mother and thy Father. Or, The Holy-dayes thou shalt keep / &c. Of the Sabbath they make no mention. And the Pope will have those dayes more narrowly observed than the Sabbath.

The XXXIX. Lords day.

The CIV. Question.

What doth God enjoyu in the fifth Commandment?

Ans. That we yield due honour, love, and fidelity to our Parents, and so to all that bear rule over us, and submit our selves with such obedience as is meet unto their faithfull commands and corrections (a), and next also that we must bear their vices and manners with patience (b), alwayes thinking with our selves, that God will guide and govern us by their hand (c).

(a) Eph.

§ Of the fifth Commandment. 711.

(a) Eph. 6: 1, 2, 5. Col. 3: 18, 20, 22. Eph. 5: 22. Prov. 1: 8. and 15: 20. and 20: 29. Exod. 21: 20. Rom. 13: 1. (b) Prov. 23: 22. Gen. 9: 24. 1 Pet. 2: 18. (c) Ephes. 6: 4, 9. Colos. 3: 19. Rom. 13: 2, 3. Matt. 22: 22.

C A T E C H I Z I N G.

§ Of the fifth Commandment.

Quest. 1. Having spoken hitherto of the first Table of the Law/ what followeth now?

Ans. The Explication of the second.

Quest. 2. Which is the first Commandment in the second Table?

Ans. The fifth (Eph. 6: 2) called the first Commandment with promise. For that it is the foundation of Obedience to the other Commandments of the second Table; on the keeping of which also dependeth the well-being of the Conversation of man-kinde; and also by reason of its Dignity appearing from the promise accompanying of it.

Quest. 3. What are the words of the fifth Commandment?

Ans. Honour thy Father/ &c.

Quest. 4. What is the scope of this Command?

Ans. To confirm the difference of Estates and Offices among men, that there may be due Order and Union betwixt all, as being the ground of humane Cohabitation.

Quest. 5. What is to be observed in the Explication of these words?

Ans. 1. The Command. 2. The reason, or the Confirmation of the same, by the promise accompanying it.

Quest. 6. How many Members are contained in the answer of the Catechisme?

Ans. Three. 1. What persons are comprehended in the word Father and Mother. 2. What honour we owe unto them. 3. The reason why we must honour them.

Quest. 7. Whom do we understand by Father and Mother?

Y y 4

Ans.

*Ans.* Parents, of whom we are born, and from whom we have received life, Lev. 19: 3. Prov. 23: 22. *Hearken unto thy Father that begat thee, and despise not thy Mother when she is old.*

**Quest. 8. Mean we here onely our natural Parents?**

*Ans.* No. But also the Parents of our Husbands or Wives; Fathers-in-law, or Mothers-in-law; Grand-fathers and Grand-mothers, Uncles and Aunts, &c. all which must no otherwise be honoured than the Parents of our flesh, (Exod. 18: 17, 24. *Moses hearkned to the voyce of his Father in-law*, Ruth, 3: 1. *Naomi, Ruths Mother-in-law said unto her, my daughter*, &c.) Mich. 7: 6. *The daughter-in-law shall rise up against her Mother-in-law*. And are called with the name of Father and Mother, Exod. 34: 7. Num. 2: 34. *Every one after their Families, according to the house of their Fathers*, Matt. 3: 9. *We have Abraham for our Father*, Rom. 9: 4.

**Quest. 9. Whom else do you understand?**

*Ans.* The Catechisme saith: **All that are set over me.**

**Quest. 10. Who are they?**

*Ans.* Magistrates, high and low, 1 Sam. 24: 12. *David said to Saul. My Father see*, Judge 5: 7. *Untill that I Deborah arose*, &c. *a Mother in Israel*. Ministers of Gods word, 2 King. 2: 12. 1 Cor. 4: 15. *For though you had ten thousand Instructours in Christ, yet have ye not many Fathers*, Gal. 4: 19. Philem. v. 10. Elders, 1 Tim. 5: 17. *Let the Elders that rule well be counted worthy of double honour*. Masters in Schools, Lords or Masters, and Mistresses of the Family, Overseers, Esth. 2: 7, 15. *Mordecai had taken Esther for his own daughter*. Masters of Trades, or Mistresses, &c. Ancient people, 1 Tim. 5: 1, 2. Levit. 19: 32. *Thou shalt rise up before the hoary head*.

**Quest. 11. Are these all comprehended under this Commandment by force of the Command / and according to Gods intention; or may they onely be referred to this Commandment as the Remonstrants say with the Socinians?**

*Ans.* The first is true. For if the Law comprehendeth a rule of our duty toward God and our Neighbour, then must these be comprehended under it, according to Gods intention. And therefore do they also bear the names of Fathers in Scripture. And although they say against the Truth, that the Law is imperfect, yet must they grant nevertheless, that it was perfect to the Jews, and consequently propounded their Duties towards them, that were set over them.

**Quest.**

Quest. 12. Why are all these comprehended under the name of Father and Mother?

Ans. For that the power of Parents is a power which is  
1. The most ancient. 2. The sweetest. 3. The nearest. 4. And the most natural and equal.

Quest. 13. What is due to our Superiours? what do we owe unto them?

Ans. The Catechisme setteth down five Vertues. Honour/ Love/ Fidelity/ Obedience/ Patience.

Quest. 14. What signifieth Honour?

Ans. A part being taken for the whole, it signifieth all the bounden duty which he that is set under one, oweth, and is bound to shew to him that is set over him; as reverence with which they are to be acknowledged, and respect which we ought to bear unto them, Mal. 1:6. *A Son honoureth his Father*, Matt. 15:8.

Quest. 15. How prove you that we must honour Our Father and Mother?

Ans. Levit. 19:3. *Ye shall fear every man his Mother and his Father*. The Mother here is put before the Father, for that she may not be despised for her weakness and subjection under the husband, Eph. 6: 1, 2, 3. *Ye Children obey your Parents in the Lord*, &c. Mal. 1:6. Prov. 1:8. and 23:22 and 30:17.

Quest. 16. Whence prove you that we must honour Magistrates?

Ans. 1 Pet. 2: 17. *Honour the King*, Rom. 13: 7. *Tribute to whom Tribute is due*, Prov. 24: 21. We must pray for them, 1 Tim. 2: 1. Their titles of honour teach us that honour, Psal. 82: 1. *Gods*, Isa 49: 23. *Nursing-fathers*.

Quest. 17. Can ye prove that we must honour the Overseers of the Church?

Ans. Yes. 1 Thess. 5: 12. *Know them that labour among you, and are over you in the Lord, and admonish you*, 1 Tim. 5: 17. Phil. 2: 29.

Quest. 18. What Testimonies have you that we must honour Masters and Mistresses?

Ans. 1 Tim. 6: 1. Eph. 6: 5. *Servants, be obedient to them that are your Masters, according to the flesh*.

Quest. 19. What proof concerning old men?

Ans. Levit. 19: 32. *Thou shalt rise up before the hoary head,*

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and honour the face of the old man, 1 Tim.5:1,2. 1 Pet. 5:5. Ye  
younger submit your selves unto the elder.

Quest. 20. What need we to honour one man above another? They are for all this but men as we are?

Ans. The Catechisme saith: Considering that God will  
guide/ and govern us by their hand/ [Eph.6:6. Doing the  
will of God from the heart, [1 Pet.2:13. Submit your selves to  
every Ordinance of man for the Lords sake, Rom.13:1,&c. Where-  
fore he hath also imparted to them his Name, being alone our  
Father, Master, and Lord, because of his Excellencie, Matt.23:8,  
9,10. 1 Cor 8:6.

Quest. 61. If Man had not fallen/ should yet one Man  
have been more than another?

Ans. Yes. For Adam was the Head of the Woman.

Quest. 22. But were they not both created in the Image  
of God?

Ans. Yes.

Quest. 23. Why then is the Man called the Image, and  
the glorie of God; but the Woman the glorie of the Man?  
1 Cor.10:7. 1 Tim.2:12.

Ans. This is to be understood of the power and dominion  
which he hath over the Woman; For the subjection of the Wo-  
man is an argument of the Power, Authority, and Eminencie of  
the Man above the Woman.

Quest. 24. Because we must love all men / (Matt. 22:39.  
Thou shalt love thy Neighbour as thy self) ought we then also  
principally to love our Parents / and all those that are set  
over us?

Ans. Yes. For we have received of them life, and many be-  
nefits; and they take care for our Temporal and Eternal wel-  
fare. Therefore we must bear a true affection of heart unto  
them, and not onely outward friendlines, and kindnesse.

Quest. 25. May we love them when they command a-  
gainst the word of God?

Ans. Not above God, Matt. 10:37. He that loveth Father  
or Mother more than me, is not worthy of me, Eph. 6:1. Children  
obey your Parents in the Lord.

Quest. 26. But if the Father were an Unbeliever/ or ban-  
nished of the Magistrate/ might the Son yet shew him  
works of Love?

Ans.

*Ans.* Yes. For the bond of nature is not thereby broken.

Quest. 27. What else must we manifest unto them?

*Ans.* Fidelity/ that is, that we shew unto them our dutie due unto them, and all possible services without unfaithfulness, filseness, or deceit. Of Children, see Matt. 15: 4, 5, 6. 1 Tim. 5: 4. *Inquire their Parents.* Of servants, Tit. 2: 9, 10. *Exhort servants to be obedient unto their own Masters, &c. shewing all good fidelity.*

Quest. 28. May Childzen or Servants take / or use the goods of their Parents and Masters as their own.

*Ans.* No. Prov. 28: 24. *Who so robbeth his Father or his Mother, and saith, it is not transgression, the same is a companion of a destroyer,* Tit. 2: 9, 10. *Exhort servants not to purloin from their own Masters.* All unfaithfulness is forbidden them.

Quest. 29. Must we also pay the Magistrates Tribute with all fidelity?

*Ans.* Yes. Matt. 17: 27. *Take that piece of money and give unto them for me and thee,* and 22: 21. *Give unto Caesar the things that are Caesars,* Rom. 13: 7.

Quest. 30. May we defraud the Magistrates of their Customs?

*Ans.* No.

Quest. 31. But if the Magistrate impose to much / must we give that notwithstanding?

*Ans.* We must give it notwithstanding? One particular person may not act against it.

Quest. 32. But if they do not spend it well / must we then give it nevertheless?

*Ans.* Yes. For the mis-spending must be at their peril: You have acquitted your Conscience.

Quest. 33. But when you steal it from the Farmers / is it then also detained from the Countrey?

*Ans.* Yes. For the Farmers not receiving, can also not bring up so much, and the Farmers shall afterwards be less worth.

Quest. 34. Is it not contrary to the Kingdom of Christ, that there are Christian Magistrates in the New Testament.

*Ans.* No. Rom. 13: 1, &c. *The powers are ordained of God. He that resisteth the power, resisteth the Ordinance of God.*

Quest. 35. What do you further owe to your Parents / and to them that are set over you?

*Ans.*



*Ans.* The Catechisme saith: That we submit our selves  
 „ with such Obedience/as is meet unto their faithfull com-  
 „ mands and corrections / Prov.1:8. *My Son, hear the instru-*  
*tion of thy Father, and forsake not the Law of thy Mother,* and 4:1.  
 and 6:20 and 23:22. Eph.6:1,5. Col.3:20. Rom.13:1. 1 Pet:1  
 13. Jer. 35: 14. Luke 2:51. *Jesus was subject unto Joseph and*  
*Marie.* Punishment must be born, good Doctrines must be kept.

Quest. 36. Must we obey Parents in all things?

*Ans.* No. But in the Lord, Eph. 6: 1. according to his will;  
 so far forth as it is right and equal.

Quest. 37. Must we obey them/ when it is contrary to the  
 Obedience which we owe to God?

*Ans.* No. Matt.10:37. *He that loveth Father or Mother more*  
*than me, is not worthy of me,* Luke 14:26. 1 Sam.19:1.

Quest. 38. May the Children lawfully marrie without the  
 consent of their Parents/as the Papists say?

*Ans.* No. Exod. 22:16, 17. *If her Father utterly refuse to*  
*give her unto him, he shall pay money,* Num.30:4,5,6. Deut.7:3.  
 Jer. 29:6. *Take ye Wives for your Sons,* 1 Cor.7:38. *So then he*  
*that giveth her in marriage doth well, but he that giveth her not*  
*in marriage doth better,* Col. 3: 20. Examples for imitation in  
*Isaac,* Gen.24:3,8,67. in *Samson,* Judge 14:2. and others, Gen.  
 27. 46.

Quest. 39. But if the Parents command something hard/  
 and unequal/must we then be bound to obey them?

*Ans.* Yes. If it be not contrary to Gods word, and a good  
 Conscience.

Quest. 40. But is not such hardnesse against God and  
 Conscience?

*Ans.* That must fall upon them that command, but not  
 upon him that obeyeth, being commanded.

Quest. 41. Must we be so obedient to Parents as Isaac to  
 his Father/when he went about to Sacrifice him / Gen.  
 22: 10.

*Ans.* That was something extraordinary. If by revelation  
 we were assured of the will of God, (as undoubtedly *Isaac* was)  
 then were it another matter.

Quest. 42. But do married Children/or they that are ex-  
 alted to any States or Offices also owe this Obedience to  
 their Parents?

*Ans.*

## Of the fifth Commandment.

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*Ans.* Yes. For no years, nor estates, and conditions can acquit Children of this. Although they being married have a particular Obligation to one another, and to their Family, Gen. 2:24. *A man shall leave his Father and his Mother, and cleave unto his wife,* and 30:30. *When shall I provide for mine own house also?* A Son advanced in Estate in the service of Church, or State, dependeth not upon his Parents in things concerning his Office, or the publick good, Luke 2:42, 49. *Wist you not that I must be about my Fathers business.*

**Quest. 43.** May Children lawfully give themselves to Cloysters/ or to Regular Orders against the will/ knowledge/ and consent of their Parents/ as the Papists teach?

*Ans.* No. For that is repugnant to this Command. See also Matt. 15: 3, 4, 5. *Why transgress you also the Command of God by your Traditions? For God commanded, saying: Honour thy Father and Mother, &c. But ye say: Whosoever shall say so to his Father or Mother: It is a gift by whatsoever thou mightest be profited by me; and honour not his Father or Mother, he is free,* Mark. 7:11.

**Quest. 44.** May a man promise any thing to God that is not the mans own?

*Ans.* No.

**Quest. 45.** May then Children make such Vows/ to with-hold themselves from their Parents?

*Ans.* No. For they are not their own, Num. 30: 3, 4, 5. *If the Father disallow her in the day that he heareth, not any of her Vows shall stand, &c.* Psal. 127:8.

**Quest. 46.** Do not these Vows take away all Obedience/ Communion/ and humane Society?

*Ans.* Yes. For who will care for the Childrens Education, when they may so easily be taken away from the Parents? What reverence also will Children shew unto their Parents, if this Doctrine prevail?

**Quest. 47.** But did not Abraham go from his kindred/ and from his Fathers house/ Genes. 12: 1?

*Ans.* 1. He had a special Command of God; but the Monks not so much as a humane Command, but onely a Coun-sel. 2. Abraham was married, and no more under the Inspection of a Father. 3. Abraham left the Idolaters, but they Christians, yea, according to their own saying; Catholicks. 4. Abraham made no Vow to any man, of poverty, Obedience, and single life.

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life. Neither went he away without his Fathers consent. For he  
went with him into Mesopotamia, Act. 7: 3, 4.

Quest. 48. Cannot the Example of Christ (Luke 2: 42, 49.  
What is it that ye have sought me? Wist ye not that I must be in  
my Fathers business.) I serve them for this purpose?

Ans. No. For he was subject to them, Luke 2: 51.

Quest. 49. Must we be Obedience to Magistrates in all  
things?

Ans. No. Act. 4: 19. and 5: 29. We must obey God more  
than men, Dan. 3: 16, 17, 18.

Quest. 50. But when it is not contrary to Gods word / or  
good Conscience, but onely falleth heapy and difficult / must  
we then be obedient to them?

Ans. Yes. 1 Pet. 2: 18. Servants be subject to your Masters  
with all fear, not onely to the good and gentle, but also to the froward.

Quest. 51. May we then imitate their harshnesse and rig-  
our?

Ans. Bear it we may, but not imitate it.

Quest. 52. But why must we honour such persons?

Ans. Not for themselves, but for Gods sake.

Quest. 53. Honour we then their faults?

Ans. No. But their Power and Dominion.

Quest. 54. But if the Parents / Magistrates / &c. were  
mean men / and weak in bodie / must we then also obey them?

Ans. Yes. The Catechisme saith: That we must bear  
their infirmities and defects / Gen. 9: 23. And Shem and Ja-  
phet took a Garment and laid it upon both their shoulders, and went  
backward, and covered the nakedness of their Father, 1 Pet. 2: 18.  
Prov. 23: 22. Despise not thy Mother when she is old, and 30: 17.  
The Eye that mocketh at his Father, and despiseth to obey his Mother,  
the Ravens of the Valley shall pick it out, and the young Eagles shall  
eat it, Deut. 27: 16. Cursed be he that setteth light by his Father or  
by his Mother, and all the people shall say: Amen. Jonathan had  
patience with the faults of his Father Saul.

Quest. 55. With what reasons seeketh God to exhort us  
to the Obedience of this Command?

Ans. It is taken from a promise which is made to the Obe-  
dient. See the same, Exod. 20: 12. Deut. 5: 16. Which is the  
first Commandment with promise, Eph. 6: 2.

Quest. 56. What is there first promised?

Ans.

*Ans.* A long life upon Earth. Life is unto man the most precious among all Temporal goods, Job 2:4. *Skin for skin, and all that a man hath, will he give for his life.*

Quest. 57. Can Parents lengthen out the life?

*Ans.* It respecteth God indeed as the *principal*, yet so: as who heareth the prayers of Parents, and their blessing upon their Children, and blesteth their labour, that the Children may live long.

Quest. 58. What is else promised?

*Ans.* Prosperity. That it may be well with thee. That is a peaceable, and a quiet life in all godliness and honesty, 1 Tim. 2:1. *For godliness hath the promise of the life that now is, and of that which is to come,* 1 Tim. 4:8.

Quest. 59. Where shall they live long?

*Ans.* In the Land which the Lord thy God shall give thee.

Quest. 60. What is meant by this Land?

*Ans.* First, the Land of Canaan, being a proof and pledge of a special grace and bounty of God, typing out unto them the heavenly. And then all places in which we dwell, Ephes. 6:3. *That thou mayest live long upon the Earth,* Psal. 24:1. *The Earth is the Lords, and the fulness thereof, the World, and they that dwell therein.*

Quest. 61. But some live not long/ as Abel. Jonathan, &c. Is it not so? Evil Childzen live long/ as Cain, Cham, Esau, &c. Where is then this promise?

*Ans.* This is to be understood with condition: If it be for Gods glorie, and their Salvation, Isa. 57:1. *The righteous is taken away from the evil to come,* Eccles. 8:12. *Though a sinner do evil an hundred times, and his dayes be prolonged; yet surely I know that it shall be well with them that fear God, which fear before him.*

Quest. 62. Is there not a great difference betwixt the long and prosperous life of the Childzen of God/ and of the wicked?

*Ans.* Yes. The Children of God receive Temporal blessings, as pledges of the blessings laid up for them in Heaven, as Canaan was to the Israelites, Hebr. 11:16.

Quest. 63. Can those who maintain that the keeping of the Law in the New Testament is not necessarie/ prove the same

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Same from this special promise of the fifth Commandment,  
„ In the Land, &c.

*Ans.* No. For in Eph.6:1, 2, 3. is the promise enlarged to all. As it is made to *Israel* it respecteth *Canaan*; as to others, the promise is *general*.

Quest. 64. But might not these words of the promise be taken improperly?

*Ans.* If it be; then is the blessing of God promised under a promise of Corporal things. So Psal. 37:9. *Those that wait upon the Lord, they shall inherit the Earth.* And through-out the Old Testament, are blessings described by things that are acceptable to us, and Cursings by things that are un-acceptable. So also in the Revelations of *John* every-where. And because the *Jews* take all things, onely after the Letter, therefore they erre in their wayes.

Quest. 65. Why is there such a special promise added to this Command / whereas Nature it self teacheth us so clearly / that we must honour Parents?

*Ans.* To shew how much God layeth to heart the Authority of Parents; for from this fatherly honour and awfull respect, all Services in the World are sprung forth, as being the foundation of Churches and Common-wealths, or State-Governments.

Quest. 66. Is there also the Curse of God / and a short and miserable life thzeained to the Disobedient?

*Ans.* Yes. Exod 21:15. *He that smiteth his Father or his Mother, shall be surely put to death*, Deut. 21:18, &c. and 27:16 *Cursed be he that setteth light by his Father, or by his Mother*, Prov. 20:20, and 30:17.

Quest. 67. Have you Examples?

*Ans.* Yes. 1 Sam. 2:25. *They hearkned not unto the voice of their Father, because the Lord would slay them*, 2 Sam. 18:9. 2 King. 2:24.

Quest. 68. Must the wife also honour the husband?

*Ans.* Yes.

Quest. 69. How?

*Ans.* 1. As her head, 1 Cor. 11:3. *The Man is the Head of the Woman*, 1 Petr. 3:6. Even as *Sara* obeyed *Abraham*, calling him *Lord*. 2. Reverently walking before him, and speaking friendly unto him.

Quest.

Quest. 70. How ought she to love him?

Ans. By taking good care for his Soul and Bodie.

Quest. 71. Wherein consisteth the faithfulness of a wife?

Ans. 1. In taking heed of strange flesh, Prov. 2:17. *Who forsaketh the guide of her youth.* 2. Not wasting the Estate by pride, Prov. 14:1. *Every wise Woman buildeth her own house.* 3. That she be secret, and so be a Crown of her Husband, Prov. 12:4. *A vertuous Woman is a Crown to her Husband.*

Quest. 72. May a Wife do nothing without consent of her Husband?

Ans. No. Unless it be in matters of Religion, or else concerning his life, as appeareth in *Abigail*, interceding for *Nabal* with *David*.

Quest. 73. What is forbidden to Subjects?

Ans. To revile their Magistrates, to be disobedient, unfaithfull, rebellious, Exod. 22:28. *Thou shalt not revile the Gods, nor curse the Ruler of the people*, Eccl. 10:20. Act. 23:5. 2 Sam. 16:7. Num. 16:2. To slight their vertue, and not reward them, Judg. 1:35. *Neither shewed they kindness to the house of Jerubbaal, that is Gideon, according to all the goodness which he had shewed unto Israel.*

Quest. 74. What is forbidden to Members of the Church?

Ans. To revile their Ministers and Overseers in the Lord, to give occasion of sighing, to be disobedient, to desert, and not maintain them, Deut. 12:19. *Take heed to thy self that thou forsake not the Levite as long as thou livest upon the Earth*, Heb. 13:17. *Obey them that have the rule over you, and submit your selves.*

Quest. 75. What is forbidden to young men?

Ans. To despise the old, to mock, not to honour, 2 King. 24: Lam. 5:12. Job 32:6. *I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine Opinion.*

Quest. 76. What is forbidden to Children?

Ans. To set light by their Parents, to mock, vex, forsake, or disobey them, Gen. 9:24, 25. Exod. 21:17. Deut. 27:16. Prov. 19:26. and 20:20. *Who so curseth his Father or his Mother, his Lamp shall be put out in obscure darkness*, and 30:17.

Quest. 77. What is forbidden to Servants?

Ans. To use unfaithfulness to their Master or Mistress, to be unthankfull and disobedient, Eph. 6:5, 6. Tit. 2:9, 10. *Exhorts servants*

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*servants to be obedient unto their own Masters, &c. Not purloining,  
but shewing all good fidelity.*

Quest. 78. **What to Disciples or Schollars?**

*Ans.* Not regarding the instruction of their Masters; refusing their chastizements; falsely accusing them, Luke 6:40. *The Disciple is not above his Master, &c.*

Quest. 79. **Doth not also this Commandment concern them that are set above us?**

*Ans.* Yes. For if we must honour them, they must also carry themselves that they may be worthy of that honour, and deserve it.

Quest. 80. **What are the duties of Magistrates towards Subjects?**

*Ans.* To command them the Obedience of the Law of God, and to rule them by the same. To protect and preserve them in peace and prosperity; but to punish the evil, Exod. 18:20. *And thou shalt teach them Ordinances and Laws, and shalt shew them the way wherein they must walk, and the work that they must do,* Deut. 17:18, 19. *Jos. 1:7. 2 Chron. 19:5. Psal. 2:10. Deut. 1:16. Rom. 13:4. 1 Tim 2:2.* And that it may go well with the Subjects, they must in Elections have regard to good Rulers, Exod. 18:21. *Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness, &c.*

Quest. 81. **Wherein do Magistrates transgresse?**

*Ans.* When they take no care for the welfare of their Subjects, lay too great burdens upon them, command things unjust, indulge too much, or Tyrannize.

Quest. 82. **What are the duties of the Ministers of the Word/ and Overseers of the Church?**

*Ans.* To instruct their people in the fear of the Lord, to administer the Sacraments, to exercise Church-discipline, earnestly to pray for the flock, 2 Tim. 4:2. *Preach the Word, be instant, in season, out of season; reprove, rebuke, exhort, with all long-suffering and Doctrine, 1 Petr. 5:2. Feed the flock of God, which is among you, &c. 1 Cor. 5:13.*

Quest. 83. **Wherein do they transgresse?**

*Ans.* When they are negligent in their Office, aiming only at ease and pleasure, exercise no Discipline, or abuse the same, and seek to Lord it over the Church.

Quest. 84. **What are the duties of Parents to their Children?**

*Ans.* To provide Temporal things for them, to let them learn good manners, Matt. 7:9. 2 Cor. 12:14. *The Children ought not to lay up for the Parents, but Parents for the Children,* 1 Tim. 5:10. Isa. 49:15. To instruct them in the fear of God, Exod. 12:16, &c. Deut. 4:9. and 6:20. Eph. 6:4. *Bring them up in the Nurture, and admonition of the Lord,* Prov. 31:1. To rule them by good Education, and to accustom them to good, Prov. 13:1, 24. and 19:18. *Chasten thy Son while there is hope.* Especially to take care for matters of Religion, Luke 1:59, 60, 61. *They came to Circumcise the Child,* &c. To bestow them well in marriage, Gen. 24:2, 3. *Take not a Wife unto my Son of the Daughters of the Canaanites,* 1 Cor. 7:36.

Quest. 85. *Wherein do Parents transgresse?*

*Ans.* When they love not their Children, do not educate them in the fear of God; nor chastise them, nor let them learn any good thing, admonish them slackly. All this concerns also Overseers, or Tutors.

Quest. 86. *What are the duties of Masters and Mistresses?*

*Ans.* To command things honest and just to their servants, to rule them well, to reward them honestly, to allow them time to take care for their Souls, Levit. 25:43. *Thou shalt not rule over him with rigour,* Eph. 6:9. Col. 4:1. *Ye Masters give unto your servants that which is just and equal,* Deut. 24:15. 1 Cor. 8:9. Jam. 5:4. *Not as Saul,* 1 Sam. 22:18.

Quest. 87. *Wherein do they transgresse.*

*Ans.* Doing the contrary.

Quest. 88. *What are the duties of the Ancients?*

*Ans.* To go before the younger with good Counsels, Exhortations, and Examples, Tit. 2:2, 4. *That the aged women teach young women to be sober,* &c.

Quest. 89. *Wherein do they transgresse?*

*Ans.* In being light, not instructing them, but teaching them with Fables, and going before them with an evil example, Prov. 16:31.

Quest. 90. *What are the duties of School-masters about their Schollars?*

*Ans.* Well to instruct them, to implant the fear of God in their youth, to teach them prayers, and good manners, to punish them with a fatherly affection, Prov. 22:15. and 23:13, 14.



*Withhold not correction from the Child, and 29:15. To provide Diet, and all conveniency when they dwell with them, 2 King. 4:38. Elisha said: Set on the great pot and see the pottage for the Sons of the Prophets. To assist them when they are sick, and to have an Eye over them for good.*

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The XL. Lords day.

The CV. Question.

**What doth God require in the sixth Commandment?**

*Ans. That I neither in thoughts, nor in words, nor in Gesture, much less in deeds, disgrace, hate, harm, or kill my Neighbour, either by my self, or any other, (a) but cast away all desire of Revenge (b). Further, that I hurt not my self, or cast my self wittingly into any danger (c). For which cause also he hath armed the Magistrate with the Sword, that murders might not be committed (d).*

(a) Matt. 5:21, 22. and 26:52. Gen. 9:6. (b) Eph. 4:26. Rom. 12:19. Matt. 5:39, 40. and 18:35. (c) Rom. 13:14. Col. 2:23. Syrac. 3:27. Matt. 4:7. (d) Gen. 9:6. Exod. 21:14. Matt. 26:52. Rom. 13:4

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### CATECHIZING.

#### § Of the sixth Commandment.

**Quest. 1. Having heard / that God in the former Commandment hath given Order / how the one should carry himself toward the other / what is now taught in the next following Commandment?**

*Ans. Not to wrong one another. 1. In the Life; in the sixth Commandment. 2. In the Body; in the seventh. 3. In*

*Tem-*

Temporal goods ; in the eighth. 4. In a good Name ; in the ninth Commandment ?

Quest. 2. Why is first care taken for the Life ?

Ans. For that it is the most precious, that a man hath among Temporal goods, Job 2: 4. *Skin for skin, and all that a man hath, shall he give for his Life.* Being once lost, it cannot be recovered.

Quest. 3. In which Commandment is care taken for the Life of Man ?

Ans. In the sixth.

Quest. 4. What are the words there ?

Ans. *Thou shalt not kill.*

Quest. 5. Being this is propounded by way of Prohibition, how doth the Catechisme declare it ?

Ans. 1. In the CV. and CVI. Quest. What is here forbidden. 2. In the CVII. Quest. What is here commanded.

Quest. 6. What is that which we may not kill ? Is it Oxen / Sheep ? &c.

Ans. No. For they are given us for meat and sustenance, Gen. 1: 28, 29. *I have given you every Herb bearing seed, &c. To wit shall be for meat, and 31: 21 and 4: 4. Gen. 9: 3. Every living thing that moveth, shall be meat for you.* But as we must use no cruelty upon the beasts, so the scrupulousness of some Monks and Heremites is not to be praised, which dare not kill a flea nor a louse ; nor the mad Errour of the Maniches of which Aug. speaks, l. 1. de Civit. D. c. 20.

Quest. 7. Whom then may we not kill ?

Ans. The Catechisme saith : *Not my Neighbour / nor my self.* In these two Members we see, what God forbiddeth us to others, and our selves. The third propoundeth the mean, for the upholding of the Authority of this Command ; whereof in the sequel.

Quest. 8. Is Murder horrible ?

Ans. It is a violation of Gods Image, Gen. 9: 6. *Whoso sheddeth mans blood, by man shall his blood be shed. For in the Image of God made he man.* He crieth to Heaven for vengeance, Gen. 4: 10. *The voice of thy brothers blood crieth to me from the ground.* Begetteth remorse of Conscience, Gen. 4: 12. *A fugitive and a vagabond shalt thou be in the Earth.* It is a fruit of the Devil, Joh. 8: 44. *Ye are of your Father the Devil. He was a*

*murderer from the beginning.* It maketh a man a brother of Cain,  
 1 Joh. 3: 12, 15. bringeth him to a Temporal death, Num. 35:  
 30, 33. Deut. 19: 33. Yea, to an eternal death, if he do not repent,  
 1 Cor. 6: 10. 1 Joh. 3: 15.

Quest. 9. Whom understand pou by your Neighbour?

Ans. All men.

Quest. 10. May you kill your self?

Ans. The Catechisme teacheth in the following words;  
 „That I hurt not my self / nor wittingly cast my self into  
 „any danger.

Quest. 11. Is there onely the outward Murder forbidden?

Ans. No. But all that which leadeth to it. For men kill  
 their Neighbours in divers manners.

Quest. 12. How saith the Catechisme?

„Ans. That I neither in thoughts nor in words / &c.

Quest. 13. How probe you / that one may kill any inwardly  
 with thoughts?

Ans. Zach. 8: 16; 17. Matt. 5: 22. 1 Joh. 3: 15. *Whoever  
 hateth his brother is a Murderer*, Matt. 15: 19. *Out of the heart pro-  
 ceed Murders.*

Quest. 14. How can we kill with words?

Ans. Cursing, reviling, wishing evil to him bitterly, dis-  
 gracefully, spitefully, unjustly, from an angry heart, as that  
 he may break his neck, &c. Matt. 5: 22. *Racha; Thou fool*, Eph.  
 4: 31. Psal. 12: 5. *That say, with our Tongues will we prevail, our  
 lips are our own*, and 57: 5. *Their tongue is a sharp sword*, and 64: 3.  
 Jer. 18: 18. *To swear the death of him*, Act. 23: 13. Or loading  
 him with false witness whereby he cometh to die, Matt. 26: 61.  
 1 Sam. 22: 9, &c. vers. 18. 1 King. 21: 10. Saying, thou Thief,  
 Knave, Sot, &c. Thou liest, &c. Which words cause Murders.  
 See 1 Sam. 25: 10, &c.

Quest. 15. But when we have just ground / may we then  
 lawfully speak hard / and sharply to one?

Ans. Yes. Matt. 23: 14, &c. *Woe unto you Hypocrites*, Luke  
 24: 25. *O Fools, and slow of heart*, Joh. 2: 4. Gal. 3: 1.

Quest. 16. How probe you that one can kill a man with  
 gesture?

Ans. Gen. 4: 6. *Why art thou angry, and why is thy count-  
 nance fallen*, Matt. 27: 39. *See of Laban against Jacob*, Gen. 31: 3.

Quest.

Quest. 17. How is it done in deed?

Ans. Num. 35: 16, 17, 18. With an Instrument of Iron, or with throwing a stone, or with a hand-weapon of Wood. And not onely by these Instruments, but also by with-drawing of necessaries, and also with poysoning, smothering, drowning. And that as the Catechisme saith: *By our selves* / Levit. 24: 17. *He that killeth any man, or he that smiteth the life of man, shall surely be put to death.*

Quest. 18. May a man be guilty of a mans death when he hath not laid hands on him?

Ans. Yes.

Quest. 19. How is that done?

Ans. The Catechisme saith: *By others* / hurting / disgracing / or killing his Neighbour.

Quest. 20. How prove you that?

Ans. 2 Sam. 11: 15. *Set ye trials in the forefront of the hottest battle, &c.* and 12: 9 *Thou hast slain him with the sword of the Children of Ammon.* Therefore the Jesuites also are Murderers of Kings and Princes, although they do it not themselves, but having notice that others shall do it, that have made it known to them, under the Seal of Confession (as they speak) and yet hinder it not, but rather set them on, and stirre them up, yea, give them absolution for it. Thus Paul in the death of Stephen, Act. 7: 57: 58. *The Jews in the death of Christ,* Matt. 27: 25.

Quest. 21. Are not those also here guilty that leave their Neighbour in danger, yea / so far that he is murdered / whereas they might help him?

Ans. Yes. Prov. 24: 11. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain,* Isa. 1: 15.

Quest. 22. May we fight against our Neighbour?

Ans. No. The Catechisme saith: that it is here also forbidden to hurt our Neighbour, Lev. 24: 19, 20. *And if a man cause a blemish in his Neighbour, as he hath done, so shall it be done to him,* Deut. 19: 21.

Quest 23. But yet it is no Murder / why then is it forbidden?

Ans. It is the way, and the next step to it.

Quest. 24. Is hurting as bad as killing?

Ans. No. For by hurting alone, the life is not taken away; and is not punished with death by the Magistrate, but by the

Law of requital, *Exod. 21:18, 19. He shall pay for the loss of his time, and shall cause him to be thoroughly healed*, *Levit. 24: 19. Eye for Eye, &c.* Which Law was so understood of the *Jews*, that they might revenge themselves; but perversely, *Matt. 5: 38, &c.*

**Quest. 25.** *When boyes fight / do they then evil? May one not set them on?*

*Ans.* They sin against this Command.

**Quest. 26.** *What understand you by disgracing?*

*Ans.* To offer despight out of bitter contempt, whence arise Murders and Wars. For the heart of man is desperately evil, and cannot swallow contempt. See *2 Sam. 10:4. Then Hannan took Davids servants, and shaved off the one half of their beards.* See the Exhortation in *Rom. 12: 10. Be kindly affectioned one to another with brotherly love, in honour preferring one another.*

**Quest. 27.** *May I not kill my self / or do any harm to my self / as the Stoical Philosophers thought?*

*Ans.* No. The Catechisme saith: *Do not hurt my self / nor cast my self wittingly into any danger.*

**Quest. 28.** *Why may not a man kill himself?*

*Ans.* It is repugnant to Scripture, because the Image of God is as well violated in our selves as in others, and also no man is Lord of his own life, *Rom. 14:7. None of us liveth to himself.* It is also contrarie to Nature, *Eph. 5:29. No man ever hated his own flesh, but nourisheth and cherisheth it.* It is also contrary to the Civil Laws. Of them therefore is true that which we read of *Saul*, *1 Chron. 10:13. So Saul died in his transgression.*

**Quest. 29.** *In what manner is that done?*

*Ans.* By hanging, poisoning, drowning, stabbing, &c. as in *Saul*, *1 Sam. 31:4. Ahitophel*, *2 Sam. 17:23. Judas*, *Matt. 27:5.*

**Quest. 30.** *Are they guilty against this Commandment / that shotten their own lives by Drunkenesse / Gluttony / Fulnesse / and the like?*

*Ans.* Yes. *Psal. 55:24. Prov. 23:29, 30. With whom are wounds without cause? They that carrie long at the wine.*

**Quest. 31.** *Do they sin as heavily that are besides their wits?*

*Ans.* No. For they know not what they do, and we must judge

judge of them according to Love, as of a Childe, which falleth into fire or water.

Quest. 32. But is it not a sign of true Magnanimity to put ones self to death / when one is afraid of Disgrace / Poverty / Ignominy / &c.

Ans. No. But of Pusillanimity, and Desperation.

Quest. 33. But if you fear that perhaps another might kill you / rebenging himself for some wrong suffered / might he not then help your self out of the way by death / that he may not make himself guilty of your death?

Ans. No. For we must not do evil, that good come of it. And this is a certain evil, whereas the other is yet uncertain.

Quest. 34. But may we set the Gun-powder on fire / and so disappoint our Enemy by killing of our selves?

Ans. By no means. Because we have alwayes hope of a better issue.

Quest. 35. What may be thought of the deeds of Lucretia, Marcus Cato, &c. among the Gentiles?

Ans. They sought glorie in shame. They were to pusillanimous to bear. See *Aug. de Civit. D. l. 1. c. 17, &c.* Plato and others of the Philosophers (except the Stoicks) have counted self-murther a great sin.

Quest. 36. Why might we not do that, seeing Samson hath done it / Judge 16:30.

Ans. Samsons intent was not to murder himself, but to avenge himself of his Enemies, although he fore-saw that his death should follow thereupon. As the Apostles going to preach the Gospel, fore-saw their death, but for all that not willing to leave of that work, they were no cause of death to themselves. But also this deed of Samson is heroical and extraordinarie, which must not be imitated, for he was moved by the spirit of God. He did it as a Judge in Israel, for to deliver Gods people, but not not from despair.

Quest. 37. But they do it also with such an aime as Samson: is it not lawfull then?

Ans. It may be. But one might doubt whether they be lead by the same spirit with Samson, Hebr. 11:32.

Quest. 38. But if we consider them as Ministers of public Authority, having received a charge of the Common-

wealth in extreame peril to set the ship on fire / is it not then lawfull?

*Ans.* It may be doubted whether this can stand before God: and also whether the *Common-wealth* hath power to give command that an innocent man should kill, and cause himself to be blown up into the aire, to kill the Enemy together with himself.

*Quest. 39.* But might not the Magistrate condemne any one that had deserved death / that he must be his own Executioner / as was done by some Roman Emperours? Might one do that to himself?

*Ans.* Neither of the two is lawfull. It is not allowed the Magistrate, because it is contrary to the Word of God, and against Nature. No man also may co-operate, and further his own death.

*Quest. 40.* But are not the Martyres somewhat guilty in this / who saw certain death before their Eyes / and Souldiers upon the Guard?

*Ans.* No. For they walk in their calling, to Gods glorie, and in his name, and in his cause. The Souldiers by command of their General. They kill not themselves, but others do it, and they onely suffer it.

*Quest. 41.* May we cause a Member to be cut off without sin / as an Arm or a Leg / when the fire gets into it?

*Ans.* Yes. For this is not done wilfully, but for the preservation of the whole body. But one omitting this, sinneth not. For he is not compelled to it.

*Quest. 42.* Hath Eleazar Savaran sinned against this? 1 Macab. 6:43. who stabbed one of the chief Elephants from beneath, which fell on him, and killed him?

*Ans.* No. For that death came upon him as in battel many times upon honest Souldiers: for he had no intention to die, but hoped much rather to escape.

*Quest. 43.* But what think you of the fact of Razis, 2 Macc. 25: 42, &c. Who fell upon his sword, and cast himself down from the wall, and died?

*Ans.* He is not to be commended. For he looked onely on Temporal worldly honour, therefore cannot be compared with the fact of *Samson*, nor excused. And although the *Author* there praiseth him, yet he hath no *Canonical authority*. It cannot con-

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list in the tribunal of conscience, however it pass currant among Souldiers.

Quest. 44. May any man scourge / pain / cut / or louse himself / as the Popish Priests do?

Ans. No. It is contrary to this Command. For no man ever hated his own flesh, Eph. 5:29. Levit. 21:5. They shall make no cuttings in their flesh.

Quest. 45. Is it not also contrary to the first Commandment?

Ans. Yes. Because it is Superstition and Idolatry.

Quest. 46. Whom are these Scourgers like unto?

Ans. They are like unto Baals-Priests, 1 King. 18:28. They cut themselves with Knives and Lancers, till the blood gushed out upon them; and to some among the old Heathens and Indians, who in honour of their Gods suffered their flesh to be stabbed, &c.

Quest. 47. Obj. But is not that to Crucifie the flesh? Gal. 5:24.

Ans. No. For by the flesh is not meant the bodie, but the old Adam, corrupt Nature, the old man, sin, the bodie of sin, the affections of the flesh.

Quest. 48. But might not a man scourge himself to do penance for his sins?

Ans. No. For this is not the right means.

Quest. 49. Well / what hurt can it do? The Papists say: It do no good / it can do no hurt however?

Ans. It hurteth to some purpose. For they seek hereby to merit, either for themselves or others. And thus they tread upon the blood of the New Testament, wherewith Christ hath once perfectly satisfied and merited.

Quest. 50. Have not the Apostles suffered scourging / yea / and Christ himself?

Ans. Yes. But they have not scourged themselves, but others did it out of malice, Matt. 27:26. When he had scourged Jesus he delivered him up, &c. Act. 5:40. They scourged the Apostles, and 16:23. 2 Cor. 11:24, 25.

Quest. 51. Might one not cast himself into danger without need?

Ans. No. The Catechisme saith: Not cast my self willingly into any danger.

Quest. 52. When is this done?

Ans.



*Ans.* When one putteth himself without his calling unnecessarily into dangerous places, in War, in water, in un-safe wayes, in houses where there are infectious sicknesses; or also when men will not use the means, by which we might be delivered out of peril.

**Quest. 53.** Why may I not do it/ whereas yet a Souldier doth it in War; a Slaiter/ Mason/ Carpenter/ Mariner climbing on high/ a Minister goeth into infected houses with peril of his life?

*Ans.* It is their calling. They trust in God and his promise, Psal. 91:11, 12. *He shall give his Angels charge over thee to keep thee in all thy wayes, &c.*

**Quest. 54.** What ill do we then?

*Ans.* We tempt God, Matt. 4:5, 6, 7. *Thou shalt not tempt the Lord thy God.* And he that loveth danger shall perish in it, saith Jesus the Son of Syrach, Eccl. 3:6.

**Quest. 55.** But is it lawfull to avoid danger?

*Ans.* Yes. But so far as Gods honour and Conscience permit the same. We must joyn Prudence with Conscience, Matt. 10:16. *Be wise as Serpents, and harmless as Doves.*

**Quest. 56.** Is not Hoep-dancing lawfull?

*Ans.* No. For thereby they cast themselves wilfully into danger.

**Quest. 57.** But if they get their libing thereby / is it then not their calling?

*Ans.* That calling is unlawfull; and consequently may not be allowed by the Magistrates.

**Quest. 58.** May not a man go to fight a Duel (that is a Combate betwixt two) life for life?

*Ans.* No. For it is contrary to this Commandment. It is the Devils Martyrdom.

**Quest. 59.** But if one be challenged/ and a day prefixed/ may we then not do it?

*Ans.* No. For that is but an *Invention* of the Devil; it is but done out of particular quarrels and stoutness.

**Quest. 60.** But if any do it not he shall passe for a Coward/ and so lose his honour and reputation. Is it then not lawfull?

*Ans.* Hereby is no honour preserved, or repaired, but lost, **yea, even life it self** (which is more precious.) See also Phil.

3. Let nothing be done through strife, or vain glorie, but in lowliness of minde esteem each other better then himself. We must defend our honour with law, reason, equiry, and understanding, but not so that we carelessly cast away our Souls, and give it the Devil for a prey.

Quest. 61. Hath not David done it against Goliath, 1 Sam. 17.

Ans. This was a lawfull War. He did it by *publick* command, for the publick good, by a special motion of the Spirit of God, not out of his own passion, stoutness, desire of revenge, &c. Not against his fellow, but against the head of the Enemies Host. There is then as much likeness betwixt these, as betwixt the *Jews* offering up their Children to *Moloch*, Ezek. 6: 20. and *Abrahams* Obedience to Sacrifice *Isaac*.

Quest. 62. But is not this lawfull when one wrongeth us in our goods?

Ans. No. For life is more then goods. We must therefore go to the Magistrate in such a case.

Quest. 63. But if a Prince or General should command such a fight/ or permit it/ were it then lawfull?

Ans. No. For in *David* himself this Combate had been unlawfull, if he had not had a special motion of the Spirit. That *consent* shall not free you from Gods Tribunal.

Quest. 64. But is all killing forbidden by this Command?

Ans. No.

Quest. 65. What killing is then lawfull?

Ans. That which is done of the Magistrate. For the *Catholick* sayes: Therefore also the Magistrate beareth the sword to hinder Murder / Rem. 13:4. Not onely in the Old Testament, as the *Socinians* and *Anabaptists* will have it, but also in the New.

Quest 66. But is this contrary to the Law of loving our Enemies? Matt. 5: 39, 44. I say unto you resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also, &c.

Ans. No. For that respecteth *private* persons, but the Magistrate is in the place of God, and God punisheth by them. *Christ* and the *Apostles* themselves have reprov'd those that beat them unjustly, Joh. 18:23. If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Act. 23: 3. God shall smite

*smite thee, thou whited wall, &c.* They themselves follow not the Letter of the Text, who take it in the Letter.

Quest. 67. *Is this onely permitted to Magistrates/ or also enjoyned?*

Ans. It is also enjoyned, Gen. 9: 6. *Whoso sheddeth mans blood, by man shall his blood be shed*, Exod. 21: 12. *He that smiteth a man so that he die, shall be surely put to death*, Matt. 26: 52. Rev. 13: 10.

Quest. 68. *May they then not spare him that hath deserved death?*

Ans. No. Exod. 21: 12, 14. Deut. 10: 13. 1 Sam. 15: 18. 1 King. 2: 31. and 20: 42. *Because thou hast let go out of thy hand a man, whom I appointed to utter destruction, therefore thy life shall go for his life*, Num. 35: 16, 17.

Quest. 69. *May the Magistrate pardon a wilfull murder?* as in Matt. 27: 15, &c.

Ans. No. Gen. 9: 6. Num. 35: 30, 31. *Ye shall take no satisfaction for the life of a Murderer, which is guilty of death, but he shall be surely put to death*. See Prov. 17: 15. 1 King. 20: 42.

Quest. 70. *But may the Magistrate also punish an innocent Man-slaughter with death?*

Ans. No. Exod. 21: 13. *But if a man lye not in wait, but God deliver him into his hands, then I will appoint thee a place whither he shall flie*.

Quest. 71. *When wilfull Murderers are fled into Cloisters and Churches/ ought they then to have freedom?*

Ans. No. For in so doing we make Gods house a Den of Murtherers. *Thou shalt take him from mine Altar that he may die*, Exod. 21: 14. It was done to Joab, 1 King. 2: 28, 31.

Quest. 72. *Is it then onely bad luck when one murthereth his Neighbour?*

Ans. No. It may not be called so, but wilfull Murther.

Quest. 73. *Why did not David kill Joab, who yet was lawfully killed of Solomon, according to the Command/ which David gave unto him?* 1 King. 2: 5.

Ans. For that David could not well do it. For Joab was the General, dear to the people, who also carried himself therefore the more stoutly toward David.

Quest. 74. *What may you think of Phinehas act of killing?* Num. 25: 8. of Samuel, 1 Sam. 15: 33. Elias, 1 King. 18: 40. 2 King. 1: 10. Peter, Act. 5: 5, 10?

Ans.

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*Ans.* These Examples are not to be followed by us. For they were moved thereto by an inward instinct of God. But Luke 9:55. *Ye know not what manner of spirit ye are of.*

**Quest. 75.** Is it also lawfull to kill in a lawfull War?

*Ans.* Yes. Hebr. 11:33, 34. They have by Faith Conquered Kingdoms, put to flight the armies of the aliens, Jer. 48:10. Luke 14:31. For they do that by the Command of the Supreme Magistrate.

**Quest. 76.** But is not even Defensive War abrogated by Christ in the New Testament, as the Socinians and Anabaptists teach?

*Ans.* No. John the Baptist sheweth, Luke 3:14. that Conversion and Piety is not contrary to the Office of a Souldier, saying; *Do violence to no man; neither accuse any falsely, and be content with your wages.* Paul willeth that we should pray for Kings, and for all that are in Authority, that we may lead a quiet, and peaceable life in all godlines and honesty. But now what profit is there by their Conversion if they must lay down the Sword, and may not protect us? See also Rom. 13:6. *They are Ministers of God.* And Examples, Matt. 8:9, 10. In the Centurion, that said: *Having Souldiers under me, not having had, &c.* Act. 10. In Cornelius, Act. 13. In the Deputy: *Sergius Paulus*, of whom we read not that they have forsaken their States and Offices, as is indeed written of others, Act. 19:18. *Many of them that believed came and confessed, and shewed their deeds.* And because it is shewed before that the Magistrate may bear the Sword against an Evil doer, much more then against many that Combine together.

**Quest. 77.** Must we then desire War for it self?

*Ans.* No. If we can help the Common-wealth another way, then must we take up no Arms.

**Quest. 78.** May a particular person (excepting necessary defence) punish Malefactours/ or in private defend himself and rise up against Tyrannical/ and strange Magistrates.

*Ans.* No. Therefore is Peters fact dis-commended, Matt. 26:51, 52. *Put up again thy Sword into his place.*

**Quest. 79.** But if they should come to take and kill you/ being innocent/ might ye not then resist?

*Ans.* No. But you must suffer, as the Martyres did. Yet the

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the Jesuites hold otherwise, and from thence arise their King  
and Prince-murthers.

Quest. 80. But may we not in some case take away the  
life of any when we defend our selves against Murtherers/  
High-way Robbers/ &c. and yet not sin against this.

Ans. Yes. The Law of Nature teacheth this; and the Di-  
vine Law confirmeth it in certain cases, Exod. 22: 2. *If a Thief  
be found breaking up, and be smitten that he die, there shall no blood  
be shed for him.* This hath also place, if chastity should be  
violated; or life be like to be taken away, and one cannot escape.  
And to this end, namely, for their Protection had the Disciples  
also Swords, Luke 22: 36, 38. although they might not use  
them, when Christs hour was come. And we may defend our  
Neighbour in necessity, how much more our selves, Prov. 24: 11.  
*If thou forbear to deliver them that are drawn unto death, &c.*

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### The CVI. Question.

But this Commandment seemeth to forbid  
Murther onely?

Ans. But in forbidding Murther, God doth fur-  
ther teach, that he hateth the root, and cause of mur-  
ther, to wit, anger (a), envy (b), hatred (c), and de-  
fire of revenge, and doth account them all for mur-  
ther (d).

(a) Prov. 14: 30. Rom. 3: 29. (b) 1 Joh. 2: 11.  
(c) Jam. 1: 20. Gal. 5: 19. (d) 1 Joh. 3: 15.

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### C A T E C H I Z I N G.

Quest. 81. Doth this Commandment forbid onely Mur-  
ther?

Ans. No. But also, saith the Catechisme: Envy/ Hatred/  
Anger/ Revenge.

Quest. 82. Why are these sins here forbidden?

Ans. The Catechisme saith: That they are the root of  
Mur

**Murder.** See this, Gen. 4:4, 5. and 27:41, 42. *Esau hated Jacob, and he said, I will slay my brother Jacob,* and 34:26. and 37:4, 11:78. 1 Sam. 18: 7, 8. and 29: 6, &c. 2 Sam. 3:17, &c: 1 Sam. 13: 22, 28, 29. Dan. 3: 13, 19. Matt. 2: 16. 1 Joh. 3:12. Matt. 15:19. *Out of the heart proceed Murthers.*

Quest. 83. **How are these sins esteemed of God?**

Ans. The Catechisme saith: **That God counteth all these for Murder;** 1 Joh. 3:15. *Whosoever hateth his brother is a murderer,* Matt. 5: 21, 22. For God looketh on the heart, with which many kill their Neighbour, who abstain from outward Murder for fear of the Magistrate.

Quest. 84. **What is Envy?**

Ans. When we cannot endure that it goeth well with our Neighbour in livelyhood, honour, and so forth, so that we seek, and wish his destruction out of ill will, Gen. 37:4, 11. *His brethren hated him,* namely, Joseph, Gal. 5:20, 26. Prov. 14:30. *Envy is rottenness of the bones,* Ecclef. 4:4. Rom. 1:29. 1 Cor. 13:4, 2 Cor. 12:20. Tit. 3:3. Jam. 3:14, 16. and 4:5. 1 Pet. 2:1. See in Examples, that it is a step to Murder. In Cain against Abel, in Job, killing first Abner, 2 Sam. 3: 23, &c. afterward Amasa, 1 Sam. 20:10. In the High-Priests killing Christ, Mark. 15:10.

Quest. 85. **What must we do against Envy?**

Ans. We must lay down self-love and pride, and consider Gods Providence.

Quest. 86. **Wherein consisteth Hatred?**

Ans. In an evil will, and Enmity of the heart against our Neighbour, an anger rooted within, going point-blank contrary against Love, wishing him evil, and seeking to bring it upon him, being unable to bear his presence, but wishing his ruine, Levit. 19:17. *Thou shalt not hate thy brother in thy heart,* Prov. 10:12. *Hatred stirreth up strife,* and 15:17. 1 Joh. 2:9, and 3:15. *Whoso hateth his brother is a Murderer,* and 4:20.

Quest. 87. **What is Anger?**

Ans. An Indignation of the minde, whereby a man is incensed against his Neighbour with a vehement desire to do him hurt, and to revenge the injury which he thinks is by him done unto him, Job 36:18. Prov. 27: 4. and 29: 22. *An angry man stirreth up strife,* and a furious man aboundeth in transgression, Matt. 5:23. Eph. 4:26:31. Col. 3: 8. Jam. 1:19, 20. *The wrath of man worketh not the righteousness of God.*

A a a

Quest.

Quest. 88. **What are the fruits of Anger?**

*Ans.* It blindeth the understanding, disfigureth the bodie, defaceth Gods Image, causeth Wars and Commotions, and Murthers. See of *Enn*, Gen. 4:6. *Saul*, 1 Sam. 18:7, 8. *Herod*, Matt. 2:16.

Quest. 89. **Is anger never lawfull?**

*Ans.* Yes. Not the sinfull, but an holy Anger, when we are offended in a just cause not against the person, but against the sin, Mark. 3:5. *When he had looked round about on them with anger, being grieved for the hardness of their hearts*, &c. Eph. 4:26. *Be angry and sin not*, &c. But we are so corrupt, that we commonly put no difference betwixt the sin, and the person, as we ought.

Quest. 90. **Wherein consisteth Revenge?**

*Ans.* When we wish all evil in Soul and Bodie to the man against whom we are angry, or whom we hate, or envy, and labour with all diligence to inflict the same upon him, and rejoycing also when punishment cometh upon him, either from God, or from the Magistrate, Deut. 32:35. Prov. 24:29. *Say not, I will do so to him as he hath done to me*, Matt. 5:39. Rom. 12:19. 1 Theff. 5:15. *See that none render evil for evil to any man*, 1 Petr. 3:9. Thus *Esau* sought to kill his brother *Jacob*, Gen. 27:41.

Quest. 91. **But if we may not revenge our selves in deed/ may we not do it in words?**

*Ans.* No. Rom. 12:17:18, 19. *Recompence to no man evil for evil*, &c. *Dearly beloved, avenge not your selves, but rather give place unto wrath*, &c.

### The CVII. Question.

**But is that enough/that we kill no man/ in that manner as hath been said?**

*Ans.* That is not enough. For when God condemneth anger, envy, hatred, he requireth that we love our Neighbour as our selves (*a*), and that we use humanity (*b*), gentleness, meekness, patience (*c*), and mercie (*d*) towards him, and turn away all those things from him, that may be hurtfull to him as much

as we can (e): in a word; that we be so disposed in our mindes, as that we stick not to do good unto our Enemies (f).

(a) Matt. 22: 39. and 7: 12. Rom. 12: 10. (b) Eph. 4: 2. Gal. 6: 12. Matt. 5: 5. Rom. 12: 18. (c) Luke 6: 36. Matt. 5: 7. (d) 1 Pet. 3: 8. Col. 3: 12. (e) Exod. 13: 5. (f) Matt. 5: 44, 45. Rom. 12: 20.

CATECHIZING.

„Quest. 92. But is that enough, that we kill not our Neighbour as is said before?

Ans. The Catechisme saith: No. For the Law requireth not onely that we must leave the Evil, but also do the good, Psal. 34: 15. Isa. 1: 16. Thus here observing this, we shall come much better to the acknowledgement of our Transgressions.

Quest. 93. How many Vertues are here Commanded?

Ans. The Catechisme relateth eight. 1. Love of our Neighbour. 2. Patience. 3. Peace. 4. Meekness. 5. Mercie. 6. Curtesie. 7. Turning away his Dammage. 8. Doing good.

Quest. 94. Towards whom must we exercise all these?

Ans. The Catechisme saith: Our Neighbour / who our Neighbour is, is shewed, Luke 10: 30, &c. in the Parable of one fallen among the Murtherers, and helped by a Samaritane.

Quest. 95. Must we also practise love to our Enemies?

Ans. Yes. The Catechisme saith: That we must not stick to do good unto our Enemies / Matt. 5: 44. Love your Enemies, &c. Rom. 12: 20. If thine Enemy hunger, feed him, Prov. 25: 11, 22. Exod. 23: 5.

Quest. 96. May we then not make War against our Enemies?

Ans. Yes. For those are general Enemies, but these, particular Enemies.

Quest. 97. How prove you that we must Love our Neighbour?

Ans. Lev. 19: 18. Matt. 7: 12. All things ye would that men should do to you, do ye even so to them. For this is the Law and the prophets, and 22: 38. Thou shalt love thy Neighbour as thy self.



Quest. 98. *Wherein consisteth that?*

*Ans.* In an upright Inclination of the heart towards our Neighbour, whereby we wish all good unto him, and promote it to our power, Deut. 22: 1. Joh. 13: 34. Rom. 12: 9, 10. *As kindly affectioned one to another with brotherly love,* 1 Cor 13: 1, &c. Gal. 5: 6, 14. In a word: Because Love is the fulfilling of the Law, Rom. 13: 8, 10. 1 Tim. 1: 5. therefore all duties are here required, which we owe unto our Neighbour.

Quest. 99. *Wherein consisteth Patience?*

*Ans.* It is opposite to desire of revenge, bearing with long-suffering the injuries which our Neighbour may have done unto us, in word or deed, 1 Cor 13: 4. *Charity suffereth long,* Col. 3: 12. *Put on therefore as the Elect of God, &c. bowels, meekness, long-suffering, forbearing one another,* Matt. 6: 14. Eph. 5: 32. 1 Sam. 24: 6. and 26: 9. Act. 7: 60. 1 Petr. 2: 23.

Quest. 100. *Must we also keep peace?*

*Ans.* Yes, Eph. 4: 3. *Endeavouring to keep the Unity of the Spirit in the bond of peace,* Col 3: 15. (Not living in strife and quarrel with men,) and keeping the same, that it be not broken, Gen. 13: 8. And Abraham said unto Lot: *let there be no strife between me and thee, for we are brethren,* Rom. 12: 18. 2 Cor. 13: 11. Hebr. 12: 14.

Quest. 101. *What shall we do/ if it be broken by our selves/ or by our Neighbour of humane Infirmitie?*

*Ans.* We must make peace by mutual reconciliation. If the fault be in us, we must confess the same and seek remission: If the fault be in our Neighbour, we must be ready to forgive from the heart, Psal. 34: 15. *Seek peace and pursue it,* Matt. 5: 9, 23, 24. *Leave there thy gift before the Altar and go thy way, first be reconciled to thy brother.*

Quest. 102. *Wherein consisteth meekness?*

*Ans.* In the constraining of the minde, to meet our Neighbour with stayedness of minde and Courtesie, opposed to anger and hastiness, Prov. 14: 29. Matt. 5: 5. *Blessed are the meek,* and 11: 29. *Learn of me, for I am meek,* Gal. 5: 22 and 6: 1. Eph. 4: 2. *With meekness (or long-suffering) forbearing one another in love,* Col. 3: 12. 1 Tim. 6: 11. Tit. 3: 2.

Quest. 103. *Wherein consisteth Mercie?*

*Ans.* In a cordial motion of the heart towards the misery of our Neighbour Corporal or Spiritual, with an inclination to help

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help him, Psal. 37:26. Matt. 5:7. [Blessed are the mercifull,] and 9:13. *I will have mercie and not Sacrifice*, and 25:36. Luke 6:36. *Be therefore mercifull, even as your Father is mercifull*, Hebr. 13:16. Jam. 1:17. and 2:13.

Quest. 104. *Wherem consisteth Curtesie?*

Ans. In sweet affableness, in language, and carriage, shewing a good Inclination, ready willingness, and loving favour to do all possible Services, Rom. 12:9, 10 Phil. 2:3. and 4:5. *Let your moderation be known to all men*, 1 Petr. 3:8. *Be ye all of one minde, &c. be Curteous.*

Quest. 105. *What is yet necessary?*

Ans. The Catechisme saith: *To turn away those things from him that may be hurtfull to him* / Prov. 24:11. *Deliver them that are drawn unto death*, Isa. 58:7.

Quest. 106. *What hurt is intended here?*

Ans. All hurt; whether of bodie and life. Esth. 4:16. 1 Joh. 3:16. *We ought to lay down our lives for the brethren.* Or of Soul, with Admonitions, Warnings, Levit. 19:17. *Thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him*, 1 Thess. 5:18. Hebr. 3:13. and 10:24. *Let us consider one another.* Or of his goods, Deut. 22:4. *Thou shalt not see thy brothers Asse, or his Oxe fall down by the way, and hide thy self from them*, Phil. 2:4. *Look not every man on his own things, but every man on the things of others.*

Quest. 107. *What is the last?*

Ans. The Catechisme saith: *To do good to our Enemies*; as was proved above.

The XLI. Lords day.

The CVIII. Question.

**What is the meaning of the seventh Commandment?**

Ans. That God hath in Execration all uncleanness (a) and filthiness, and therefore we also must hate it, and detest it utterly (b), and on the contrary live

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temperately, modestly, and chastly (c), whether in ho-  
ly Wedlock, or a single life (d).

(a) Lev. 18:27. (b) Jude v. 22:23. (c) 1 Thes.  
4:3, 4, 5. (d) Hebr. 13:4. 1 Cor. 7:7, 9.

## C A T E C H I Z I N G.

### § Of the seventh Commandment.

Quest. 1. What ought to be the dearest thing to man next  
after the keeping of his life/ and what must he most of all  
take care for?

Ans. The Chastity of Bodie and Soul, as well in, as out of  
the state of Marriage.

Quest. 2. Where is that treated of?

Ans. In the seventh Commandment. Thou shalt not  
commit Adultery.

Quest. 3. What must we observe in the Explication of this  
Commandment?

Ans. 1. What is here forbidden. 2. What is here com-  
manded.

Quest. 4. What is here forbidden?

Ans. This is explained in Quest. CVIII. and CIX. namely,  
Adultery. But because the name is too light to signifie this  
heavy sin, we might rather call it Breach of Marriage/ that  
is the violation of the Bond of Matrimony, which Bond consists  
in *honestie* and *fidelitie*.

Quest. 5. What is comprehended under this?

Ans. 1. As the Catechisme teacheth. Quest. CVIII. All  
Uncleanness and Filthinesse / or Adultery and such like  
Crimes. 2. According to its Instruction it teacheth in Q. CIX.  
Whatsoever may entice a man thereunto.

Quest. 6. In how many parts consisteth the answer upon  
the CVIII. Question?

Ans. In three. 1. What sins God execrateth. 2. What life  
we must lead according to this Commandment. 3. In what  
estate we must lead such a life.

Quest. 7. How prove you that all unchastness is cursed of  
God, as the Catechisme saith:

Ans.

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*Ans.* Levit. 18: 6. *None of you shall approach to any that is near of kin to him*, verſ. 20, 24, 25, 27, 28, &c. and 19: 29. and 20: 10, &c. *And the man that committeth Adultery with another mans wife, &c. ſhall ſurely be put to death*, Deut. 27: 20, &c. 1 Cor. 6: 10. *Whoremongers ſhall not inherit the kingdom of God*, Eph. 5: 5. Hebr. 13: 4. *Whoremongers and Adulterers God will judge*, Rev. 21: 8. and 22: 15. And leaſt any think they are vain and weak threatnings, ſee Examples of puniſhments. In the Deluge, Gen. 7. Upon Sodom, &c. Gen. 19. In the Tribe of Benjamin for the horrible abuſe of the Levites Concubine, Judge 19: 20. The viſitation of David for Adultery with Bath ſheba, 2 Sam. 12: &c. aſt the death of the illegitimate Childe; the devouring of his daughter Thamar, by his Son Amnon. The murder of Amnon by Abſolom; Abſoloms rebellion againſt his Father; Shimei's curſing; Abſaloms death by Joab, the rebellion of Sheba.

Queſt. 8. *Because the external Impurity of the body is committed many waies; which may be the principal kindes of the ſame?*

*Ans.* Adultery, Polygamy (or having many wives together at one time) Fornication, Inceſt, unnatural Sins.

Queſt. 9. *Why is Adultery alone expreſſed?*

*Ans.* For that it is the groſſeſt and horribleſt ſort of Incontinencie; alſo to teach us, that God counteth all other ſorts to be Adultery, Matt. 5: 28. *Whoſoever looketh on a woman to luſt after her, hath committed Adultery with her already in his heart.*

Queſt. 10. *What ſin is Adultery?*

*Ans.* A carnal mixing of one married perſon with another, to whom the ſame was not bound by the Bond of Matrimonic.

Queſt. 11. *How many waies is this committed?*

*Ans.* Three manner of waies. 1. When a married man, hath to do with an unmarried woman. 2. When an unmarried man hath to do with a married woman. 3. When the married hath to do with a married.

Queſt. 12. *Now which is the heaviest of theſe three ſins?*

*Ans.* The laſt; and is called by ſome double Adultery. The ſecond is alſo heavier than the firſt, for thus another mans ſeed may be intruded.

Queſt. 13. *Is this ſo great a ſin?*

A 22 4

*Ans.*

*Ans.* Yes. For Gods holy Ordinance is thereby broken, Gen. 2:23. *This is now bone of my bone, &c. They shall be one flesh.* Matt 19:8. 1 Cor. 7:2. *To avoid Fornication, let every man have his own wife, and let every woman have her own husband.* And his holy name, which was called upon about their Conjugal faithfulness, perjuriously profaned, Mal. 2:14. *The Lord hath been witness between thee and the wife of thy youth.* They sin also against the Commonwealth, against their own bodies, and the man against his wife, and the wife against her husband,

Quest. 14. *Will God let these sins go unpunished?*

*Ans.* No. But punish the same with eternal death, if they repent not, 1 Cor. 6:10. *Nor Fornicators, nor Adulterers, nor Effeminate, nor abusers of themselves with mankind shall inherit the kingdom of God.* Eph. 5:5. Hebr. 13:4. with temporal death according to the Law, Levit. 20:10, 11. Deut. 22:22. Joh. 8:5. Such was also the punishment with some Nations, By others again is the same lessened and mitigated.

Quest. 15. *Is not this Temporal punishment taken away by Christ in the New Testament?* Joh. 8:10, 11. [Jesus said: *Hath no man condemned thee?* She said: *No man Lord.* And Jesus said unto her, *Neither do I condemne thee?*]

*Ans.* No. The Lord condemned not the woman, neither did he acquit her, forasmuch as his Office was not to pass a Judicial Sentence over Malefactors; but as a Teacher to bring Sinners to Repentance. See the like, Luke 12:14. *He said unto him, man, who hath made me a Judge, or a Divider over you.*

Quest. 16. *Is here Polygamy also forbidden, or having of many wives at once?*

*Ans.* Yes. 1 Cor. 7:2. *Let every man have his own wife.*

Quest. 17. *Why so?*

*Ans.* For that it is contrary to the first Institution of God, Gen. 2:23. *This is now bone of my bones, and flesh of my flesh, &c. and they shall be one flesh.* And against the Nature of Marriage, which consisteth in this, *that two be one flesh.* Otherwise it could be no figure of Christ and his Church, Eph. 5:32.

Quest. 18. *But because many holy men have had more than one wife at once in the Old Testament, is it then not allowed?* Thus John Beuckelschen, King of Munster, David George, Bernardinus Ochinus say.

*Ans.* No. Naked examples prove nothing here. We have

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no Rules nor Commands for it. Neither saith the H. Ghost that they have done well. It hath been alwayes usual in the East to marry many wives, and still at this day, except where the light of the Gospel is broke in. But in the West the plurality of wives was forbidden. Although among the Greeks and Romans some few examples might be found to the contrary.

**Quest. 19.** But because the Lord did not punish them for it, was it not therefore lawfull?

**Ans.** God hath (as it were) connived at it. But Christ hath set up again the first Institution, Matt. 19: 5. *For this cause shall a man leave Father and Mother, and shall cleave to his wife, and these twain shall be one flesh;* and Paul, 1 Cor 7: 2. Neither was it allowed, or approved in the Old Testament, Deut. 17: 17. *Neither shall he (viz. the King) multiply wives to himself, that his heart turn not away.*

**Quest. 20.** Is it lawfull when a man is discharged of his first Marriage by death / or any other cause / to give himself to a second Marriage?

**Ans.** Yes. Rom. 7: 3. 1 Cor. 7: 39. *The wife is bound by the Law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, onely in the Lord.* See also v. 9. But the Papists do not permit the innocent party divorced for Adultery, to marry, contrary to Matt. 19: 9. *Who-so-ever shall put away his wife, except it be for Fornication, and shall marry another, committeth Adultery: and whose marieth her which is put away, doth commit Adultery.* Neither will they promote man or woman to any Spiritual Order, that is entred into a second marriage.

**Quest. 21.** What call you Fornication / which is here also forbidden?

**Ans.** When both persons free, or being out of the state of marriage, mix themselves one with another.

**Quest. 22.** But doth this sin drave as many evils with it as Adulterie?

**Ans.** No. But nevertheless it shall be punished of God with eternal death in them that are impenitent, 1 Cor. 6: 10. Gal. 5: 19, 21. Hebr. 13: 4. Rev 21: 8. *Whoremongers shall have their part in the Lake that burneth with fire and brimstone.*

**Quest. 23.** Is that sin also earnestly forbidden of God?

**Ans.** Yes. Levit. 19: 29. *Do not prostitute thy daughter to cause*

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her to be a Whore, Deut. 23:17, 18. There shall be no Whore of the  
Daughters of Israel, Act. 15:20. 1 Cor. 7:2. Eph. 5:3. Col. 3:5.  
1 Thess. 4: 3. For the same pollureth the bodie, defileth the  
Temple of God, and defileth Conscience, 1 Cor. 6:15, 16, 18.

Quest. 24. Which is the most shamefull Fornication?

Ans. Defiling, and deflouring of betrothed maides, Exod.  
22:16. Deut. 22:23, 24, 25, 26, 28, 29. If a man force a betrothed  
Maiden he shall die.

Quest. 25. But is it also a Sin to have a Concubine, if a  
man keep to her alone/ but will not marrie?

Ans. Yes. For it is a continual Fornication, whereby Gods  
Ordinance is despised, 1 Cor. 7: 8, 9. It is better to marrie then  
burn. Betrothing is no marriage, Matt. 1:18. Marie was espou-  
sed to Joseph before they came together.

Quest. 26. What call you Incest?

Ans. A mixing of persons which are too near to one an-  
other in kindred, or in affinity, Gen. 19:36. Both the daughters  
of Lot were with Childe by their Father, and 35: 23. and 38: 18.  
2 Sam. 13: 14. Amnon forced his sister Thamar, and lay with her,  
and 16:21, 22. Absolom went in to his Fathers Concubines. Matt. 14:  
4. Mark. 6:18. 1 Cor. 5: 1, 2, 3. It is reported commonly that one  
should have his Fathers wife. This is against Nature. Yet not-  
withstanding this, there have been Nations found among whom  
marriages have been allowed, even betwixt Father and Daugh-  
ter, Son, and Mother, Brother and Sister, as among the Baby-  
lonians and Persians. But other Heathens condemning this  
permit Uncles and Nices to marrie. But others detest all this.

Quest. 27. Where are the Decrees explained/ in which In-  
cest is committed?

Ans. Levit. 18:6, 7, &c. and 20:11, 14. Deut. 22: 30. and  
27:20, 22, 23.

Quest. 28. May the Pope dispense herein?

Ans. No. No man is master of Gods Law. This he doth to  
increase his revenue by selling of his Dispensations.

Quest. 29. Are there also spiritual affinities / as the Papists  
fain/ of God-fathers/ God-mothers/ and the Children whom  
they present to Baptisme?

Ans. The Scripture knoweth nothing of this. Betwixt these  
is no marriage forbidden: but they are inventions of the Romish  
Church, to increase Dispensations, and the Revenues of the  
Pope.

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**Pope.** It is against the Law of Nature, and all honesty. **God-fathers and God-mothers** are onely according to humane, not Divine Ordinance. Spiritual affinity is among all true Believers, *Matt. 12:50. Whoſoever ſhall do the will of my Father which is in Heaven, the ſame is my brother, and ſiſter, and mother, 1 Cor. 9:5. A ſiſter a wiſe.*

**Queſt 30.** *May Coſin-Germanes, that is/ the Children of Brothers and Siſters marrie one another?*

**Anſw.** Although this be done, for that neither the Law of God forbiddeth it, nor were forbidden of men hitherto, yet is it againſt reaſon, howbeit, not againſt the Laws, &c. *Aug. de Civit. D. 1. 15. c. 16.* To this conſenteth the general Synod held at Middelburgh in Zeeland. An. 1581. anſwering to the 83 Queſt. *Whether it be adviſeable, that two perſons being Uncles Children, or in the like degree, marrie one another?* **Anſw.** No, 1. *For the Scandals of the weak ariſing from thence.* 2. *For Decencie.* 3. *That friendship may be the better ſpread to other Families.* 4. *For that it is againſt the Cuſtome of almoſt all Reformed Churches.* See of this *Triglandii Church-Aſts*, fol. 22. *It was Calvins opinion alſo, Ep. 153. and 385. See Waltheri, Centur. miſc. Theol. p. 207. &c.*

**Queſt. 31.** *What underſtand you by Unnatural ſings?*

**Anſw.** For that it is a ſhame to name them, they are called (*inca peccata*) Dumb Sins, Sodomie, &c. which are committed with men and beaſts, *Gen. 19:5 The men of Sodom called unto Lot, and ſaid unto him: Bring the men out unto us that we may know them, Levit. 18:22. Rom 1:26. Even their women did change the natural uſe inſo that againſt Nature, 1 Cor. 6:10. Eph. 4:19. Ex. 22:19. Lev. 18:23.* Hither alſo belongeth ſome way the Sin of Onan, *Gen. 38:8:9.* Theſe Sins are alſo praized by ſome *Peſiſts*. They ſay alſo Sodomie maketh no man irregular, that is, they are not therefore put down, as unfit, from their Offices. It appeareth in *Popes, Cardinales, &c.* Amongſt them *Navarrus* in his *Manual of Confeſſ.* cap. 27. n. 249. teacheth this.

**Queſt. 32.** *Are onely theſe outward ſings forbidden?*

**Anſw.** No. But becauſe the Law is Spiritual, all un-chuſt luſts and thoughts of the heart are alſo forbidden, *Matt. 5:28. and 15:19. Out of the heart proceed evil thoughts, adulteries.*

**Queſt. 33.** *What muſt we avoid / not to fall into theſe ſings?*

**Anſw.** The *Catechiſme* ſaith: *We muſt hate and deteſt all*  
„ un:



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unclearnesse / 1 Cor. 6: 18. *Flee Fornication*, and 10: 2. Eph. 5: 31  
Hebr. 12: 16.

Quest. 34. **What is here Commanded?**

Ans. The Catechisme saith: **That we must live modestly  
and chastely** / Rom. 13: 13. 1 Thess. 4: 3, 4. *This is the will of  
God, even your Sanctification, that ye abstain from Fornication, that  
every one of you should know how to possess his Vessel in Sanctification  
and Honour.*

Quest. 35. **Is this onely to be understood according to  
the Bodie?**

Ans. No. But according to Soul and Bodie, 1 Cor. 9: 16,  
and 6: 19, 20. *Glorifie God in your Bodies and in your Spirits, which  
are Gods.*

Quest. 36. **In what Estate?**

Ans. The Catechisme saith: **Whether we live in wedlocke  
or in single life** / 1 Cor. 7: 9. Hebr. 13: 4. 1 Thess. 4: 3, 4.  
*Marriage is honourable among all, and the bed undefiled,* 1 Tim. 3: 2.

Quest. 37. **What must they do to live chastely and modestly  
that live a single life / and have not the gift of Continuencie?**

Ans. They must marrie, 1 Cor. 7: 9. *If they cannot contain,  
let them marrie.*

Quest. 38. **Is it lawfull for every one to marrie?**

Ans. Yes. 1 Cor. 7: 28. *If thou marriest, thou hast not sinned;  
and if a Virgin marrie, she hath not sinned,* and vers. 36, 39. See of  
these that will teach otherwise, 1 Tim. 4: 1, &c. *The Spirit speaketh  
expressly that in the last dayes some shall depart from the Faith,  
&c. forbidding to marrie.*

Quest. 39. **Who teach otherwise?**

Ans. The Papists.

Quest. 40. **Do they forbid all men the Gate of Marriage?**

Ans. No. But onely them whom they call *Spiritual* persons,  
For they admit none married, or that will marrie, to Ecclesiastical  
Offices.

Quest. 41. **Obj. They say: we force no man; they make  
their Vows freely. Is that true?**

Ans. No. For when any one is thrust young into a Cloyster,  
before he know himself; or if he be promoted to a *Spiritual Order*  
(as with them Children are made Bishops) he might  
not

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not be permitted to marry. If then any would rather marry than burn (1 Cor. 7:9.) he may not.

Quest. 42. But may we not better serve God being unmarried?

Ans. No. For who knoweth his strength, whether he shall have the gift of Continencie?

Quest. 43. But is then Matrimony chaste and honest?

Ans. Yes. Hebr. 13:4. *Marriage is honourable among all, and is the best undefiled.* For it is instituted of God before the fall, Gen. 2:18, 21, &c. Christ honoured it at *Cana in Galile*, Joh. 1:1.

Quest. 44. But is not Marriage a work of the flesh / as they interpret to this purpose / Rom. 8:8. They that are in the flesh cannot please God, and a meet unchastity / impurity / and shame / making a man altogether unfit to Divine things / as the Papists teach?

Ans. The Apostle speaketh not there of marriage, but of the unregenerate state of sin and wickedness. The Papists themselves put Matrimony among their seven Sacraments.

Quest. 45. Is it lesse evil among the Papists to have a concubine / a Lode / or Whore / than a lawfull wife?

Ans. They say: Yes, against Hebr. 13:4. *Whoremongers and Adulterers God will judge.* But their first rule, and A, B, C. which they learn, as soon as they are profest Priests, or Monks, and afterwards have ever in their mouths, is. *Si non caste saltem castius*; if perhaps they do not carry themselves chastely, yet they carry it varily. It is among their *Decreta*. *He that hath no wife must (in some Copies, may) have a Concubine.*

Quest. 46. But have you Examples of Ecclesiastical persons that have been Married?

Ans. Moses, Aaron, other Prophets and Priests in the Old Testament. Peter in the New Testament, Luke 4:38. *Simons wives hither was taken with a great fever*, 1 Cor. 9:5. *Have we now power to lead about a sister, a wife, &c.* Yea, even according to the Papists lying Legends, Peter had a daughter, called *Petronella*.

Quest. 47. But have they not left all? Matt. 19:27. and consequently also their wives?

Ans. No. For they had yet things of their own, Luke 4:18, 19. *Jesus went into the house of Simon*, Joh. 19:27. *From that hour the Disciple took her into his house*, and 21:3. They did indeed set them aside for a time, that they might not hinder them, but also

also returned again unto them. But they counted not their goods so much as the kingdom of Heaven, that they should forsake the Kingdom of Heaven for them.

Quest. 48. But is not the unmarried state better/ as Paul teacheth/ 1 Cor. 7: 38?

Ans. This is not to be understood absolutely, but in respect of the present necessity, vers. 26. and then is it more convenient. Otherwise it is better to marrie then to burn, 1 Cor. 7: 19.

Quest. 49. May Married persons in certain cases be Divorced?

Ans. Yes. Matt. 19: 9. *Whosoever shall put away his wife, except it be for Fornication, and shall marrie another, committeth Adultery*, 1 Cor. 7: 15.

Quest. 50. May marriage be disannull'd for any other cause but Adultery/ and wilfull desertion?

Ans. No. Then the Papists erre, who hold that Divorce is also lawfull; when the one or the other will thrust himself into a Cloyster. A married Nunne must also presently be Divorced and turn again to her Cloyster. And also the Anabaptists of Flanders with their Un-Scriptural avoyding of marriage, against 1 Cor. 7: 12. *If any brother hath a wife, that believeth not, and she be pleased to dwell with him, let him not put her away.*

Quest. 51. But hath not God ordained in the Policie of Moses for all this/ that a Bill of Divorcement should be given unto her?

Ans. Yes. But see Christs words, Matt. 19: 8, 9. *Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so.*

Quest. 52. But both the Toleration of the Judicial Law make a fact good/ and lawfull in Conscience/ and before God?

Ans. No.

### The CIX. Question.

Doth God forbid nothing else in this Commandment but Adultery/ and such kinde of uncleannesse?

Ans.

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*Ans.* Seeing both our Souls and Bodies are the Temples of the Holy Ghost, God will have us to possess both in purity and in holiness. And therefore he wholly forbiddeth all filthy deeds, gestures, words, (a) thoughts, unclean lusts, (b) and whatsoever may entice a man unto these (c).

(a) Eph. 5:3, 4. 1 Cor. 6:18, 19. (b) Matt. 5:28.  
(c) Eph. 5:12. 1 Cor. 15:33.

C A T E C H I Z I N G.

Quest. 53. How many parts comprehendeth this Commandment?

*Ans.* Three. 1. That Believers are Temples of the Holy Ghost. 2. How God will have those Temples kept. 3. What sins he therefore forbiddeth in this Commandment.

Quest. 54. How prove you that our Bodies are the Temples of the Holy Ghost, as the Catechisme speaketh?

*Ans.* 1 Cor. 3:16. Know ye not that ye are the Temple of God, and 6:19.

Quest. 55. Must we then keep them holy and pure, as the Catechisme speaketh?

*Ans.* Yes. 1 Cor. 6:18, 19, 20. Flee Fornication, &c. Glorify God in your bodies, and in your spirit, which are Gods.

Quest. 56. How must we keep them holy and pure?

*Ans.* According to the Admonitions, 1 Cor. 3:16, 17. and 6:20. 2 Cor. 7:1. Let us cleanse our selves from all filthiness of the flesh and spirit, 1 Pet. 1:15:16, and 2:11.

Quest. 57. What forbiddeth God then here?

*Ans.* The Catechisme saith: All filthy deeds / gestures / words / thoughts / lusts / and what may entice a man unto them.

Quest. 58. How prove you this of filthy deeds?

*Ans.* Eph. 4:17, 19. They have given over themselves unto lasciviousness to work all uncleanness with greediness.

Quest. 59. What understand you by impure gestures?

*Ans.* Dishonest, foul, lascivious, voluptuous countenance, or

or gestures, with hands, feet, eyes, impure touches, light, and wanton uncovering, &c. Job 31:1. *I have made a Covenant with mine eyes, why then should I think on a Maid*, Psal. 119:39. Prov. 5:20. *Why wilt thou my Son be ravished with a strange woman, and embrace the bosom of a stranger*, and 6:12, 25. *Let her not take thee with her Eye-lids*, 2 Pet. 2:14. *Flaming Eyes full of adulterie*, 1 Joh. 2:16. Prov. 7:11.

Quest. 60. May we not also referre dancing hither?

Ans. Yes. 1 Petr. 4:3. there is a word (*ravelings*) which may also be Translated *dancings*, as also Rom. 13:13.

Quest. 61. But why? Is it not an indifferent thing?

Ans. It is an occasion to vanity, lightness, uncleanness. Especially where we see young men and maidens dancing together, spending much time and money in learning, alwayes get some new fashion from the Courts. How can modesty subsist thus? It is come from the Heathens. It is reproved in the *Israelites*, 1 Cor. 10:7. Exod. 32:19. *When Moses saw the dancing, his anger was kindled*, &c. See Judg. 21:21.

Quest. 62. But some say: I have danced indeed / but was never inticed to uncleannesse. Is it then not lawfull?

Ans. No. For other young people may not be so strong to resist the inticements. And this is certain: Maides prove thereby impudent, never modest or honest.

Quest. 63. But although any pretend he is so strong / may he therefore do it?

Ans. No. For he allureth the unstable, offendeth the godly. That which is an abuse in it self is never lawfull.

Quest. 64. Is then a round dance not lawfull?

Ans. It is better to abstain from all appearance of evil, 1 Thes. 5:22. [*& to think on whatsoever things are true*, &c. Phil. 4:8.] than to take those things in hand, which may give us occasion to worse. One asked: *What is a round dance?* and himself answered: *A Circle, whose Center is the Devil, and the circumference his Angels*. See *Cassius Amendment of life*, 2 book, ch. 18. §. 32. *Caplour Circumsp.* Walk. ch. 25.

Quest. 65. But David danced / 2 Sam. 6:4. Is it then not lawfull? Miriam also / Exod. 15:20. And it is also Gods promise / Jer. 31:4. [*Thou shalt go forth in the Dances with them that make merrie.*]

Ans. That is not carnal dancing, as the Children of this world

world dance by measures, but from meer spiritual, holy joy, which the H. Ghost did kindle in *David's* heart upon the Introduction of the pure worship of God, and of those Divine Types and Figures of the saving grace of *Christ*, who was to come out of his seed according to the flesh. Why do they conceal that, *Matt. 14:6. The daughter of Herodias danced before them, &c. which cost John the Baptists head.*

Quest. 66. But do not these exercises tend to the health of the bodie?

Ans. So say the Dancers. But Experience teacheth how many have been very ill with dancing after meals. But neither must we buy the health of the bodie with the destruction of the Soul.

Quest. 67. May not hereby also Comedies be forbidden/ stage-players/ and all light shewes?

Ans. Yes. For in them many filthy deeds are shewed, by which some may be seduced and enticed. Many come in womens apparel as Harlots playing their Scene, and shew the actions, and words of such, *1 Thess. 5:22. Abstain from all appearance of evil, Phil. 4:8. Whatsoever things are honest, whatsoever things are of good report, &c. think on these things.* Heathenish Comedies are against Gods word, *Psal. 16:4. I will not take up their names into my lips.* Scripture-Comedies are to the contempt, and slighting of the H. Scripture. It is against *Deut. 22:5.* where the Lord will confirm that Honesty, as also that Seriousness and Soberness that ought to be found among the Children of God. *The women shall not wear that which pertaineth to a man, neither shall a man put on a womans Garment. For all that do so are an abomination unto the Lord thy God.*

Quest. 68. But the Histories may thus be better learned; is it not therefore lawfull?

A. Those things may not be thus shewed before the younger with words, gestures, &c. *Eph. 5:3, 12. For it is a shame even to speak of these things, which are done of them in secret.* Thereby men are led into temptation. The aime of Stage-players commonly is filthy lucre, gluttony, wantonness, &c.

Quest. 69. Comedies out of the word of God / without worldly lightnesse/ are not they lawfull?

Ans. It is to abuse Gods word.

Quest 70. Can we in Communication sin against this Commandment?

Bbb

Ans.

*Ans.* Yes. The *Catechisme* saith: That filthy words are also forbidden.

Quest. 71. What understand you thereby?

*Ans.* Light Discourses, Amorous Ballets of Whores, unchaste Sonnets, Riddles, reading of impure books and Histories. Amongst these also must be reckoned the Unchaste and bawdy questions of the Priests in their Auricular Confessions.

Quest. 72. How prove you that?

*Ans.* 1. 1 Cor. 15:33. Evil Communications corrupt good manners, Eph. 4:29. Let no corrupt Communication proceed out of your mouth, and 5:4. Col. 3:8. Eccl. 7:5. Am. 6:5. See in Potiphars wife, Gen. 39:7. She said: Lye with me. In that Harlot, Prov. 7:13, &c.

Quest. 73. Can one also commit uncleanness in thought?

*Ans.* Yes. Therefore saith the *Catechisme*; (Thoughts/unclean Lusts) Prov 6:25. Lust not after her beauty in thine heart, Matt. 5:28. Whosoever looketh on a woman to lust after her, hath committed Adultery with her already in his heart, and 15:19. 1 Thess. 4:4, 5. From these roots and fountains proceed filthy words, gestures, actions, Jam. 1:14. Every man is tempted when he is drawn away from his own lust, and enticed.

Quest. 74. Hath Christ added this to the Law as the Socrinians say?

*Ans.* No. He hath onely cleared the Law, and purged it from the perverse Expositions of the Scribes. See else in the Old Testament, Lusts forbidden, Ezek. 6:9. Whorish heart, Jer. 9:8. Job 31:1.

Quest. 75. What else is here forbidden?

*Ans.* The *Catechisme* saith: And what soever may entice a man unto these.

Quest. 76. Are then the Pictures of naked men and women not lawfull?

*Ans.* No. Ezek. 23:14, 15, 16. She increased her whoredoms: for when she saw men portrayed upon the wall, &c. at the sight of her Eyes she doted upon them.

Quest. 77. They are of the Scripture/ as Lots daughters/ Bathshebah, &c. are they then not lawfull?

*Ans.* By no means, 1 Thess. 5:22. Abstain from all appearance of evil.

Quest. 78. May Garments also entice hereunto?

*Ans.*

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*Ans.* Yes. When Members are not fitly covered, or when Cloaths, are so ordered in fashion and colours, that thereby one may be enticed, and it may seem as if one would entice another, Prov. 7:10. *There met him a woman with the attire of an Harlot*, Isa 3:15, &c. Zephan. 1:8. Luke 7:25. Add hereunto the trizling, the curling, and powdering of the hair, Isa. 3:24. *In stead of well-set hair, there shall be baldness.* See 1 Petr. 3:3. To paint the face white, or red, &c. See 2 King. 19:30. *Jezebel painted her face.*

**Quest. 79. How must we then go in our Attire?**

*Ans.* In an honest Garb, 1 Tim. 2:9. *That women adorn themselves in modest apparel with shamefastness and sobriety, not with considered hair, or Gold, or Pearls, or costly Array*, Tit. 2:3. 1 Petr. 3:3.

**Quest. 80. May a man go in womens Apparel/ and a woman in mans Apparel?**

*Ans.* No. Deut. 22:5. *The woman shall not wear that which manneth unto a man.*

**Quest. 81. Can Idleness do much hurt?**

*Ans.* Yes. For that is the Devils pillow, 2 Sam. 11:2, &c. *David walking on the roof saw Bathshebah*, &c. See Gen. 34:1, 2. 1 Tim. 5:13.

**Quest. 82. Can Societie with unclean / and light persons hurt much?**

*Ans.* Yes. For thereby men are seduced, and drawn away, Prov. 7:10, &c.

**Quest. 83. What think you of Drunkenness and Gluttony?**

*Ans.* Because the flesh is of it self inclined to filthy Lusts, excess of meat and drink will it be the more wanton. Therefore these sins are forbidden, Prov. 20:1. Isa. 5:11, 22. Ezek 16:49. Luke 21:34. See from hence especial enticements to Incontinencie, Prov. 23: 31, 32, 33. *Look not thou upon the wine when it is red*, &c. *Thine Eyes shall behold strange women.* In example, Gen. 19:32, &c.

**Quest. 84. What must we do then?**

*Ans.* That the flesh be not stirred up to Luxurie, we must use temperance in meat and drink, Rom. 13:13, 14. *Let us not walk rioting and drunkenness*, &c. Eph. 5:18. 1 Thess. 5:6. Tit 2:12. 1 Petr. 5:8.

**Quest. 85. Might it not also help much sometimes to withdraw food from the flesh?**

Bbb 2

*Ans.*



*Ans.* Yes. 1 Cor. 7:5. And defraud ye not one the other except it be by consent for a time, that ye may give your selves to fasting and prayer.

*Quest.* 86. But may we drink no healths?

*Ans.* No. For it is a strong enticement to drunkenness, because commonly men drink of whole glasses and pots, and so many times over. At least there concurrerth a shew of abusing Devotion, or the Name of God. See in the third Commandment.

*Quest.* 87. Doth not also the prohibition of Marriage in Popery made without exception to their carnal religious persons give occasion to Incontinencie?

*Ans.* Experience hath taught this. The six thousand heads of Infants, found in the fish-pond of Gregory the first, verifies this. See *Hist. Eccl. Magdeb. Cent. 9. c. 10. f. 310. Jo. Gerhards Conf. cathol. 1. 2. spec. part. sec. p. 57. Henrie 8. King of England*, hath also found this when in his time he caused all Cloysters to be searched. *Baleus de Vit. Pontificum in prafat.* See of Marriage. *Quest. CVIII.*

*Quest.* 88. What meanes is there to live well according to this Commandment?

*Ans.* That we think: Every mans wayes are before the Lord, and he pondereth all his paths, *Prov. 5:21.* Modest and chaste Joseph thought of this, *Gen. 39:9.* See also 1 Cor. 9:27.

*Quest.* 89. Who must especially be zealous against the fore-mentioned Sins?

*Ans.* The Magistrates, the Ministers of the word, the Fathers of Families.

*Quest.* 90. Must the Magistrates onely be zealous against open Fornication/ or also against all that which giveth occasion thereunto / as Brothel houses / Dancing-Schools / Comedies/ &c.

*Ans.* Yes. Against all these, 2 King. 23: 7. *Josiah brake down the houses of the Sodomites.*

*Quest.* 91. Is it well done of the Popes of Rome that they permit Whores / under pretence of preventing greater evil, and take a Tribute of them / as Pope Paul III. in his time received fourty five thousand Ducates yearly. *Balzus de vitio Pontific. p. 561. Molinixus Hyperaspistes, 1. 1. c. 15.*

*Ans.* No. For the hire of an Harlot is an abominacion to the Lord.

# Of the seventh Commandment.

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Lord, Deut. 23:17, 18. See the fruits, Prov. 7: 26, 27. She hath slain many wounded, yea, many strong men have been slain by her, &c. They that say: Let us do evil, that good may come out of it, their Damnation is just, Rom. 3:8. Josias did otherwise, 2 King. 23:7. See whose works these abominations are, Rev. 2:14:20. Balaams and Jezabels, and 17:5. Babylon the great, the Mother of Fornications.

The XLII. Lords day.

The CX. Question.

**What doth God forbid in the eighth Commandment?**

*Ans.* Not onely those Thefts (a) and Robberies (b) which the Magistrate punisheth, but by the name of Theft he comprehendeth whatsoever base crafts, fetches, and devices, whereby we seek after other mens goods, and labour by force, or shew of right to convey them over to our selves (c), of which sort are unjust waights, false Mete-yards, un-even measures (d), deceitfull Merchandize, counterfeit Coyn, Usury (e), or any other way, or meanes of furthering our Estate, which God hath forbidden. To these may be added all Covetousness (f), and the manifold wasting, and abusing of Gods gifts (g).

(a) 1 Cor. 6: 10. (b) 1 Cor. 5: 10. Isa. 33: 1.  
(c) Luke 3: 14. 1 Thess. 4: 6. (d) Prov. 11: 1.  
and 16: 11. Ezek. 45: 9, 10, 11. Deut. 25: 13. (e) Psal.  
15: 5. Luke 6: 35. (f) 1 Cor. 6: 10. (g) Prov.  
5: 16. and 21: 20.

## CATECHIZING.

## § Of the eighth Commandment.

**Quest. 1.** Being in the fore-going two Lords-dayes care was taken for the life of man/ and chastity/ what is taken care for in this Commandment?

*Ans.* For his goods, whereby a man is kept in this life, called lively-hood, Luke 3:43.

**Quest. 2.** What then is taught in this Commandment?

*Ans.* That men ought not to wrong one another in these goods with force, or shew of right, but that they must obtain the same justly, and imploy them decently. And thus Propriety of Temporal goods is confirmed, and made sure against all un-righteousness.

**Quest. 3.** How is this Lords day divided?

*Ans.* In Quest. CX. is taught what is here forbidden. In Quest. CXI. what is here Commanded.

**Quest. 4.** What Sins are propounded in the Answer to the CX. Question.

*Ans.* Four 1. Open Theft. 2. Secret. 3. Covetousness. 4. Gluttonie.

**Quest. 5.** Which is the Capital Sin that is forbidden/ under which other Sins are comprehended?

*Ans.* Thou shalt not steal.

**Quest. 6.** What is it properly to Steal?

*Ans.* Alienating the goods of our Neighbour without his will and knowledge.

**Quest. 7.** To whom is this forbidden?

*Ans.* To all sorts of men.

**Quest. 8.** How many sorts of Theft is there?

*Ans.* Gross, or great, and small, or subtle Theft.

**Quest. 9.** Is grosse Theft all one?

*Ans.* No. But of many kindes, in respect both of the goods that are stolen, and of the manner in which.

**Quest. 10.** Is there sometimes Theft of men and beasts committed?

*Ans.* Yes. When they lead away free-men, and sell them for slaves; take up Children, to go a begging withall, Exod 21:16.

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**§ Of the eighth Commandment.**

*He that stealeth a man, and selleth him, &c. he shall surely be put in death, Deut. 24: 7. Paul calleth them, (1 Tim. 1: 10.) Men-stealers. Stealers of beasts, as Horses, Oxen, Sheep, Fishes in the fish-pond, &c. Exod 22: 1.*

**Quest. 11. Is there men-stealing committed in Popery?**

*Ans. Yes. By the Jesu-wides and Monks, when they draw Children against the will and consent of their Parents into their Cloysters.*

**Quest. 12. Is this ill done / when they do it to serve God?**

*Ans. Yes. Matt. 15: 5, 6. Ye make the Commandment of God of none effect by your Traditions, Mark. 7: 11, 12, 13.*

**Quest. 13. What understand you by Sacriledge, Church-theft / or Church-robbery?**

*Ans. Robbing of those goods that are appropriated to the service of God. See Jos. 7: 20. 2 Chron. 28: 21. Mal. 3: 8. Will a man rob God? Yes ye have robbed me: but ye say, wherein have we robbed thee? In Tithes and Offerings, Prov. 20: 25.*

**Quest. 14. How is the alienating of the means of a Countrey called?**

*Ans. Robbing of the Common Treasure. See 2 King. 12: 10.*

**Quest. 15. How is that done?**

*Ans. By detaining and defrauding of Excises, Customes, Impost, Taxes, Matt. 23: 21. Give unto Caesar the things that are Caesars, Rom 13: 6: 7. 1 Petr. 2: 13.*

**Quest. 16. Can the Magistrate also transgresse in this?**

*Ans. Yes: Wasting those goods, giving them away, using Consecrations to their own profit, permitting Concealments.*

**Quest. 17. But are not all goods common?**

*Ans. No: See Quest. L V.*

**Quest. 18. If the Community of goods had place / should there then be any need of this Commandment?**

*Ans. No. For no man should be able to say; This is mine, this is thine. Neither should we be able to give Alms of our means.*

**Quest. 19. Is not Theft also practized in private goods?**

*Ans. Yes. As Garments, Household-goods, Wares, Jewels, Fruits, Moneys, &c.*

**Quest. 20. Can Children also be guilty here / when they take their Parents goods?**

*Ans.* Yes. Prov.28:24. *Who so robbeth his Father, or his Mother, and saith, it is not transgression, the same is the companion of a destroyer.*

**„Quest. 21. What call you stealing by violence?**

*Ans.* **Robbery** / according to the *Catechisme*. Whereunto also belongeth, cutting upon the high-way, breaking into houses (Burglarie) Piracies, Plundering, and Robbing the goods of the Innocent out of times of War, and in War, when Soldiers use oppression upon House-keepers and Citizens, Levit. 19:13. *Thou shalt not defraud thy Neighbour, neither rob him,* Luke 3:14. *Do Violence to no man, neither accuse any falsely.*

**Quest. 22. Is all pze in War unlawfull?**

*Ans.* No. Not if the War be lawfull, Deut.20:20. Josh.23:8. *Divide the spoil of your Enemies with your brethren.*

**Quest. 23. Do these grosse Thefts go away unpunished?**

*Ans.* No. The *Catechisme* saith: **That the Magistrate punisheth them** / 1 Petr.4:15. *But let none of you suffer as a Thief.* See also 2 Sam.12:5. *The man that hath done this thing shall surely die.*

**Quest. 24. Which of them may the Magistrate punish with death?**

*Ans.* Men-stealing, Sacriledge, Theft with Violence, Exod. 21:16. *He that stealeth a man, he shall surely be put to death,* and 22:2. Deut 24:7. Jos.7:11,25. *And all Israel stoned Achan with stones,* for he had stollen of the accursed things.

**Quest. 25. How might the Magistrate according to the Law punish the lesser Thefts?**

*Ans.* With two-fold, four-fold, five-fold, or seven-fold restitution, or by being sold as a slave, if he had not to make restitution, Exod:22:1,4. 2 Sam.12:6. Prov.6:31.

**Quest. 26. Why may not a simple Theft be punished with death?**

*Ans.* For that there is no proportion, or likeness betwixt temporal good things, and mans life, Job 2:4.

**Quest. 27. Which Theft is greater / the grosse or the finer Theft?**

*Ans.* The grosse.

**Q.28. Are we also guilty when we conceal stollen goods?**

*Ans.*

*Ans.* Yes. *Psal.* 50:18. *Prov.* 29:24. *Whoso is partner with a thief, hateth his own Soul.*

**Quest. 29. What call you fine or subtile Theft?**

*Ans.* The Catechisme saith: *All base Crafts / Fetches / and Devices / whereby we seek to convey our Neighbours goods unto our selves.*

**Quest. 30. How is that done?**

*Ans.* The Catechisme saith: *By force / that is, not indeed by Robbing upon the High-way, but when they that are mightier abuse their might with undue Exactions, or else oppress their Neighbour, Mich. 3:2, They pluck of their skin from of them, and their flesh from of their bones, 1 Thess. 4:6. That no man go beyond, and defraud his brother in any matter, Jam. 2:6. Do not rich men oppress you. See this in Abab upon Naboth, 1 King. 21:15. Isa. 1:23.*

**Quest. 31. What saith the Catechisme further?**

*Ans.* *By with shew of right.*

**Quest. 32. Wherein / and how is that done?**

*Ans.* In divers manners, as in Trades, when men excuse it thereby; Every man is a Thief in his Trade. In Suits, drawing the poor from the lesser to the greater, and higher Judge, knowing that he cannot follow. Also to set on, in stead of dissuading from going to Law. Here men sin also by getting their Neighbours money, by Carding and Dicing, &c. and by laying of Wagers, in which the loser payeth his money for nothing, and the gainer getteth reward without labour; whereby we also sin in coming to near to Gods Majesty, searching into things secret and to come, which belongeth onely to God.

**Quest. 33. Doth not the Catechisme speak of some sorts of Subtile Theft in particular?**

*Ans.* Yes. Especially in Merchandizes, and dealing with monies, as unjust Waights / Yards / Measure / Wares / Copn / Usurp.

**Quest. 34. How by Waights / Yards / and Measures?**

*Ans.* When one hath an heavy Waight, a long Yard, a great Measure to buy in, but a light Waight, short Yard, small Measure to sell out, whereby then our Neighbour getteth not what is his. And thus Theft is committed in quantity.

**Quest. 35. Where is this forbidden?**

*Ans.* *Levit. 19:35, 36. Ye shall do no unrighteousness in judgement*

ment, in Met-yard, in Waight, or in Measure. Just Ballances, just Waights, a just Ephah, and a just Hitt. I am the Lord your God, Deut.25:13,&c. Thou shalt not have in thy bag divers Waights, a great and a smal, &c. Prov.11:1. and 16:11. and 20:10,23. Ezek. 45:10,11. Hof.12:8. Mich.6:11.

Quest. 36. How do men deal deceitfullp with Wares?

Ans. Selling bad for good, setting out the naught, mixing bad among the good, water with wine, Vinegar, &c. Chaff among Corn, Amos 8:5,6. Yea, selling the refuse of the Wheat; praising the bad, finding fault with the good, Prov.20:14. It is naught, it is naught, (sayes the buyer) but when he is gone his way, then he boasteth. And thus men sin in respect of the quality of the Wares.

Quest. 37. How with Coyn? For this now hath respect unto dealing with moneyp

Ans. By clipping money, counterfeiting, falsifying the matter and alloy. This is a sin not onely against the VIII. but also against the V. Commandment. For to Coyn money is the work of Kings, Princes, States, and Sovereign Magistrates. Therefore is the Emperours Image impressed upon the Coyn, Matt 23:20. So then it is a *Crimen lese Majestatis*.

Quest. 38. What is Usurie?

Ans. Unlawfull lacre of money let out to any.

Quest. 39. Is all gain of lent moneyp evil? or is some kinde of Interest lawfull?

Ans. When it is done decently, according to the Laws of Magistrates, not to the exhauiling of our Neighbour, it is lawfull, Deut.23:20. Vnto a stranger thou mayest lend upon Usurie, but unto thy brother, thou shalt not lend upon Usurie, 2 Cor.8:14. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality. And Matt.7:12.

Quest. 40. But may we then take it of the poo? that live of Almes?

Ans. No. Exod 22:25. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an Usurer, Levit.25:35,37. Luke 6:34,35. Nehem.5:7,10,15. For it is a kinde of Alms, when we thus assist an honest person in necessity. Here love hath place.

Quest. 41. What reason is there to prove that we may take fitting Interest from some?

Ans.

*Ans.* For that it is all one, whether we give them wares or money, whereby they get gain; and it is fitting, that the owner have his part in the gain, which others have gained by that money, which the owner also might have gained, if he had providently bestowed it. Many should not be able to live, as driving no Traffick. Here righteousness hath place. Let men also regard the Ordinance of Magistrates, and the Tribunal of Conscience.

Quest. 42. But may we take of every one / and all sorts of pawns?

*Ans.* No; As pawns which men cannot spare, *Exod. 22: 26, 27. Deut. 24: 12, 17. Thou shalt not take a Widdows Raiment to pledge, Ezek. 18: 7.*

Quest. 43. How prove you that this Usurp is unlawfull?

*Ans.* *Levit. 25: 36. Take thou no Usurie of him, or increase, Psal. 15: 5. He that putteth not out his money to Usurie, shall abide in thy Tabernacle, Deut. 23: 19. Prov. 28: 8. Ezek. 18: 8, 13. and 22: 12. See Jer. 15: 10.*

Quest. 44. Is the Lucre of the Lombards lawfull / that take 20. or 30 in the hundred / and take needfull things to pawn from poor folks / which they cannot spare.

*Ans.* No. For in few years they swallow down the principal, and eat up men to the marrow. It is against the Texts before mentioned.

Quest. 45. What shall we do then with the Lombards?

*Ans.* The abuses and high gaines must be put down, that the poor be not oppressed. He that hath transgressed must do as *Zacheus, Luke 19: 8. If I have taken anything from any man by false accusation, I restore him four fold.*

Quest. 46. Because the Catechisme saith further: Or by any wayes or means, which God hath forbidden; What means are there yet / whereby we may Rob our Neighbours goods?

*Ans.* They are almost infinite, and unknown to the Godly.

Quest. 47. Are Monopolies, or fore-stalling of the Markets / and engrossings also unlawfull? when men buy up some wares / especially Cozn / &c. to sell it the dearer afterwards?

*Ans.* Yes. *Prov. 11: 26. He that withholdeth Corn, the people shall*



shall curse him, Prov. 11:26. Against such devourers and Cornhoarders, Magistrates ought to provide on the behalf of the poor Commons, as Joseph did, Gen. 47:23.

Quest. 48. Is it lawfull to undermine the Trade of any/ out of Envy to withdraw his Customers with false accusations/ that he may lose his credit.

Ans. No. It is contrary to love, 1 Cor. 13:4. Charity envieth not, Phil. 2:4. God will punish it, Prov. 28:22. He that hasteth to be rich, hath an evil Eye; and considereth not that poverty shall come upon him. For he suffereth not that our Eye should be evil, because his is good, Matt. 20:15.

Quest. 49. Not to restore that which is committed to our trust/ or not to pay our debts/ or to run into more debt than we know that we can pay/ taking up money to adventure in Merchandize/ is not that here also forbidden?

Ans. Yes. Exod. 22:7. Psal. 37:21. The wicked borroweth, and payeth not again, Prov. 3:28. Ezek. 18:7. hath restored to the debtour his pledge. This is practised by Bankrupts, unjust Treasurers.

Quest. 50. Belongeth not also hither the breaking of Contracts, when we see that we shall suffer damage by wares bought?

Ans. Yes. Psal. 15:4. He that sweareth to his own hurt, and changeth not.

Quest. 51. What think you of taking too much wages for any work/ or shortning the wages of labouring men?

Ans. It is forbidden of God, Levit. 19:13. The wages of him that is hired, shall not abide with thee all night untill the morning, Deut. 24:13. Jer. 22:13, 14. Jam. 5:4.

Quest. 52. Is it lawfull to take bribes to pervert Justice/ or to help any one to his right?

Ans. No. Psal. 15:5. Isa. 1:23. Prov. 15:27. and 17:23. A wicked man taketh a gift out of the bosom, to pervert the wayes of judgement, and 18:16. But to bestow gifts upon any from a good heart, and to a good end, is not unlawfull, Gen. 32:13. Jacob took a present for Esau his brother, Prov 21:14. Gen. 43:11. Take of the best fruits of the Land in your Vessels, and carrie down the man a present, 1 King. 10:10, 13. Esth. 9:23. Thus Magistrates give to subjects. See Gen. 41. and 42. Esth. 6:10. Dan. 2:41.

Quest. 53. Is it not also unlawfull to take our debtors/ who

who by Gods visitation are fallen to decay / and unable to  
 up / and presently to cast them into Prison without exerci-  
 ing patience?

Ans. Yes. Exod. 22: 23. Matt. 18: 28, 29. The same servant  
 went out and found one of his fellow-servants, which ought him an  
 hundred pence, and took him by the throat, saying: Pay me what thou  
 owest, *Ila.* 58: 3.

Quest. 54. Are here also forbidden all doubtfull and am-  
 biguous Contracts, Acquittances, Obligations, Letters/ after-  
 wards for to deny the debts/ to occasion Sutes/ &c.

Ans. Yes. Hof. 4: 1. Prov. 22: 8, 16. He that oppresseth the  
 poor to increase his riches, and he that giveth to the rich, shall surely  
 come to want.

Quest. 55. Is it not also a forbidden means/ comprehended  
 in these / to hunt after last Wills and Testaments/ with ex-  
 clusion of the right heir/ or else knowing the intention of the  
 Testatour/ not to fulfill his will/ but to detain for our selves?

Ans. Yes. It is an horrible abuse, for besides the Injustice  
 that is concealed under it, it is a wicked Violation of an holy  
 Ordinance, which is instituted to prevent strife and Injustice.

Quest. 56. Is it lawfull not to restore things found?

Ans. No. Deut. 22: 1. Thou shalt not see thy brothers Oxe or  
 his Sheep go astray, and hide thy self from them; thou shalt in any  
 case bring them again unto thy brother.

Quest. 57. Are the honest means to get goods with keep-  
 ing Harbours for drunkards or Baudes; with Carding/  
 Wagers/ Juglers-tricks/ Stage-plays/ &c. or to let out  
 houses to Juglers/ Baudes/ Stage-players?

Ans. All this is displeasing to God. Thus are houses let to  
 the Devil.

Quest. 58. Doth the Sin of the Pharisees also belong hi-  
 ther/ who under a pretence of long prayers, devoured Widows  
 houses, *Matt.* 23: 14.

Ans. Yes. So do also the Priests selling their Masses for  
 Souls and Indulgences, &c. See the *Vl. part of the Bee-hive*,  
 ch. 4. That is *Simonie*, a sin so called from *Simon Magus*, *Act.* 8:  
 19. He offered them money, saying: Give me also this power, that on  
 whom-soever I lay hands, he may receive the H. Ghost; a selling and  
 buying of Spiritual things, or Offices for money or favour.  
 See *Rev.* 18: 11.

Quest.

Quest. 59. *May here also Doctors, Chirurgians, Masters sin/ who delay their patients, or teach not their Apprentices/ to get the more profit?*

Ans. It is a great Theft.

Quest. 60. *Is it also Sin/ when one being able / lieth upon begging/ as the Mendicant Friars / Dagabonds / Runnagates?*

Ans. Yes. *Dut. 15:4. To the end, that there be no poor (or Beggars) among you, Prov. 21:25. 2 Thess. 3:10, 11, 12. If any man would not work, neither should he eat, Gen. 3:19.*

Quest. 61. *May a man also be a Thief of his own goods?*

Ans. Yes. The Catechisme propoundeth two kinde of sins, „ being opposite to one another: **All Covetousnesse/ all abusing** „ and mispending of Gods gifts?

Quest. 62. *Is Covetousnesse a little or a great sin?*

Ans. A great sin, *1 Tim. 6:10. The love of money is the root of all evil. It is an unsatiable, unjust desire of Temporal goods, springing from unbelief.*

Quest. 63. *May one not save his goods?*

Ans. Yes. But to save, and to be Covetous is not one thing. He that hath small means, must live sparingly, he may not glut and feast. For that is prodigality. To be Covetous is to do himself no good.

Quest. 64. *From whom stealeth a Covetous miser?*

Ans. From God or his Church, refusing to give to the poor. *Against Deut. 12:19. Prov. 3:9. Honour the Lord with thy substance. Mal. 3:10. 1 Cor. 9:14. Gal. 6:6. Let him that is taught in the word, communicate unto him that teacheth in all good things. And so also from his Neighbour, Isa. 58:7. He hideth himself from his own flesh. From himself, denying himself things necessary, Eccles. 4:8. and 6:1, 2. against Eccles. 9:7. Eat thy bread with joy, and drink thy wine with a merry heart, 1 Tim. 4:3, 4.*

Quest. 65. *How is this Sin brought to the eighth Commandment?*

Ans. For that it is a manuduction or occasion, yea, root, and cause of Theft, as appeareth in Judas the Traytour. See also *1 Tim 6:9, 10. Matt. 15:19. Out of the heart proceed Thefts. See of Achan, Jos. 7.*

Quest. 66. *Is this Sin displeasing to God?*

Ans.

*Ans.* Yes. Psal. 119: 36. Prov. 15: 27. Luke 12: 15. Take heed, and beware of Covetousness, 1 Cor. 6: 10. The Covetous shall not inherit the kingdom of God, Eph. 5: 3, 5. Col. 3: 5. Hebr. 13: 5.

Quest. 67. Which is the last Sin here propounded in the Catechisme?

*Ans.* All abusing and wasting of Gods gifts.

Quest. 68. How are the gifts of God wasted?

*Ans.* With gluttony, drunkenness, stately Garments, household-stuff, house-keeping, playing at Dice, laying of Wagers, mad Bargains, profuteness, &c. Prov. 21: 17. He that loveth Wine and Oyl, shall not be rich, and 23: 20, 21. Be not amongst Wine-bibbers, amongst Riotous eaters of flesh. For the glutton and the drunkard shall come to poverty, and drowsiness shall cloath a man with rags, Isa 5: 11, 12. Ezek. 16: 49. Amos 6: 4, 5, 6. Luke 16: 19. Joh. 6: 12.

Quest 69. How comes this to the eighth Commandment?

*Ans.* Because such persons steal from their Wives, Children, and Heirs, by mis-spending, and seek again means to get another mans goods.

Quest. 70. Is playing at Cards and at Tables / or at Dice unlawfull?

*Ans.* Yes. For the lot, a visible token of Gods Providence, is therein abused, against the third Commandment, Prov. 16: 33. The lot is cast into the lap, and the whole disposing thereof is from the Lord. The Sabbath is thereby much profaned against the fourth Commandment. They neglect their callings thereby, for they are devilishly set upon playing against the fifth Commandment. Hence arise quarrels, fightings, killings against the sixth Commandment. Herewith is accompanied drunkenness. (to make the pieces slippery) and to outdrink one another against the seventh Commandment. Here is no honest gain, and so it is against the eighth Commandment. Hereunto comes lying, cursing, swearing, railing against the third and ninth Commandment. The Souls desires is wholly intent upon this, whether they win, or whether they lose, against the tenth Commandment.

## The CXI. Question.

**What are those things which God here Commandeth?**

*Ans.* That I help, and further the profits and benefits of my Neighbour to my power, and that I so deal with him as I my self would desire to be dealt with (a), and that I painfully, and faithfully do mine own work, that I may thereby be able also to help the needie (b).

(a) Matt. 7: 12. (b) Eph. 4: 28.

## C A T E C H I Z I N G.

**Quest. 71. Is it enough that we seek not idely to spend our Neighbours goods?**

*Ans.* No. We must also our selves seek his profit.

„ **Quest. 72. But is it not well said: Every man for himself,** and God for us all.

*Ans.* No. It is a Devilish word, Phil. 2: 4. *Look not every man on his own things, but every man also on the things of others,* 1 Cor. 13: 5. Gal. 5: 13. We are not born for our selves alone.

**Quest. 73. What saith the Catechisme?**

„ *Ans.* That I promote my Neighbours profit to my power.

**Quest. 74. What is thereby Commanded?**

*Ans.* That we must seek to preserve our Neighbours goods, even though no Contracts be, seek his benefit and profit, Deut. 22: 1, 2, 3. *Thou shalt not see thy brothers Oxe, or his Sheep go astray, and hide thy self from them, &c.* Exod 23: 5, 6. Job 29: 15, 16. *I was Eyes to the blinde, and Feet was I to the Lame, the cause which I knew not I searched out,* Phil. 2: 4.

**Quest. 75. If I should finde his money / what am I bound to do with it?**

*Ans.* To give it again, knowing whose it is, or to let it be cried, if

if I know it not. If no man come to fetch it, then to bring it to the Deacons or Magistrates, upon condition, if the owner come, that it be restored to him again.

Quest. 76. How must we deal with our Neighbour in Contracts?

Ans. In all fidelity and uprightness, and even as the Catechisme saith: To deal so with him as I myself would desire to be dealt with. See this rule, Matt. 7:12. All things whatsoever ye would that men should do to you, do ye even so to them. For this is the Law and the Prophets. Also 1 Thess. 4:6. That no man go beyond, and defraud his brother in any matter, Levit. 19:18. Matt. 22:39. Besides Love, Justice also requireth this, and is as a Law of Nature planted into all mens hearts.

Quest. 77. What is here Commanded us in respect of our selves?

Ans. The Catechisme saith: That I painfully and faithfully do mine own work / that I may be able also to help others.

Quest. 78. Where is labour enjoined?

Ans. Eph. 4:28. Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth, 2 Thess. 3:10, 11, 12.

Quest. 79. May we then not live upon another mans labour?

Ans. No. 1 Thess. 4:10, 11. And that ye do your own business, and to work with your own hands as we commanded you, Gen. 3:19. In the sweat of thy face shalt thou eat bread, 1 Tim. 5:8. And in the fourth Commandment. Six dayes shalt thou labour.

Quest. 80. Do then poor strong Beggars and Vagabonds steal the bread of the poor / and the sweat of their Neighbours?

Ans. Yes.

Quest. 81. Is beggary displeasing to God?

Ans. Yes. Deut. 15:4. There shall be no poor (or no Beggar) among you, Prov. 6:7. and 20:4. and 21:25.

Quest. 82. What think you then of the begging of Monks, who think thereby to merit Heaven?

Ans. This is a service displeasing to God.

Quest. 83. May we not desire to be poor?

Ans. No. Prov. 30:8. Give me neither poverty nor riches.

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Quest. 84. But when we have goods enough/ what shall we do then?

„Answ. Help the needy/ saith the Catechisme, Lev. 19: 9, 10. Deut. 15: 7. *If there be among you a poor man, &c. thou shalt not harden thy heart, nor shut thy hand from thy poor brother,* Job 31: 7. Psal. 41: 2. Prov. 5: 16. Eccles. 11: 1. *Cast thy bread upon the waters, &c.* Isa. 58: 6, &c. Matt. 9: 13. and 25: 40. 2 Cor. 8: 1. Hebr. 13: 16. 1 Tim. 6: 16, 17, 18. Luke 11: 41. and 16: 9. Dan. 4: 27. Act. 10: 2, 4. We must maintain our selves and ours; lay up something for the Ministry, Rom. 15: 27. *If the Gentiles have been made partakers of their spiritual things,* their duty is also to minister unto them in carnal things. We must pay Taxes, Rom. 13: 7. *Render therefore to all their dues, Tribute to whom Tribute is due, &c.*

The XLIII. Lords day.

The CXII. Question.

**What requireth the ninth Commandment?**

Answ. That I bear no false witness against any man (a), nor abuse or pervert his words (b), neither reproach or back-bite any man (c), nor condemne any man rashly or unheard (d), but shun and avoid all manner of lying and deceit, as the proper works of the Devil (e) unless I will provoke the most heavy wrath of God against my self (f). Likewise that I follow the Truth in Judgements, and in other affairs, and speak, and confesse freely and constantly, as the matter is indeed (g) and further defend and encrease, as much as in me lieth, the good fame and estimation of others (h).

(a) Prov. 19: 5, 9. and 21: 28. (b) Psal. 15: 3. and 50: 19, 20. (c) Rom. 1: 30. (d) Matt. 7: 1. Luke 6: 37. (e) Joh. 8: 44. (f) Prov. 12: 22.

12:22. and 13:5. (g) 1 Cor. 13:6. Ephes. 4:25.  
(b) 1 Petr. 4:4.

C A T E C H I Z I N G.

§ Of the ninth Commandment.

Quest. 1. Seeing hitherto provision hath been made for the life of man/ for chastity/ and external goods/ for what is here taken in the ninth Commandment?

Ans. For his good name, which is *more precious than great riches*, Prov. 22:1. and *better than precious ointment*, Eccles. 7:1. For to secure the same, and to confirm Truth against all falsehood.

Quest. 2. Whereby is a good name violated?

Ans. With the tongue, Jam. 3:6,9. *Thereby curse we man that is made in the likeness of God.*

Quest. 3. What are the words of the ninth Commandment?

Ans. *Thou shalt not bear false witness against thy Neighbour.*

Quest. 4. Whom do you mean by your Neighbour?

Ans. All men; even our Enemies.

Quest. 5. Why is in this Commandment the name of our Neighbour more express than in the three foregoing Commandments?

Ans. For that Murderers, Fornicatours, and Thieves may as well sin *directly* against themselves as against their Neighbour; but so doth not a false witness. A Liar will not stab himself with the tongue, but spare himself with accusing of another.

Quest. 6. What must we observe here?

Ans. 1. What is forbidden. 2. What is commanded.

Quest. 7. What is the principal, which is forbidden and commanded/ under which all other sorts are comprehended?

Ans. False Testimony and lying, true Testimony and Truth-speaking.

Quest. 8. Do men here transgresse onely with speaking?



*Answ.* No. Because the Law is spiritual, Rom. 7:14. Men may hurt their Neighbour with light suspicious and groundless evil thoughts, 1 Sam. 1:13. and 17:28. Job 42:7. Matt. 7:1. Judge not, that ye be not judged, Luke 13:1. Joh. 9:1. Master, who did sin? This man, or his parents, that he was born blinde? Act. 2:13. and 28:4. 1 Cor 13:5. 1 Tim. 6:4. Evil surmising.

**Quest. 9. What propoundeth the Catechisme of that which is forbidden?**

*Answ.* 1. Seven several sorts of the abuse of the tongue.  
 „ False Testimony/ Perverting of words/ Back-biting/ Flattering/ Praising/ Rash judging or condemning, Lying/ Deceiving. 2. Two fundamental reasons to deterre us from it.  
 „ 1. For that they are the proper works of the Devil. 2. And that thereby the heavey wrath of God is provoked against us.

**Quest. 10. What is there first forbidden?**

*Answ.* The Catechisme saith: That I bear no false witness against any man.

**Quest. 11. What is it to bear false witness?**

*Answ.* To tell something of any body to another, that is not so; to speak perversly, and to witness against the Truth, when one is called to witness; which is displeasing to God; and forbidden of him, Exod. 23:1. Thou shalt not raise a false report, 1 King. 21:10. Set two men, Sons of Belial before him to bear witness against him, &c. Prov. 6:19 A false witness that speaketh lies is an abomination unto the Lord, and 19:5. and 24:28. and 25:18. Deut. 19:17, &c. Act 6:11.

**Quest. 12. Who may be in danger of sinning in judgement?**

*Answ.* The Accuser accusing his Neighbour with false witnesses, actually speaking of him that which is flatly untrue, 1 Sam. 23:9. 1 King. 21:13. Matt. 26:61. Luke 23:2. They began to accuse him, saying We found this fellow perverting the Nation, and forbidding to give Tribute to Caesar, &c. The sued, or accused person, denying that of which he is guilty, Gen 4:9. The Lord said unto Cain: Where is Abel thy brother? And he said: I know not; am I my brothers keeper, Jos. 7:19. The witnesses witnessing otherwise than the matter is indeed, Deut. 19:16, 18. 2 Sam. 16:3. 1 King. 21:13. The men of Belial witnessed against Naboth, saying: Naboth did blaspheme God and the King. Advocates, Pro-

ctours,

Attours, Notaries, defending bad actions, obscuring the Truth, doing wrong with false writings, Exod.23:6. Isa.5:23. *That justify the wicked for a reward, and turn away the righteousness of the righteous from him.*

Quest. 13. *May we pervert mens wordes?*

Ans. No. The Catechisme saith: *Do not abuse or pervert any mans wordes* / Prov.4:24. *Put away from thee a froward mouth, and perverse lips put far from thee.*

Quest. 14. *What is it to pervert any mans wordes?*

Ans. When we turn the same to another sense, or add or diminish from them, or when we do not in good truth relate all with the Circumstances and Ends, and look not upon the common use of the words, and *intention*, and meaning of our Neighbour as we ought, Gen.3:4. *Then said the Serpent unto the woman: Ye shall not die*, Matt.26:60. *And although many false witnessess came, yet found they none*, Act.6:13,14.

Quest 15. *But if the wordes be such/ that they may as well be taken in an evil as in a good sense / what shall we do then?*

Ans. In love we must take them in a good sense, and interpret them to the best, till the contrary do appear, Prov.24:28. *Be not a witness against thy Neighbour without cause.*

Quest. 16. *What is further forbidden?*

Ans. Back-biting. The Catechisme saith: *That I do not back-bite any man* / Levit.19:16. *Thou shalt not go up and down as a tale-bearer among the people*, Psal.50:19. Jam.4:11. 2 Sam.16:3.

Quest. 17. *What is back-biting?*

Ans. When one wrongeth his Neighbours name behinde his back, speaking evil of him. See of this sin, Psal.15:3. *He that back-biseth not with his tongue*, and 101:5. *Whoso privily slandereth his Neighbour, him will I cut off*, Prov.11:13. Rom.1:30.

Quest. 18. *But when we speak the Truth / may we then also be Back-biters?*

Ans. Yes. Love commandeth us to conceal many things, 1 Petr.4:8. *Charity shall cover a multitude of sins*. But especially are men guilty in this when they discover unknown faults to their Neighbour who did not know it, who is not bettered thereby, but onely brought to an evil opinion, Exod.23:1. *Thou*

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shalt not raise a false report. And it is to the wrong of the other,  
and to his dammage, and cracking of his credit.

Quest. 19. What evil is there done by back-biting?

Ans. The back-biter lendeth his tongue to the Devil; he  
that heareth it, lendeth him his Eares; he of whom it is  
spoken, is hurt by it, Psal. 55:21. and 57:5. *Their tongue is a sharp  
sword*, Prov. 28:22. *The words of a Tale bearer are as wounds; and they  
go down into the innermost parts of the belly.*

Quest. 20. Which is the worst back-biting / when men  
speak Lies / or when they speak Truth?

Ans. VWhen they tell Lies, 1 Sam. 22:9. and 24:9. David  
said unto Saul: *Wherefore hearest thou mens words, saying: Behold  
David seeketh thy hurt*, 2 Sam. 15:2,3. Esth. 3:8.

Quest. 21. How is this back-biting with Lies done?

Ans. VWhen we defame his name with Lies, Psal. 64:4, &c.  
and 140:3. *They have sharpened their tongues like a Serpent. Ad-  
ders poyson is under their lips.*

Quest. 22. Is this done all in one manner?

Ans. No. But by whisperings, Pasquilles, Informations,  
clandestine accusations, Job 30:9. *I am their by-word*, Psal. 69:13.  
*They that sit in the Gate speak against me*, Lament. 3:14,63.

Quest. 23. When we teach and preach of the Pope behinde  
his back / that he is the Anti-Christ, or that any one is an  
Heretick, is that a Sin?

Ans. No. For it is a necessary warning for the Edification  
of our Neighbour.

Quest. 24. Is it also back-biting / when a man after fore-  
going admonition / having not been able to bring his Neigh-  
bour to amendment / maketh known his secret faults to o-  
thers, or to the Church?

Ans. No. For this is necessary, serving for the Salvation of  
our Neighbour.

Quest. 25. When we also warn any one against a false/  
and unfaithfull man / is that also back-biting?

Ans. No. It necessity do but require it, 2 Tim. 4:15. Of  
whom be thou ware also, for he hath greatly withstood our words.

Quest. 29. Is any one guilty of this Evil / when he  
discovereth any Treason / or maketh known the igno-  
rance / and un-experiencednesse of a Physician / Chirurgion /  
&c.

Ans.

*Ans.* No. For it is for the common good, or the good of some in particular.

Quest. 27. If any had a purpose to reprove his Neighbour for some fault/ and not knowing in what manner he should best do it/ were it evil/ if he took counsel with them that are fit for it?

*Ans.* No.

Quest. 28. If a man amend/ must we yet up-braid him with former evil?

*Ans.* No.

Quest. 29. Doth not also hereunto belong the making/ and scattering of Pasquilles?

*Ans.* Yes. Hereby men betray their Neighbour privily. It hath happened to the godly : *Job*/ ch. 30:9. *Now I am their Song.* *David*/ *Psal.* 69:13. *Ezekiel*/ ch. 33:22. They steal reputation which is precious, *Prov.* 22:1. And if there were something in it, yet Love must cover it, *Prov.* 10:12. *Love covereth a multitude of sins.*

Quest. 30. What is yet more forbidden?

*Ans.* Reproaching. The Catechisme saith : *That I do not reprove* / *Tit.* 3:1,2. *Put them in minde, to speak evil of no man*, *Eph* 4:31. *Let all evil speaking be put away from you*, *Psal.* 15:3.

Quest. 31. What is reproaching?

*Ans.* Seeing here is spoken of reproaching (not touching God, of which in the third Commandment, but onely our Neighbour) it is done when we carry our selves bitterly and spitefully towards any one, with cursing, brawling, and reviling words, be it that we speak Truth or falsehood, 2 *Sam.* 16:5,7. *Shimei cursed David*; *Thou man of blood, thou man of Belial*, 1 *King.* 18:17. *Ahab said unto Elias*: *Art thou he that troubleth Israel*, *Matt.* 5:22. *Joh.* 8:48. *Act.* 2:13. and 17:6. *Jam.* 3:9.

Quest. 32. What difference is there betwixt reproaching and back-biting?

*Ans.* Back-biting is done secretly, it is to tell Tales behinde ones back, *Prov.* 11:13. *A Tale-bearer revealeth secrets.* But reproaching is done to a mans face.

Quest. 33. Is it reproaching when we tell Papists to their faces that they are Idolatours?

*Ans.* No. For so we hold forth unto them the horribleness of their Doctrine, that they may depart from the same.

**Quest. 34.** When Ministers reprove sin openly / do they rail?

*Ans.* No. For this is done that men should not go on in their sins, out of Conscience to God, for the amending of the guilty, preventing of scandals, and not in anger.

**Quest. 35.** May we revile / and rail at Magistrates?

*Ans.* No. Exod. 22:28. *Thou shalt not revile the Gods, nor curse the ruler of the people,* Act. 23:5. *Eccl. 10:20. Curse not the King, no not in thy thoughts.*

**Quest. 36.** What saith the Catechisme further?

*Ans.* That I condemn not any man rashly and un-  
heard.

**Quest. 37.** Whom doth this concern?

*Ans.* In Judgement, the Judge, judging, and giving Sentence, either not having heard the parties fully (Deut. 1:16. *Hear the Causes between your brethren, and judge righteously between every man and his brother,* Esth. 3:9, &c. 1 Sam. 24:10. 2 Sam. 16:1, &c. Joh. 7:51. *Doth our Law judge any man before they hear him, and know what he doth*) or else being moved with bribes and his own passions against his own Conscience, and so acquitting the guilty, and condemning the Innocent, Prov. 17:15. *He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord,* and 24:24. Deut. 1:17. and 16:19. *Thou shalt not wrest judgement, thou shalt not respect persons, neither take a gift,* &c. Psal. 15:5. and 82:2. 2 Chron. 19:6, 7. This sin is contrary to the Law of God, and the Law of Nature.

**Quest. 38.** Must not also Ecclesiastical persons take heed of this?

*Ans.* Yes. They must not absolve the guilty, nor connive, they must not judge, keep of, and Excommunicate the guiltless lightly and unjustly.

**Quest. 39.** Is here onely therash / and unjust judgement in open Court forbidden?

*Ans.* No. But also in our private judgments, and also in all other dealings, Matt. 7:1, 2. *Judge not that you be not judged,* &c. Jam. 4:11, 12. *He that speaketh evil of his brother, speaketh evil of the Law.* Examples, 1 Sam. 1:13, 14. Eli thought Hannah was drunken,

drunken, Job 4: 7, &c. Joh. 9: 2. The Barbarians said of Paul, (Act. 28: 4.) No doubt, this man is a murderer, &c. These judgments are dangerous and rash, Psal. 37: 35. and 41: 2. and 115: 15. Eccl. 9: 1, 2. There is one event to the righteous and to the wicked.

Quest. 40. What is here yet forbidden more?

Ans. The Catechisme saith: Lying/ Levit. 19: 11. Ye shall not lye one to another, Prov. 6: 17. The Lord hateth a lying tongue, a false witness that speaketh lyes, and 12: 22. and 19: 5. and 30: 6. Eph. 4: 25. Col. 3: 9. Rev. 21: 27.

Quest. 41. Is all speaking of Untruth, Lying, or a Lye?

Ans. No. One may speak Untruth, and notwithstanding know no other but that it is true, he speaketh indeed a Lye, but doth not formally Lye. But any one purposing to Lye, yet speaking the Truth unknowingly, lyeth, for his intent was to lye.

Quest. 42. What must there be in a Lye to make it a full Lye?

Ans. When that is spoken which is false, and when there is will joyned with it to utter it, knowing in his heart that the thing is otherwise, with an intention to deceive. Then is it a material, formal, perfect Lye.

Quest. 43. Are all Lyes Sins?

Ans. Yes. But one more grievous, and vile then another. The Catechisme saith: All manner of Lying. Lyes are made in divers manners, and for divers ends.

Quest. 44. Is a Lye for a good end also a Sin? For example. For our own sake/ to escape dangers/ Gen. 18: 15. And Sara denied, and said: I have not laughed; for she was afraid, and 20: 2. Abraham said of Sarah, she is my sister, and 26: 7. Matt. 26: 72. He denied again with an Oath, saying: I know not the man. To prevent shame or damage/ or to get profit?

Ans. Yes. For hereby we transgress against the quoted Texts, which suffer no Exception.

Quest. 45. Are then pour officious Lyes for the benefit of our Neighbour/ to help him out of any trouble/ also a Sin?

Ans. Yes. Job 13: 7. Rom. 3: 8. We must not do evil that good may come, 1 Thess. 5: 22. Abstain from all appearance of evil, 1 Cor. 13: 6. 1 Joh. 2: 21. We may not lye, no not to the glorie

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of God. See Aug. Epist. 8. ad Hieron. & Tom. 4. De Mendacio  
Consentium, & contra mendacium.

Quest. 46. But must we not of two evils chuse the  
least?

Ans. Not in the evil of sin, but in the evil of punishment  
that is; of two sins we may not chuse the least, but indeed of  
two dangers which concern not the Soul: If we must needs loose  
life, or goods, we ought to chuse life, loose the goods.

Quest. 47. To lye by way of jesting, telling tales to  
make some sport to any is that Sin?

Ans. Yes. Matt. 12: 36. Of every idle word that men shall  
speak, they shall give an account in the day of judgement. Eph. 5: 4.  
Neither foolish talking, nor jesting, let it not be once named among  
you, for it is not convenient.

Quest. 48. But are Officious lyes as great as Injurious  
lyes/ which are made for self-ends/ or for railing/ to crack the  
credit of our Neighbour?

Ans. Although not so great, yet are they forbidden of  
God.

Quest. 49. What say you of the Egyptian Midwives?  
Exod. 1: 19. Of David, 1 Sam. 21: 13. Of Rebeccah and Ja-  
cob, Gen. 27. Of Rahab, Jos. 2: 4.

Ans. We live not by Examples, but by Precepts. A work  
indeed may be praised as good, but not the evil means which is  
used.

Quest. 50. Are there then no Examples, that may be pro-  
posed to us/ and taken up by us?

Ans. Yes. When God himself praiseth them.

Quest. 51. But if one do it for a good end/ how can that  
be a Sin?

Ans. The good intention onely, or the end, cannot make a  
work good, Joh. 16: 2, 3. Every one that shall kill you, will think  
he doth God good service, Rom. 3: 7, 8.

Quest. 52. May we not lye out of Humility and Curtesie?

Ans. No.

Quest. 53. When we use Parables and Comparisons to in-  
struct any one/ as Christ in the Gospel/ and Jud. 9: 7. is that  
lying?

Ans. No. For the Truth is held forth by figurative words  
not to deceive, but to instruct.

Quest.

Quest. 54. What may be called an indirect, or a crooked

Ans. The Catechisme setteth it down, namely Deceiving. And because these two have great affinity together, the Catechisme joyneth them together, saying: all manner of lying and deceit / according to Levit. 19:11. *Ye shall not steal, neither deal falsely, neither lye one to another.*

Quest. 55. May this also be done by soothing or flattery?

Ans. Yes. If one give one fair words when we do not mean it, Psal. 12:4. *The Lord cut off all flattering lips*, Prov. 27:6. *The kisses of an Enemy are deceitfull*, Act. 12:22. This sin is displeasing to God in the Ministers of the word, Ezek. 13:18. Rom. 16:18. *By good words and fair speeches they deceive the hearts of the simple*, Theff. 2:5. *Neither at any time used we flattering words.*

Quest. 56. What do the Jesu-wides and Anabaptists teach here?

Ans. They teach Equivocations and mental reservations, that is, speeches of a double sense, and reserving of meaning within themselves, thinking that is no sin, for they call it, *holy fraud.*

Quest. 57. What do they teach then?

Ans. That upon some occasion we may use words of a double sense, not according to the meaning of our Neighbour, but to deceive him; and that we may say something, and think another thing in the heart, without sin, although he that heareth the words be seduced, and deceived thereby, yea, even knowing before, that another shall take it otherwayes than we intend. It is against uprightnes, Job 1:1. *Job was upright, and he feared God, and eschewed evil*, Joh. 1:48, *Nathanael an Israelite indeed, in whom is no guile.*

Quest. 58. Is this a Sin?

Ans. Yes. Psal. 5:7. Eph 4:25. *Putting away lying, speak every man Truth*, 1 Petr. 2:1. Isa. 28:15. Jer. 9:3. 2 Cor. 4:2. *We have renounced the hidden things of dishonesty, not walking in craftines.* It is also contrary to Hebr. 6:16. Jam. 5:12. *Let your yea, be yea, and your nay, nay.*

Quest. 59. Doth not to this also belong the not keeping of our word and promise?

Ans. Yes. But he that keepeth it is praised, Psal. 15:4. *He that sweareth to his hurt and changeth not.*

Quest.



Quest. 60. **Do the Papists teach/ that we must keepe no faith with Heretiks?**

Ans. Yes. This appeared in *John Huss*, and *Hierom of Prague* who notwithstanding the safe conduct of the Emperour, which indeed did not set them free from Ecclesiastical *censure*, but from the punishment of death, were nevertheless burned.

Quest. 61. **Is fraud and deceit committed onely in words or also with works?**

Ans. In works also; by treacheries, shewing of friendship when the heart thinketh otherwise, Gen. 34:13. *Jacobs* Son with *Shechem*, 1 Sam. 18:17. *Saul* with *David*, 2 Sam. 3:27. *Joab* with *Abner*; and 20:9. *Joab* with *Amasa*, Matt. 26:48:49. *Judas* with *Christ*, Prov. 27:6. *The kisses of an Enemy are deceitfull.*

Quest. 62. **But may we here transgresse by silence?**

Ans. Yes. For when another raileth, and we defend not our Neighbour as we can, we partake of their sins, Prov. 31:8, 9. *Open thy mouth for the dumb*, Eph. 5:11. *Have no fellowship with the unfruitfull works of darkness, but rather reprove them.*

Quest. 63. **How grievous are these Sins set befoze us/ that we may learn to flee them?**

Ans. The Catechisme saith: **They are the proper works of the Devil** / Joh. 8:44. *The Devil is a liar, and a Father of lies.* Therefore is he also called *Diabolus*, that is *Calumniatour*. See Rev. 12:10. Job 1:11. *The tongue is set on fire of Hell*, Jam. 3:6.

Quest. 64. **Why else must you forsake them?**

Ans. The Catechisme saith: **Unlesse I will provoke the most heaby wrath of God against my self** / Psal. 5:6. *Thou shalt destroy them that speak leasing*, and from Psal. 15:3. Prov. 6:19. and 12:22. and 19:9. Act. 5:3. 1 Cor. 6:10. Rev. 21:8. *All liars shall have their part in the Lake that burns with fire and brimstone*, vers. 27. and 22:15.

Quest. 65. **What is the summe of that which is here Comanded?**

Ans. 1. Love of Truth. 2. Defence and preservation of the good name of our Neighbour.

Quest. 66. **What is here commanded/ so as the Catechisme propoundeth it?**

Ans. The Catechisme saith: **That I follow the Truth in**  
„judge

§ Of the ninth Commandment. 781

judgement) (be it Political or Ecclesiastical) and in other affairs (in particular with my Neighbour) Exod. 18:21. Thou shalt provide men of Truth, Zach. 8:19. Love the Truth and peace, Psal. 15:2. Eph. 4:25. Putting away lying, speak the Truth every man with his Neighbour.

Quest. 67. Is it not enough to speak the Truth?

Ans. No. The Devil sometimes doth this, and evil men, Mark. 1:24. I know thee, who thou art, namely the holy one of God. But Charity rejoiceth in the Truth, 1 Cor. 13:6.

Quest. 68. What is yet required more?

Ans. The Catechisme saith: (That I speak and confesse freely) Prov. 12:17. 2 Cor. 1:17. That with me there should be, yea, and nay nay, Zach. 8:16. 1 Cor. 5:8. Let us keep the feast with the unleavened bread of Sincerity and Truth; without adding or detracting, that the tongue and the heart be not contrarie. He that speaketh the Truth in his heart, Psal. 15:2.

Quest. 69. What saith the Catechisme last of all?

Ans. That I defend and encrease as much as in me lieth the good fame and estimation of others. Of defending, see 1 Sam. 19:4. Jonathan spake good of David to Saul his father, and 20:32. Jer. 38:8. Joh 7:51. Of encreasing, see Sam. 26:18. [Then answered one of the servants, and said: Behold, I have seen a Son of Jesse, the Bethlehernite, that is cunning in playing, and a mighty Valiant man, &c. and a man of War, and prudent in matters, and a comely person, and the Lord is with him.] So that we must defend him against the calumnies, acknowledge his gifts and vertues, and praise them, speak honestly of him, cover his defects, interpret weaknesses to the best, if they be ill taken, but never with prejudice to the Truth.

The XLIV. Lords day.

The CXIII. Question.

What requireth the tenth Commandment of us?

Ans. That our hearts be never moved with any the least desire or thought, against any Commandment of

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of God, but that we detest continually all sin with our  
whole heart, and delight in all righteousness (a).

(a) Rom. 7: 7, &c.

## CATECHIZING.

### § Of the tenth Commandment.

Quest. 1. How is this Lords day divided?

Ans. In the CXIII. Quest. is taught what is here forbidden:  
In Quest. CXIV. and CXV. is treated of the use of the Law in  
this manner, that first is declared, what is indeed the right end:  
why God lets his Law be so severely preached.

Quest. 2. Which Commandment in number / and order is  
here treated of?

Ans. Of the tenth, or the last.

Quest. 3. Is this but one / or is it two Commandments?

Ans. It is but one Commandment, as is proved against the  
Papists and Lutherans in Quest. XCIII.

Quest. 4. What are the words of this Commandment?

Ans. Thou shalt not covet thy Neighbours house /  
&c.

Quest. 5. What is the aime of this Commandment?

Ans. To root out the root of all sin.

Quest. 6. What then is here forbidden?

Ans. Lusting / as Paul, Rom. 7: 7. Comprehendeth this:  
Thou shalt not covet, or not lust.

Quest. 7. What is the Summe of this Commandment?

Ans. That we must put away all unruly desires, and have  
an inclination to all righteousness.

Quest. 8. How many are the parts of this Command-  
ment?

Ans. Two. 1. A nearer Explication, by a recital of some  
sorts that are forbidden us. (Thy Neighbours wife / &c.

Quest. 9. What is it to covet?

Ans. To covet is a faculty of the Soul, whereby a man  
hath an appetite and lust, or desire to any thing, which he  
esteemeth to be good for him.

Quest. 10. Is this in its Nature / and kinde forbidden?

Ans.

*Ans.* No. For the same is created of God in the Nature of man; but the abuse in extending it to evil things, or the irregularity in lawfull things unto evil ends, (1 Cor. 10: 6. *These things were our Examples, to the intent we should not lust after evil things*, 1 Tim. 6: 9. *They that will be rich fall into many foolish, and hurtfull lusts*, Jam. 4: 3.) which is an inclination of all the powers and faculties in man, by which he is inclined to those things which the Law forbiddeth, and averse from that which the Law commandeth, Rom. 7: 8. *Sin taking occasion by the Commandment, wrought in me all manner of Concupiscence*, vers. 23. Jam. 1: 15. *Every man is tempted when he is drawn away of his own lust, and enticed*.

Quest. 11. **What things may we desire without Sin?**

*Ans.* Natural things, as Meat, Drink, Cloaths, &c. This was man before the fall, and also in Christ. Spiritual things tending to the glorie of God, the Salvation of man, labouring after holiness. This is not onely lawfull, but commendable, and here also commanded, Psal. 119: 30. Luke 10: 24. *Many Prophets and Kings have desired to see those things which ye see*, Rom. 7: 2. Gal. 5: 17. 1 Tim. 3: 1. *If a man desire the Office of a Bishop, he desireth a good work*.

Quest. 12. **What parts doth the Catechisme set befoze us in the Answer upon the CXIII. Question?**

*Ans.* Two parts. 1. The prohibition: *The least desire/ thought against any Commandment of God*. 2. The injunction. *Delight in/ or desire to all righteousness*.

Quest. 13. **What understand you by Covetousnesse?**

*Ans.* Two things. 1. The evil in-bred Lust of the heart lying in all men after the fall, the root of all actual sins, as well inward as outward. 2. The actual lusting, which is either with consent, or without consent of the will.

Quest. 14. **Why is here especially Lust forbidden? seeing the same is also forbidden in other Commandments?**

*Ans.* In the other Commandments the Law-giver forbiddeth those Lusts that have their state, and are firm, and are with consent, as hatred, anger in the sixth Commandment, and so in others; but here the first motions are forbidden, the stirrings, propensities, provocations, although they be cut off, and resisted, and although no consent of will concur.

Quest. 15. **Are the thoughts also reckoned among these/ which**

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which the Devil can cast in from without / but which quickly  
manifest / not being received, but resisted?

Ans. No. For that is properly no lust, or desire, because it  
is not received, but onely propounded; and therefore can be  
without sin, as in Christ, when he was tempted of the Devil. If  
there had not been in Eve an Inclination, and proneness upon Sa-  
tans offer and proposal, she should not have sinned.

Quest. 16. How do you put and consider the order / and  
progress of Sin?

Ans. 1. There is a drawing away. 2. Enticing. 3. Con-  
ceiving. 4. Sin it self, Jam. 1:13, &c. Every man is tempted when  
he is drawn away of his own lust, and enticed; then when lust hath  
conceived, it bringeth forth sin, and sin when it is finished bringeth  
forth death.

Quest. 17. Both the Catechisme also teach that the first  
motion and stirring to evil / even without consent of the will,  
is Sin?

Ans. Yes. In those words: That our hearts be never  
moved with any the least desire / or thought.

Quest. 18. Are then the thoughts of men not scot-free?

Ans. No. For the Law is holy, just, spiritual, perfect, Rom. 7:  
12:14. Psal. 19:7. The Law of the Lord is perfect, Jam. 1:25.

Quest. 19. How prove you further that such desire is Sin?

Ans. 1. The Law requireth of us the whole heart, the  
whole Soul, and all the powers; but the least motion of lust is a  
departing from that uprightness, perfection, and holiness of  
the Law, 1 Joh 3:4. Sin is the transgression of the Law, or is law-  
lessness. 2. The Apostle explaineth it also, Rom. 7:7. I had not  
known lust (to be a sin) unless the Law had said; Thou shalt not  
covet. Which cannot be understood of the gross lusts with con-  
sent, for the moral Heathens even without the Law have under-  
stood that. 3. Because the Apostle calleth this Concupiscence  
about twelve several times sin, v. 7, 8, 9, 11, 13, 14, 17, 20, 23. and  
v. 21. Evil. 4. For that we are exhorted to put it off, to resist it,  
Deut. 10:16. Circumcise therefore the foreskin of your heart, Job  
31:1. 2 Sam. 11:2, 3. Col. 3:5. 5. For that as an evil tree it  
bringeth forth in us all manner of evil fruits, Matt. 7:18. and  
and 15:19. Jam 1:14, 15. 6. That Sin deceiveth us, taking occa-  
sion by the Commandment, Rom. 7:11. and this cannot be taken as  
meant of the particular works of sin, which cannot be said to de-  
ceive

use us; but are done of us, being already deceived. The Law  
ould not kindle that lust or desire in us, nor make us sinfull  
about measure, if that lust were not contrary to the Law.  
the Law maketh no vertue sinfull, nor can it make, or  
use pure Nature to sin onely by the Law coming to it.

Quest. 20. Who are they that say Concupiscence without  
consent is no sin?

Ans. The Remonstrants and Papists.

Quest. 21. But because the *Motions* come forth out of  
Nature/ and creep upon us when we think not of them/ pea/  
can resist/ might we then not be here excused?

Ans. No. For as in bodies blindness, or deafness, although  
natural, is a hurt of the bodie, so also all inordinate Concu-  
piscence is sin, for it taketh its Original from a corrupt Nature.

Quest. 22. But may we also say: Concupiscence is not our  
will?

Ans. No. This say the *Papists*, contrary to Rom. 7:17, 23.  
I see another Law in my Members, warring against the Law of my  
mind, and taking me Captive unto the Law of Sin, which is in my  
Members, and Jam. 1:14, 15.

Quest. 23. Obj. Rom. 7:17. [Now then it is no more I that do  
but sin that dwelleth in me.]

Ans. He doth it not according to the inward man. See  
Rom. 7:22. For I delight in the Law of God, after the inward man. But  
the remainders of Corruption which were yet in him, vers. 18.  
I know that in me, that is in my flesh, dwelleth no good thing, vers. 20.  
According to that, it was his work.

Quest. 24. Could there have been in man befoze the fall  
tickling/ drawing/ moving to evil without sin/ being na-  
tural to him?

Ans. No. The *Papists* affirming the same, cannot prove it:  
it is contrary to mans Creation, whom God created good, holy,  
and righteous. See Quest. V I.

Quest. 25. Have these evil desires/ or lusts been in all men/  
even in the most holy/ except in Christ?

Ans. Yes. Paul sheweth this in his Example sufficiently,  
Rom. 7.

Quest. 26. Can Monks and Nuns, who to go out of the  
world (forsooth) go into a Cloyster/ and marrie not/ be free  
from this?

D d d

Ans.

*Ans.* No. They are not more holy than the *Prophets* and *Apostles*.

*Quest.* 27. But are not the Papists taught to mourn over these sinfull desires/ and to sigh unto God?

*Ans.* No. For they acknowledge them not as sins; but if they know them, they would not so boast of their perfection.

*Quest.* 28. Are also unchaste dreams caused by impure thoughts/ or otherwapes/ sinfull?

*Ans.* Yes. For they come from a corrupt Nature, which is displeasing to God.

*Quest.* 29. What is here Commanded us?

*Ans.* The *Catechisme* saith: But that we detest continually all sin with our whole heart / *Psal.* 119:104. *I hate every false way*, vers 128, 163. *Gal.* 5:24. *They that are Christs have Crucified the flesh with the affections and lusts*, *Amos* 5:15. This will be done, when we consider the detestableness of the same; how it stirreth up the wrath of God over us, and hurteth our Neighbour.

*Quest.* 30. What is here further required?

*Ans.* The *Catechisme* saith: And delight in all righteousness / *Rom* 7:22. *I delight in the Law of God after the inward man*, *Psal.* 119:47. *[I will delight my self in thy Commandments which I have loved.]* vers 48, 97, &c, *Amos* 5:15. *Zach.* 8:19. *Matt.* 5:48. *Be ye therefore perfect even as your Father, which is in Heaven is perfect*, *Phil.* 4:8. *1 Thess.* 5:23. See also *Levit.* 11:45. *Matt.* 5:8. and 22:37, 39. *1 Tim.* 1:5. *1 Pet.* 1:15.

*Quest.* 31. What Appendix have the ten Commandments in the Lutheran Catechisme?

*Ans.* Those words of the threatening which they had left out in the recital of the second Commandment, namely; *I the Lord thy God am a jealous God*, &c.

### The CXIV. Question.

But can they who are converted unto God perfectly keep these Commandments?

*Ans.* No; But even the most holy men, as long as they live, have onely small beginnings of this Obe-

Obedience (a), yet so that they begin with an earnest and unfained desire and endeavour to live not onely according to some, but according to all Gods Commandments (b).

(a) 1 Joh. 1:8. Rom. 7:14, 15. Eccl. 7:21. 1 Cor. 13:9.

(b) Rom. 7:22. Psal. 1:2.

C A T E C H I Z I N G.

§ Of Perfection, &c.

Quest. 32. Seeing we have now understood the right meaning of the Law, what is yet remaining to be observed about the same?

Ans. We must also know, what the Law serves for, to what end the same must be taught in the New Testament.

Quest. 33. But can they that are converted unto God, perfectly keep all these Commandments?

Ans. No/ saith the Catechisme.

Quest. 34. Wherewith probe you that?

Ans. 1 King. 8:46. Job 4:18. Psal. 19:13. Prov. 20:9. Eccl. 7:20. Phil. 3:12, 13, 14. Jam. 3:2. 1 Joh. 1:8. If we say that we have no sin, we deceive our selves, and the Truth is not in us.

Quest. 35. But doth God cause the Law to be preached to that end/ that man by a perfect keeping of the same may obtain eternal life?

Ans. No. For this was the old Covenant of the Law, Lev. 18:5. Which if a man do, he shall live in them, Matt. 19:17. Rom. 10:5. Gal. 3:12. under which we are not now, Jer. 31:31. Rom. 6:14. Ye are not under the Law, but under grace. This old Covenant made with man before the fall he could have kept; but now the power is lost by sin, Rom. 3:20. and 8:3. The Law cannot do it; in that it is weak through the flesh. See Quest. V.

Quest. 36. What sort of perfection is that which God requireth in his Law?

Ans. A perfection from the whole heart, with all the Soul, with all the might towards God and our Neighbour. That is. 1. In the highest degree of holiness and righteousness. 2. In all parts of the Law, inward and outward, Jam. 2:10:11.



*For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. See Quest. I V.*

**Quest. 37.** Have not the holiest Childzen of God been able thus to keep the Law?

*Ans.* No. The Catechisme saith: But also the most holp  
 „ men as long as they live / have onely small beginnings of  
 „ this Obedience. It appeareth even from the Lords prayer,  
 which we dayly utter, as also from all the parts of our service  
 of God.

**Quest. 38.** Have you then Examples by which you can  
 prove as well the holinesse of the most holp/ as also their im-  
 perfection?

*Ans.* Yes. Noahs holines, Gen. 6: 8, 9. his imperfection,  
 Gen. 9: 21. Lots holines, 2 Pet. 2: 8. his imperfection, Gen. 19:  
 33. Moses his holines, Deut. 34: 10. his imperfection, Num. 20:  
 12. Jobs holines, Job 1: 1. his imperfection, Job 3: 5. Davids  
 holines, Aēt. 13: 32. his imperfection, 2 Sam. 11: 4. and 24: 2.  
 Zacharies holines, Luke 1: 6. his imperfection, v. 10. So also  
 of others.

**Quest. 39.** Finde we also their complaints of imperfecti-  
 on: and prayers for remission of sin?

*Ans.* Yes. Jon 9: 2, 3. Plal. 19: 13. *Who can know the errors  
 of his life? Cōfesse thou me from my secretes sins,* and 130: 3. and  
 143: 2. *Ha. 64: 6. We are all as an unclean thing, and all our righte-  
 ousnesses are as filthy rags,* Dan 9: 5. Rom. 7: 18, 19, 24. Phil. 3:  
 13, 14. Matt. 6: 12.

**Quest. 40.** What hindzeth them/that they can come no fur-  
 ther?

*Ans.* The combate betwixt the flesh and spirit, which la-  
 steth as long as they are in this life, Rom. 7: 15, 16. Gal. 5: 17. *The  
 flesh lusteth against the spirit, and the spirit against the flesh; and  
 these two are contrary one to another, so that ye cannot do the things  
 that ye would.* And the imperfection of their Faith, 1 Cor. 13: 9.  
*We know in part, and we prophecy in part,* v. 12. from whence our  
 works must proceed as fruits.

**Quest. 41.** What answer ge then unto these Texts, wherein  
 it is said/ that they walked with a perfect heart before the Lord  
 in his wayes, &c. as Gen. 6: 9. 1 King. 14: 8. and 15: 5. 2 King.  
 23: 25. Luke 1: 6.

*Ans.* There was in them a perfection of all parts, although  
 they

they were: not come to the highest perfection, as it is also in the  
 bodie of a little Infant. But the perfection of parts of the  
 highest degree was not in them.] But it was thus with them,  
 that they walked uprightly with God, and served him heartily,  
 according to all his Commandments/ and not some onely/  
 as the Catechisme saith: And therein consisteth their perfection,  
 and therefore it is that they are commanded to grow and en-  
 crease in holiness, righteousness, and perfection. Eph. 4:13, 15.  
 Growing up into him that is the head, even Christ, Phil. 1:9. and 3:

Quest. 42. But yet doth not David appeal to his righte-  
 ousness? Psal. 7:4, 9. [Judge me, O Lord, according to my righte-  
 ousness, and 18: 24.]

Ans. This respecteth not the righteousness of his person,  
 as if he were in all degrees conformable to the Law of God; but  
 the righteousness of his cause, which he defended against his ad-  
 versaries, and to which he appealed.

Quest. 43. Obj. 1 Joh. 3:6, 9. [Whosoever is born of God doth  
 not commit sin.] Consequently he keepeth the Law per-  
 fectly.

Ans. The Apostle will say: he suffereth not sin to reign, nor  
 to have the upper-hand. Otherwise, that he sinneth appeareth  
 from 1 Joh. 1:8. If we say, that we have no sin, we deceive our-  
 selves, and the Truth is not in us; and elsew here.

Quest. 44. Obj. 1 Joh. 5:3. His Commandments are not grie-  
 vous.

Ans. That is, they are not troublesome or tedious, and irks-  
 some, because the H. Ghost writeth the Law of God so into their  
 hearts, that he will sett forth up in them a delight to do them  
 willingly. Rom. 7:12. I delight in the Law of God after the inward  
 man. And that which any one doth willingly, that is not trou-  
 blesome, nor irksome to him; Matt. 11:30. My yoke is easy, and  
 my burden is light. Otherwile, according to the flesh and corrupti-  
 on yet remaining in us, they are difficult.

Quest. 45. Obj. But are not Gods works perfect? If so  
 then also Sanctification; and consequently they may keep  
 the Law.

Ans. Gods works are perfect, but not so that they are at  
 first brought to the highest degree of perfection. This appear-  
 eth in all the works of Nature; but in that sense, that they are

hundred of none, and stick not in imperfection, but by degrees are perfected.

Quest. 46. *Obj.* 1 Cor. 2:6. [We speak wisdom among them that are perfect,] Phil. 3:15. [Let us therefore as many as be perfect, be thus minded.]

*Ans.* Here is not spoken of perfect keeping of the Law. For the *Apostle* hath denied this in himself, Phil. 3:12, 13. *Not as though I had already attained, or were already perfect.* But they are so called, not absolutely, but in comparison of others, being come far in the knowledge of Religion, Eph. 4:13. in respect of those that are yet Children, to whom they are opposed, 1 Cor. 3:1. *Babes in Christ*, Heb. 5:13, 14.

Quest. 47. But when we confesse that we cannot keep the ten Commandments/ do we then confesse that we are slack nought?

*Ans.* No. Far be it. But we confesse onely our imperfection.

Quest. 48. Say we then that the works of the most holy are Sin?

*Ans.* No. But that they are stained with sin; which is another matter by far.

Quest. 49. But is it not to much what is said in the Catechisme: That the most holy have but a small beginning of this Obedience, seeing they have not onely begun / but have also made a progresse.

*Ans.* No. For in respect of the perfect Obedience which the Law requireth, and which we shall practise in the life to come, is it true, for we have but the *first fruits of the Spirit*, Rom. 8:23. Which are but small beginnings in respect of the full harvest that shall follow, 1 Cor. 13:9, 10. *We know in part, and we prophesie in part. But when that which is perfect shall come, then that which is in part shall be done away.*

Quest. 50. But may we not also say of some Believers that they are perfect/ in respect of others; who have got some knowledge/ being but Children in Christ?

*Ans.* Yea. 1 Cor. 2:6. *We speak wisdom among them that are perfect*, Phil. 3:15. Heb. 5:12, &c. and 6:1. *Leaving the principles of the Doctrine of Christ, let us go on unto perfection.* As a man is great in respect of a Dwarf, small in respect of a Giant; as before hath been shewed.

Quest.

Quest. 51. **Doth not this Doctrine make men carelesse?**

Ans. No. It appeareth in the sighs of Paul, Rom. 7. Phil. 3: &c. *I follow after, if that I may apprehend*

Quest. 52. **Doth not the Doctrine of Perfectionists make men secure and Hypocritical, or desperate?**

Ans. Yes. For they so relying upon their perfection, will lode themselves deceived. They will be hindred from coming to Cor. 1, Joh. 9:41. *If ye were blinde, ye should have no sin, but as ye say, we see your sin remaineth.*

Quest. 53. **Nevertheless the Scripture ascribeth a perfection to the Converted / 1 Cor. 2:6. Phil. 3:15. 1 Tim. 1:4. [Let patience have her perfect work, that ye may be perfect and entire, wanting nothing,] and elsewhere, Now then is this to be understood?**

Ans. The Catechisme saith: *Yet so that they begin with an earnest / and unsained desire, and endeavour to live not onely according to some, but according to all Gods Commandments / Phil. 3:13, 14. Reaching forth unto those things which are before, &c. 2 Cor. 1:12. 1 Tim. 1:5. Gen. 6:9. Rom. 7:12. I del. be in the Law of God after the inward man, Psal. 119:60. [made haste, and delayed not to keep thy Commandments, ver. 106, 127, 128. 1 Cor. 4:4 Hebr. 13:18. And from hence is it that they are called: Upright and pure in heart, Psal. 37:14. and 73:1. and 97:11. for that they serve God in uprightness, and not with a heart, and an heart as the Hypocrites.*

Quest. 54. **But may we also say of all Believers / even of those that have served the Lord many years: That they do but begin to live according to all the Commandments of God?**

Ans. Yes. It is still but a beginning, if we look upon that perfection which the Law requireth, and the perfection of the life to come. So that this beginning respecteth not their first beginning, but their perfecting.

The CXV. Question.

**Why then will God have his Law to be so exactly and severely preached / seeing there is no man in this life / who is able to keep it?**

Ddd 4

Ans

*Ans.* First, that in the whole course of our life we learn to acknowledge more and more the great proneness of our Nature to sinne (a), and desire so much the more eagerly the remission of sin and righteousness in *Christ* (b). Next, that we alwayes make this our business without intermission, and pray to the Father for the grace of his holy Spirit, whereby we may dayly be more and more renewed to the Image, and likeness of God, untill at length, after we are departed out of this life, we may joyfully attain that perfection which is set before us (c).

(a) Rom. 3: 20. 1 Joh. 1: 9. Psal. 32: 5. (b) Matt. 5: 6. Rom. 7: 24. (c) 1 Cor. 9: 24. Phil. 3: 12, 13, 14.

### CATECHIZING.

„Quest. 55. Why then will God have his Law to be so exactly and severely preached, seeing there is no man in this life, who is able to keep it? Is then the preaching of the Law in vain?

*Ans.* No. Although it be not done to such an end, yet there are more profitable and needfull ends. The *Catechisme* giveth three reasons, comprehending the ends of the Law in the perfection of this life. Then it holdeth forth, the time when we shall attain to perfection.

Quest. 56. What is the first?

„*Ans.* The *Catechisme* saith: That in the whole course of our life we learn more and more to acknowledge the great proneness of our Nature to Sin / that is our miseries, Sin, and the punishment of Sin.

Quest. 57. How prove you that we learn that out of the Law?

*Ans.* Rom. 3: 20. By the Law is the knowledge of Sin, and 4: 15. and 5: 13, 20. and 8: 7. Gal. 3: 19. See the 11. Lords day. So then the Law worketh upon the old man, that it may kill, destroy, and convince him.

Quest.

Quest. 58. This being so effected by the Law / that we  
make our selves guilty of eternal death / which is then the  
second?

Ans. The Catechisme saith: And that we desire the more  
eagerly the remission of Sin and righteousness in Christ/  
Rom. 10:3, 4. Christ is the end of the Law for righteousness to every  
one that believeth, Matt. 5:6. and 11:28. Gal. 3:14. That we pe-  
rill not in despair.

Quest. 59. But because a Regenerate person consisteth  
partly of the old man / partly of the new man / how worketh  
the Law upon him afterward?

Ans. The Catechisme saith: That we alwayes make this  
our businesse without intermission / and pray to the Fa-  
ther / for the grace of his holy spirit / whereby we may be  
dayly more and more renewed to the Image and likeness  
of God / untill at length after we are departed this life /  
we may joyfully attain unto that perfection / which is set  
before us.

Quest. 60. For what serves the Law then unto the Reges-  
terate?

Ans. That it may direct him, being a rule of his Conver-  
sation and Religion, Psal. 119:105. Thy word is a Lamp unto my  
feet, and a light unto my paths, Deut. 31:11, &c.

Quest. 61. How prove you that we must earnestly pray to  
God for the grace of his H. Spirit, to keep the Law?

Ans. Psal. 119:13. Psal. 119:4, 5, 33, 34, 35, 36. and 143:10.  
Teach me to do thy will. For thou art my God. Thy Spirit is good, lead  
me into the Land of uprightness, Matt. 26:41.

Quest. 62. When shall we attain to this perfection / held  
forth unto us.

Ans. The Catechisme saith: after this life / or in eternal life,  
1 Cor. 13:9, 10. When that which is perfect is come then that  
which is imperfect shall be done away, 1 Joh. 3:2. When he shall  
appear, we shall be like unto him, Hebr. 12:23. Rom. 7:25.  
Phil. 3:12.

## The XLV. Lords day.

## The CXVI. Question.

**Why is Prayer necessary for Christians?**

*Ans.* Because it is the chief part of that thankfulness, which God requireth of us (a). And because God will give his grace and holy Spirit unto them only, who with hearty sighs and groans continually without ceasing beg the same of him, and give him thanks for it (b).

(a) Psal. 50:40. (b) Matt. 7:7. Luke 11:9, 13. Matt. 13:12. Psal. 50:15.

## C A T E C H I Z I N G.

## The third Division.

## § Of Prayer.

**Quest. 1.** *Whitherto the Articles of the Faith being treated of, and the ten Commandments, what is yet behind to be handled?*

*Ans.* The Lords Prayer.

**Quest. 2.** *How is this Lords day divided?*

*Ans.* 1. The necessity of Prayer is treated of. Quest. CXVI. 2. The conditions are held forth, which are required in a good and upright prayer. Quest. CXVII. 3. The things which Christ hath taught us to pray for. Quest. CXVIII. CXIX.

**Quest. 3.** *What is a Prayer?*

*Ans.* A calling upon God, or an hearty sighing unto God, or a pouring out of the heart before God, in which good and necessary things are desired, and which Thanksgivings are made for. 1 Sam. 1:15. *I have poured out my Soul before the Lord.* Psal. 62:9. *Pour out your hearts before him,* and 142:2. Joel

32. The several sorts are, 1 Tim. 2:1. *Supplications, Prayers, Intercessions, giving of Thanks.*

Quest. 4. *Is prayer necessary?*

Ans. Yes.

Quest. 5. *Is it necessary for to make known to him, that which he knoweth not?*

Ans. No. For Psal. 139: 2. *Thou understandest my thoughts* &c. But prayers are as a means by which they receive the good things promised. The Lord is rich indeed, but *will that call upon him*, Rom. 10: 12. *He promiseth Salvation, to them that call on the Name of the Lord*, Joel 2: 32. This hath been alwayes so understood of Gods Children, who have never separated the end from the means, as little as *Paul* did, 2 Tim. 2: 22, 24, 31.

Quest. 6. *Is it necessary to merit any thing thereby?*

Ans. No wayes. For praying we come as they that have nothing, nor can bring any thing unto our selves, but request a benefit onely by favour.

Q. 7. *What think you of the Papists, who think to merit by their telling prayers on their Rose-Garlands by fifties?*

Ans. Matt. 6: 5, 6, 7, 8. *Use not vain repetitions, &c.*

Quest. 8. *Why is prayer necessary to Christians?*

Ans. The Catechisme giveth two reasons?

Quest. 9. *Which is the first?*

Ans. That it is the principal part of thankfulness which God requireth of us / Psal. 50: 14, 15. *Offer up God thanksgiving, and pay thy Vows unto the most high. And call upon me in the day of trouble.*

Quest. 10. *Doth God command us / that we must pray to him?*

Ans. Yes. Deut. 6: 13. Psal. 50: 15. Matt. 4: 10. *Thou shalt worship the Lord thy God, and 7: 7. Ask, and it shall be given you, and 11: 1. Joh. 16: 24. Rom. 12: 12. Eph. 6: 18. Phil. 4: 6. Col. 3: 2, 3. 1 Thess. 5: 17. 1 Tim. 2: 1, 8. Jam. 1: 5. and 5: 13. 1 Pet. 4: 7.*

Quest. 11. *Doth belongeth prayer as a principal part in thankfulness?*

Ans. For that it pertaineth also to the exercises of Religion commanded in the Law. Now thankfulness consisteth not onely in exercising good works according to the Law, but also that in praying to God in necessity, acknowledge him to be the foun-



fountain of all good, and praise him with thanksgiving, as who is the giver alone, Psal 145:15, 16. *The eyes of all waite upon thee, and thou givest them their meat in due season, &c.* Jam. 1:5. *If any of you lack wisdom, let him ask it of God, who giveth to all men liberally, &c.* ver. 17. Yea, by prayers oftentimes is meant the whole service of God, Gen. 22:6. *Then began men to call on the Name of the Lord,* Joel 2:32. 1 Cor 1:2. Act. 9:14. Hence is the Name of the Temple. *My house is an house of prayer.* Luke 19:46.

Quest. 12. Which is the second reason which the Catechisme holdeth forth?

Ans. That God will give the grace of his holy spirit, to them who with hearty sighs and groans continually beg the same of him, and give him thanks for it.

Quest. 13. Must we then pray for the H. Ghost and his grace for that we are defective, and destitute of the same?

Ans. Yes.

Quest. 14. Doth not then God give his grace to any one, but to him that asketh the same of him?

Ans. No. Psal 140:13. and 141:4, 19. Matt. 7:9. Luke 11:13. *If ye then that are evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his holy spirit to them that ask him,* Jam. 1:5.

Quest. 15. But why are we to pray, seeing God can give even without prayers?

Ans. For that he hath ordained prayer as a means, by which he will that we shall obtain all benefits, and for that the promises are made to him that prayeth well, Psal 145:18. *The Lord is nigh unto all that call upon him, that call upon him in truth,* Joel 2:32. Matt 7:8. *Every one that asketh receiveth.*

Quest. 16. But will God give the H. Ghost to them that thank him for the same? How shall they thank him, that have not yet received him, and not thanking, how shall they receive him?

Ans. The H. Ghost is the Master-workman of prayer, who effecteth it in believers, Zach 12:10. *I will pour out the Spirit of supplication,* And also an Effect, in respect of the increase of gifts, Luke 11:13. and 19:26. *To every one that hath shall be given.* So then God will give the increase and augmentation of his Spirit to them that thank him for the beginnings, Matt. 13:12.

Quest.

Quest. 17. *Obj.* Even the wicked receive the gifts of God without prayer / why then are prayers needfull? *Matt. 5:45.* [He causeth his Sun to shine upon the evil and the good,] *Psal.* [They call not upon the Lord.]

*Ans.* They receive no principal gifts, nor yet unto salvation, *Joh. 14:17.* The Spirit of Truth whom the world cannot receive, *1 Cor. 12:3.*

Quest. 18. But if God hath decreed to give it what need of prayer? Will he not give it without prayer?

*Ans.* God hath decreed by prayer to give that that is necessary for us. A Countrey-man knowing that God alone giveth the increase, will not conclude, so then I will not sow.

Quest. 19. How often must we pray?

*Ans.* The Catechisme saith: without ceasing / *Ephes. 6:18.* *Coloi. 4:2.* *1 Thess. 5:17.* Pray without ceasing. See *Luke 18:1, &c.*

Quest. 20. May we then do no other work in Temporal / or Spiritual things?

*Ans.* Yes.

Quest. 21. How then is this to be understood?

*Ans.* That is; Fervently, upon all occasions, and in all your necessity. Examples teach us this, as of *Jacob, Gen. 32:26.* of the *Cananites*, *Matt. 15:23, &c.* Of *Christ, Luke 22:44.*

Quest. 22. May we then pray in all places / and at all times without prescript?

*Ans.* Yes. *1 Tim. 2:8.* I will then that men pray in all places, *Matt. 6:6.* and *18:20.* *Joh. 4:31.* Jesus said unto her, Woman believe me, the hour cometh, and now is, that ye shall neither in this Mountain, nor at Hierusalem worship the Father, *Act. 21:5.* So then the *Papists* bring in *Judaisme* superstitiously, counting one place more holy than another.

### The CXVII. Question.

What is required unto such a Prayer / as shall please God / and be heard of him?

*Ans.* First, that we ask of the true God onely, as he hath revealed himself in his word (a), all things that he hath commanded to be asked (b) of him, with a true

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 a true affection and desire of heart (c). Secondly,  
 that we have an inward feeling of our need and (d) mi-  
 serie, and cast our selves down in the presence of his  
 Divine Majesty (e). Thirdly, that we build our selves  
 on this sure foundation (f), that we, although un-  
 worthy, yet for Christs sake are surely heard of God,  
 (g) even as he hath promised us in his word (b).

(a) Rev. 22:9. Joh. 4:22. (b) Rom. 8:26.  
 1 Joh. 5:14. Jam. 1:5. (c) loh 4:14. Psal. 145:18.  
 (d) 2 Chron. 20:12. (e) Psal. 2:11. and 24:19.  
 Isa 46:2. (f) Rom. 10:14. Jam. 1:6. (g) loh.  
 14:13. and 16:23. Dan. 9:17. (b) Matt. 7:8.  
 Psal. 27:8.

## CATECHIZING.

### § Of the requisites of Prayer.

Quest. 23. Is it all one how men pray?

Ans. No. Ye ask, and receive not, because ye ask amiss, Jam.  
 4:3. See also 1 Joh. 5:14.

Quest. 24. What is required to such a prayer as shall please  
 God, and be heard of him?

Ans. The Catechisme layeth down three conditions, or things  
 that are necessarily required.

Quest. 25. Which is the first?

Ans. That we ask onely of the true God / who hath  
 revealed himself in his word.

Quest. 26. Can you prove it?

Ans. Yes. Deut. 6:13. 1 Sam. 7:9. Psal. 50:15. Call upon  
 me in the day of trouble, and 81:9, 10. and 91:15. Matt. 4:10. Thou  
 shalt worship the Lord thy God, and him onely shalt thou serve, and  
 6:9. Joh. 4:23. Rev. 14:7. and 19:10. Act. 10:26. and 14:14.  
 &c.

Quest. 27. Why must we call upon God as he hath re-  
 vealed himself in his word?

Ans. For these reasons, Joh. 4:23. Ye worship ye know not  
 what

## 6 Of the requisites of Prayer.

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that, we know n hat we worship. Else we should worship the unknown God, Act. 17:23. See also Joh. 4:23. 1 Joh. 2:23.

Quest. 28. But because God hath revealed himself as Father/ Son/ and H. Ghost (See Quest. XXIV.) must we call upon them all three?

Ans. Yes. The Father, Joh. 16:23, &c. *Whatsoever ye shall ask the Father in my name, he will give it you* The Son, Hebr. 1:6. *Let all the Angels of God worship him*, Joh. 4:23. Rev. 5:13. Matt. 8:2. and 15:22, &c. The H. Ghost, 2 Cor. 13:13. *The Communion of the H. Ghost be with you*, Matt. 28:19.

Quest. 29. May we then pray to no Creatures / whether Angels/ or deceased Saints?

Ans. No. Jer. 17:5. *Cursed be the man that trusteth in man*, Isa. 42:8. and 48:11. Psal. 44:21.22. To no Angels, Rev. 19:10. *For thou do it not, I am thy fellow-servant*, and 22:8,9. Col. 2:18. Nor deceased Saints Isa. 63:16. *Abraham knoweth us not, and Israel acknowledgeth us not*, Eccles. 9:5,6. 2 King. 22:20.

Quest. 30. Why so?

Ans. Because he onely knoweth the inward distress of the heart, 1 Reg. 8:39. *Thou alone knowest the heart of all the Children of men*, Rom. 8:27. Hebr. 4:13. He onely is Almighty, Psal. 115:3. Matt. 19:26. *With God all things are possible*, Eph. 3:10. *He will help as he hath promised and discovered*, Psal. 91:15. *He shall call upon me, and I will deliver him*, and 145:18. We may call upon none, but him in whom we trust, Rom. 10:14. *How shall they call on him, on whom they have not believed*. But we may believe in none but God, Joh. 14:1. *Ye believe in God*, Jer. 17:5. As they might Sacrifice to none but to God, Exod. 22:10. Act. 14:13, &c. so we must also powre out prayer to none, which are the spiritual offerings, Mal. 1:11. Hebr. 13:15.

Quest. 31. Who sin against this?

Ans. Besides the *Jews, Turks, Arians, Socinians*, &c. who call not upon God so as he hath revealed himself, as likewise the *Wilde Heathens and Indians*, who serve strange Gods and the Devil, the *Papists* do also sin in this.

Quest. 32. Wherein?

Ans. In that they shew religious honour to their Images, and also to Angels against the first and second Commandment, and also call upon the Saints deceased, every one on his God, *John 1:7*. See Lords day XXXIV. and XXXV.

Quest.

Quest. 33. *Obj.* Why may they not call on Saints? Even we pray one another to pray one for another?

*Ans.* We pray not one another with religious honour, but it is onely asking and requesting. Neither doth he that is in Holland ask it of him that is in the East-Indies. The Saints know not of us.

Quest. 34. But cannot God tebeal to them / that we pray / and what we pray?

*Ans.* We must not prove what God can do, but what he doth. And how ridiculous is it, that when one calleth to *Marie, Peter, &c.* God should then say: This, or that man calleth on you, and that then afterwards the Saints should bring to God the same request which they heard of God first. And yet unto this absurdity must the *Papists* come.

Quest. 35. But (say the *Papists*,) who may go to a King without an Advocate? So here likewise / &c.

*Ans.* Here is onely Christ (1 Tim. 2:5. *There is one Mediator betwixt God and man, the man Christ Jesus*, Joh. 14:6. *I am the way and the truth, and the life. No man cometh unto the Father but me*;) being the Mediatour of reconciliation, (A<sup>c</sup>t. 4:12. 1 Joh. 2:2. *He is the propitiation for our sins*) and of Intercession, or Advocateship, (1 Joh. 2:1. *We have an Advocate with the Father Jesus Christ the righteous*;) Rom. 8:34. Hebr. 7:25 and 9:24. Job. 17:9. The Saints themselves have need of a Mediatour.

Quest. 36. But must not Gods friends be honoured?

*Ans.* We also honour them with an honest remembrance of their vertues, and Imitation of their Faith and Doctrine; But not therefore with a religious honour.

Quest. 37. They call not upon the Saints as God / but with a worship of Dulia?

*Ans.* The simple do not understand this, and it is against the Scripture, yea, it is dishonourable to God: For with the worship of *Dulia*, they exalt the Creatures above God, for that thereby they enslave themselves unto them with Souls and Bodies, but by way of *Latria*, they leave onely to God external honour. They are herein like unto the Heathens (even unto the modern *Indians*) who did not honour their lesser Gods as Gods, nor called upon them as if good came originally from them, but as those that had received power of God, to impart good things to men.

Quest.

Quest. 38. *The Papists say: The Saints pray for us / so then / we ought also to worship them. Is that a good Argument?*

Ans. No. That the Saints pray for any one in particular cannot be proved, and were it so, yet every one that prayeth for us, must not be prayed unto by us again.

Quest. 39. *When we pray must we speak aloud?*

Ans. This is necessary in the Congregation of Believers, 1 Cor. 14: but not alwayes upon other occasions, Exod. 14: 15. 1 Sam 1: 13. *Hannah spake in her heart, onely her lips moved, but her voyce was not heard.* And Quest. CXVI. saith the Catechisme, *Who with heartp sighs and groans beg it of Him / Psal. 38: 9. Lord all my desire is before thee, and my groaning is not hid from thee.* But to keep our vain mindes close together, and by a stirring voyce to quicken our selves to Devotion, it may well be done, Psal. 5: 3. *Thou shalt hear my voyce in the morning, O Lord,* and 69: 3. *I am weary with my crying, my throat is dried.*

Quest. 40. *Doth onely the Will and affection do the worke of prayer / without the understanding?*

Ans. No. The understanding is necessary, that we may know what we pray, that we may thereby be stirred in our hearts, 1 Cor. 14: 19. *I will rather speak five words in the Church with my understanding, that by my voyce I might teach others also, than ten thousand words in a strange language.*

Quest. 41. *But (say the Papists) if we pray in an unknown language God understands it / and is not that enough?*

Ans. No. For we must pray in Faith.

Quest. 42. *Can not many wordes procure more than few wordes?*

Ans. No. Matt. 6: 7. *When you pray, use not vain repetitions.*

Quest. 43. *What gestures, or manners must we use?*

Ans. Such as are agreeable to the presence of the Divine Majesty, and fit to stir us up to Humility.

Quest. 44. *Is any thing of this nature prescribed to us?*

Ans. No. Some may pray standing, some kneeling, sick persons lying along, some falling on the ground, others lifting up their hands toward Heaven, Ioh. 17: 1. *Jesus lifted up his face to Heaven,* 1 Tim. 2: 8. *I will that men pray every-where, lifting up holy hands,* Hebr. 12: 12. Exod. 17: 11. Psal. 95: 6. Dan.

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6:11. Eph. 3:15. Matt. 26:39. *Jesus fell upon his face praying,*  
Luke 18:13.

Quest. 45. **What must we pray for?**

„*Ans.* The Catechisme saith: **All that he hath commanded us /** 1 Joh. 5:14. *This is the confidence that we have of him, that if we ask any thing according to his will he heareth us.* But of this in that which followeth.

Quest. 46. **Must prayer come onely from our lips?**

„*Ans.* No. The Catechisme saith: **With a true affection, and desire of heart /** Psal. 145:18. Lam. 3:41. *Let us lift up our hearts together with our hands,* Joh. 4:24. Hebr. 10:22. *Let us draw near with a true heart.*

Quest. 47. **How must the heart be disposed when we pray? With what vertues must the Soul be adozned?**

„*Ans.* With humility and confidence, by which prayer must be lifted up as with two wings, and pierce through to the Heavens.

Quest. 48. **How speaketh the Catechisme of the first?**

„*Ans.* **That we have an inward feeling of our need and misery** (as our general misery, to which all men are subject, for sin, so our particular misery in Soul or Body) **and cast our selves down in the presence of his Divine Majestie /** Dan. 9:4. Luke 18:13. *The publicane standing afar of smote upon his breast, saying: O God, be mercifull to me a sinner,* Psal. 34:18. and 51:18. and 103:13. Isa. 57:15. Isa. 66:2. Genes. 18:27. and 32:10. Ezra 9:6. *O my God, I am ashamed and blush, to lift up my face unto thee, my God.* For our iniquities are increased over our head, &c. 2 Sam. 7:18. Job 7:6. Nehem. 9. Luke 5:8. Matt. 8:8.

Quest. 49. **How is here a face ascribed to God?**

„*Ans.* By comparison. He that hath transgressed against a Prince, must appear before his face, or in his presence, when he sitteth in his glorie, for to be abased: So it is here, &c. Isa. 26:16.

Quest. 50. **If we did not know our miserie and necessitie / should we be able / to humble our selves befoze God sitly to pray?**

„*Ans.* No. Matt. 9:12. *They that are whole, need not a Physician, but they that are sick,* Rev. 3:17, 18. *Thou sayest, I am rich, and knowest not that thou art miserable, &c.* For out of the feeling of our miserie, ariseth the desire of the heart.

Quest.

Quest. 51. If we would not humble our selves/ would he give us grace?

Ans. No. Jam. 4:6. 1 Petr. 5:5. Be ye clothed with Humility. For God resisteth the proud, but he giveth grace to the humble.

Quest. 52. Must we then pray with doubting?

Ans. No. But with confidence, Mark. 11: 24. What thing soever ye desire when ye pray, believe that ye receive them, and ye shall have them, Rom. 10: 14. How shall they call upon him on whom they have not believed, Gal. 4:6. Hebr. 11:6. Jam. 1:6,7,8. Matt. 21:21,22. 1 Joh. 5:14,15.

Quest. 53. How speaketh the Catechisme?

Ans. That we build our selves on this sure foundation/ that we although unworthy/ yet for Christs sake are surely heard of God / even as he hath promised us in his word.

Quest. 54. Whereupon do we rely in this / as the foundation of our confidence?

Ans. Not upon our merits, as the Pharisee, Luke 18:9, 11, 12, 14. for we are unworthy of it, saith the Catechisme, Gen. 32: 10. I am not worthy of thy mercies, and of all the truth which thou hast shewed unto thy servant: but upon Christ and his merits, Dan. 9:17, 18. And now, O our God, hear the prayers of thy servant, &c. for the Lords sake, Eph. 3:12. Hebr. 10:19. We have boldness to enter into the holiest by the blood of Jesus.

Quest. 55. Why do we rely upon Christ?

Ans. For he hath purchased for us remission of sin, the favour of his Father, and all benefits necessary to Salvation. [He is our Advocate with the Father, 1 Joh 2:1.] Rom. 3:25. Whom God hath set forth to be a propitiation through Faith in his blood, and 8:34. Christ is also at the right hand of God, making intercession for us.

Quest. 56. Shall we then be heard?

Ans. Yes. Joh. 16: 23. Verily verily, I say unto you, whatsoever ye shall ask the Father in my name that shall he give you. See also Joh. 14:13, 14. and 15:16.

Quest. 57. If he shall give us all things/ how then comes it to passe that we obtain it not?

Ans. He will give us that which is honourable for him, and profitable for us.

Quest. 58. But may we not ask all things absolutely without distinction?

Ecc 3

Ans.



*Ans.* No. Remission of Sin we may, but things which are not necessary to Salvation, conditionally onely. If thou wilt; if it be for my profit, 2 Sam. 15:25, 26. Dan. 3:17, 18. Matt. 8:2. *Lord if thou wilt thou canst make me clean, Act. 21:14.*

Quest. 59. *Why may we not pray in the name of Saints?*

*Ans.* Of this there is neither command, nor example, nor promise of audience: upon *Christs* merits and intercession alone we may, and can rely.

Quest. 60. *What ground have you else?*

*Ans.* The promise. The *Catechisme* saith: *As he hath promised us in his word / Isa. 65:24. It shall be before they call, I will answer, Matt. 7:7, 8. Ask, and it shall be given you, &c. 2 Cor. 1:20. Joh. 14:13. Whatsoever ye shall ask in my name, that will I do, and 16:23, 24. Psal. 50:15. In which he is unchangeable, Num. 23:19.*

Quest. 61. *How doth God fulfill his promises in us / if he give us not that which we ask?*

*Ans.* For that he withholdeth it from us for our Salvation, when he giveth it not according to our will. So that although he give us not that which is Temporal, nevertheless, he alwayes heareth us for good. He doth also put of the hearing of us, and with-draweth help, that we should pray the more fervently, 1 Cor. 12:8, 9. *For this thing I besought the Lord thrice, that he might depart from me (namely the Messenger of Satan.) And he saia unto me: My grace is sufficient for thee, &c.*

### The CXVIII. Question.

**What are those things which God commandeth us to ask of him?**

*Ans.* All things Spiritual and Corporal, necessary both for Soul and Bodie (a), which our Lord Iesus Christ hath comprized in that prayer, which he himself hath taught us (b).

(a) 1am. 1:17. Matt. 6:33. (b) Matt. 6:9, 10, &c. Luke 11:2, &c.

C A T E C H I Z I N G.

§ Of things to be prayed for.

Quest. 62. Is it enough that we know to whom we must pray?

Ans. No. We must also know *what* we ought to pray for.

Quest. 63. How can we pray aright / seeing the Apostle saith / Rom. 8:26. We know not what we should pray for as we ought.

Ans. God hath taught us in his word, how, and what we shall pray.

Quest. 64. May we ask all what our desires would have?

Ans. No. Matt. 20:22. *Ye know not what ye ask*, Luke 9:54, 55. Jam. 4:3. *Ye ask, and ye receive not, because ye ask amiss*, &c. For so a carnal man should pray to fulfill his lusts in drunkenness, incontinencie, &c. But it must be according to Gods will, 1 Joh. 5:14. *This is the confidence that we have in him, that if we ask any thing according to his will he heareth us*, Matt. 26:39.

Quest. 65. What hath God commanded us to ask of him?

Ans. The Catechisme saith: All needfull things Spiritual and Corporal.

Quest. 66. What things must we ask first / and most of God?

Ans. Spiritual things, Matt. 6:33. *Seek ye first the kingdom of God and his righteousness.*

Quest. 67. What understand you by Spiritual things needfull?

Ans. All things that are necessary for us to promote the glorie of God, and serving for our Salvation.

Quest. 68. May we pray absolutely for Remission of Sin / perseverance, &c?

Ans. Yes. For that is absolutely necessary for us. God will also give it, Mark. 9:24. *I believe Lord, help mine unbelief*, Luke 17:5. *Increase our Faith*, and 18:13. *O God be mercifull to me a sinner.*

Quest. 69. But may we then pray for such a Faith as Abraham had / Rom. 4:18. such an understanding as Paul had:

Ecc 3

such

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such glorie as Christ promiseth to his Disciples, Matt. 19: 28:  
to be free from Infirmities/ Crosses/ Tentations/ Mis-takes  
&c.

*Ans.* No. For God hath not promised to give that, but he  
will exercise us thereby.

Quest. 70. May we then not pray for Faith/ hope/ love/  
wisdom/ prudence/ &c. and other Christian vertues?

*Ans.* Yes. But not for the highest degree of perfection.

Quest. 71. What understand you by Corporal things need:  
full?

*Ans.* Things that are necessary for the maintenance of the  
bodie in this life, as health, meat, drink, garments, peace. pro-  
tection from dangers, and what else is necessary for us to the  
maintenance of an honest life.

Quest. 72. May we ask those things absolutely?

*Ans.* No. But if he will, and if it be for our Salvation. For  
God will not alwayes give them; neither are they alwayes pro-  
fitable for us. But we trust, if it be to his glorie, and our good,  
that we shall obtain that which we ask, 2 Sam. 10. 12. and 12: 22:  
and 15: 25, 26. *If the Lord say: I have no delight in thee, behold, here  
I am, let him do what seemeth good unto him,* Dan. 3: 17: 18. Matt. 8:  
2. Act. 21: 14. as is shewed before.

Quest. 73. May we pray for another mans necessitie?

*Ans.* Yes. The Children of God have alwayes done thus.

Quest. 74. May we pray for them that have committed  
the Sin against the H. Ghost?

*Ans.* No. 1 Joh. 5: 16. *There is a sin unto death. I say not that  
ye shall pray for it.*

Q. 75. May we pray for the deceased/ as the Papists do?

*Ans.* No.

Quest. 76. May we pray for the damned in Hell/ or for  
them that are in Heaben?

*Ans.* No. The damned cannot be delivered; the blessed  
have no need of it.

Quest. 77. By whom are we taught / that we may ask  
these things of God?

*Ans.* The Catechisme saith: The Lord Jesus Christ hath com-  
prized it in that prayer, which he himself hath taught us.

Quest. 78. In which petitions pray we for spiritual neces-  
saries?

*Ans.*

## § Of the Lords Prayer.

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*Ans.* If we respect the glorie of God, we pray for that in the first, second, and third petition. But if we respect our own need, we may pray for that in the fifth and sixth petition.

Quest. 79. In what petition pray we for Corporal necessities?

*Ans.* In the fourth.

## The CXIX. Question.

**What are the words of that Prayer?**

*Ans.* Our Father which art in Heaven (a).

I. Hallowed be thy Name.

II. Thy kingdom come.

III. Thy will be done in Earth as it is in Heaven.

IV. Give us this day our daily bread.

V. And forgive us our trespasses, as we forgive them that trespass against us.

VI. And lead us not into temptation; but deliver us from evil.

VII. For thine is the kingdom, the power, and the glorie for ever and ever, Amen.

(a) Matt. 6:9. Luke 11:2,3,4.

## C A T E C H I Z I N G.

### § Of the Lords Prayer.

Quest. 80. What are the words of the Lords Prayer?

*Ans.* Our Father / &c.

Quest. 81. Is the Lords Prayer Gods word?

*Ans.* Yes.

Quest. 82. Where is it written?

*Ans.* Matt. 6:9, &c. Luke 11:1, &c.

Quest. 83. Why is it called the Lords Prayer?

*Ans.* From its *Author*, for that the Lord Christ hath prescribed the same unto his Disciples, and commanded them to use it.

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Quest. 84. Why do you call it commonly; Our Father?

Ans. Because of its Exordium, or beginning.

Quest. 85. Is all we pray/ and must pray for of God/ contained herein?

Ans. Yes. Very perfectly and briefly.

Quest. 86. May we also use other Prayers?

Ans. Yes. As in the Old and New Testament several prayers are made by Believers, according to emergent necessities. See only in the New Testament, Act. 1: 24. and 4: 24. and 7: 59, 60. Luke 18: 13. Eph. 3: 14. By Christ himself, Joh. 17.

Quest. 87. Is then this Prayer given us to be a Pattern/ to know what things/ and in what manner we must pray?

Ans. Yes. For all that we may, and ought to pray of God is herein contained, as also all the prayers that ever, or at any time were made by the Saints. When we pray this we speak with Christs mouth, and assure our selves of audience.

Quest. 88. Hath this form of Prayer in it self/ and materially more vertue to be heard/ then other forms of Prayer?

Ans. No. For this should savour of Popish Ceremonies, and their *Opus operatum*.

Quest. 89. May we also pray set forms taken out of Gods word/ by heart/ or out of a book?

Ans. Yes.

Quest. 90. Must we not pray without set forms, according to the suggestion of the Spirit?

Ans. All Christians are not fit for that.

Quest. 91. But can the Lords Prayer not be amended?

Ans. No. For it is the most excellent, and the Pattern of all prayer, containing all that serveth for Gods glorie, or our good.

Quest. 92. By what persons is this prayer abused?

Ans. By Exorcists, and Papists, who recite it by tale without intention of merit. Also by ignorant men, by wicked impenitent men, who pray in Hypocrisie.

Quest. 93. Can we not work miracles with the Lords Prayer, as the Papists in their reading of it ober?

Ans. No.

Quest. 94. Wherein do the Papists sin yet more in this matter?

Ans. In the saying of the *Angelus*/ *Salutation*, or the *Ave Maria*/

**M**arie/together with|Our|Father. Moreover, in that they count it better, and preferre it, reading ten times *Ave* against one *Pater noster*. They have yet further newly found out an *Ave Joseph*, in An. 1609. to pray together with this, as *Elisheimius* reporteth in his *Jewel of East-Friesland*/ p. 947. In the golden Legend of *Ruytingh*, p. 109. is as followeth. Hithertowe have been content with the *Ave Marie*. But An. 1608. we have received a *Salutation* of *Joseph*, the espoused husband of *Marie*, (printed at *Madrid* with Licence, by *Luis Zanches*, An. 1608.) which beginneth thus: *Ave Joseph gratia plena*. This *Salutation* is made that *Joseph* may be gracious to a poor man, now, and in the hour of death; and it hath received from the Cardinal *Don Bernard de Sandoval*, Arch-Bishop of *Toledo*, a vertue, to grant Pardon for eighty dayes, in his Arch-Bishoprick, each time when one sayeth the said *Salutation*.

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The XLVI. Lords day.

The C X X. Question.

**W**hy hath Christ taught us to call God: Our Father?

*Ans.* That he might presently in the beginning of our prayer stirre up in us such a reverence toward God, and confidence in him, as is fit for the Children of God, which must be the ground and foundation of our prayer, to wit, that God for *Christs* sake is become our Father, and will much less deny those things unto us which we ask of him with true Faith, then our Parents deny unto us earthly things (a)

(a) Matt. 7: 9, 10, 11. Luke 11: 11, 12, 13. Isa. 49: 15.

CATECHIZING.

§ Our Father which art in Heaven.

„ Quest. 1. Into how many parts is the Lords Prayer divided?

Ans. Into three.

Quest. 2. Which are they?

Ans. The Preface, The Petitions, and the Conclusion.

Quest. 3. In which words is the Preface, or Introduction?

„ Ans. In these; which are now treated of: Our Father, which art in Heaven.

Quest. 4. How many Petitions are there?

Ans. Six.

Quest 5. Which is the first?

„ Ans. Hallowed be thy Name.

Quest. 6. Which is the last?

„ Ans. Lead us not into temptation, but deliver us from evil.

Quest. 7. How many parts are there in the Introduction?

Ans. Two parts. The first part containeth the Appellation unto the true God: Our Father. The second, The description of the place; which art in Heaven.

Quest. 8. To whom go we when we pray?

Ans. To God. See Quest. CXVII. Not to the Angels, Isa. 63:16. But thou art our Father; though Abraham, be ignorant of us, and Israel acknowledge us not. And 64:8. As a Childe goeth to his Father, &c. For he loveth us, Joh. 16:27. The Father himself loveth you. He hath the minde of a Father toward us, and taketh care for us, Luke 11:13. If you then being evil, know how to give good gifts unto your Children, how much more shall the heavenly Father give the H. Spirit to them that ask him. He is able to give unto us, Eph. 3:20. He is able to do exceeding abundantly above all that we ask or think.

Quest. 9. Why do we not speak unto him in the name of a Creatour/ Judge of the World, Lord of Hosts/ &c. which seem to carry more excellency/ and more respect.

Ans. Forasmuch as it might bring upon us great fear and terror,

our, therefore Christ thought these the fittest, in which greatest kindness sheweth it self.

Quest. 10. What doth the word Father properly signifie among men?

Ans. Such a one as hath Children.

Quest. 11. Why is the first person properly called Father?

Ans. For that he hath begotten the Son from all eternity in an incomprehensible manner, Psal. 2:7.

Quest. 12. Do you understand (in this entrance) the first person by the word Father / or all the three persons in the Trinity?

Ans. We may take it for all the three Persons, being in respect of us, Father, Eph. 4:6. One God and Father of all, Jam. 1:17. Every good gift is from above, and cometh down from the Father of lights. For neither pray we that the Fathers name alone be hallowed, his kingdom come, &c. but also the name of the Son, and of the H. Ghost. For this is common to the three Persons. We cannot call on the Father, but in the name of the Son, and through the H. Ghost, 2 Cor. 13:13. The grace of our Lord Jesus Christ, and the love of God, and the Communion of the H. Ghost be with you all.

Quest. 13. How is God a Father of the Creatures / and principally of man?

Ans. 1. In respect of Creation, Luke 3:38. Adam the Son of God, Mal. 2:10. Have we not all one Father, And hath not one God created us? 2. In respect of Preservation, Deut. 32:6. Is he not our Father that hath bought thee, that hath made thee, and established thee. Psal. 68:6. He is the Father of the fatherless.

Quest. 14. How is he here considered as Our Father?

Ans. In respect of Regeneration and Adoption, Joh. 1:12, He gave power to become the Sons of God to as many as believe in his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God, Jam. 1:18. According to his will begat he us, 1 Petr. 1:23. Ephes. 1:5. Rom. 8:15. We have received the Spirit of Adoption, crying Abba Father.

Quest. 15. Are we then not Children by Nature / as Christ?

Ans. No.

Quest. 16. What kinde of Children are we then by Nature?

Ans.



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*Ans.* Eph.2:3. *Children of wrath.*

Quest. 17. *How are we become Gods Childzen/and he our Father?*

*Ans.* The Catechisme saith: *That God is become our Father through Christ / Eph.1:5. Having predestinated us unto the Adoption of Children by Jesus Christ, Joh.1:12,13. See Quest. XXVI. and XXXIII.*

Quest. 18. *Is there any cause in man that hath moved God?*

*Ans.* No. 1 Joh.3:1. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God.*

Quest. 19. *Is he the Father of Angels so as he is our Father?*

*Ans.* No. For they never fell; but he hath confirmed them in the state of Integrity.

Quest. 20. *Can any one be a Childe of God / that is not Elected?*

*Ans.* No. Eph.1:4,5. *As he hath chosen us, &c. who hath predestinated us unto the adoption of Children.*

Quest. 21. *How far have we the Adoption of Children in this life?*

*Ans.* In beginning, but not in consummation, Rom.8:23. *We our selves, who are the first fruits of the Spirit, even we ourselves groan within our selves, waiting for the adoption, 1 Joh.3:2. Now are we the Sons of God. It doth not yet appear what we shall be.*

Quest. 22. *What doth this Adoption gibe us?*

*Ans.* Paul teacheth this: Rom.8:17. *If we be Children then Heirs, Heirs of God, and Co-heirs with Christ.*

Quest. 23. *How are we assured of this?*

*Ans.* By the H. Ghost, Rom.8:15,16. *The same Spirit witnesseth together with our Spirits, that we are the Sons of God, Eph.1:14. and 4:30. Gal.4:6.*

Quest. 24. *May they also assure themselves from their conversation? or may they converse as Un-regenerate persons?*

*Ans.* The first hath place, Rom. 8: 14. *As many as are led by the Spirit of God, they are the Sons of God. Not the second, 2 Cor.6:17,18. Wherefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing. And I will be your Father, and ye shall be my Sons and Daughters.*

Quest.

Quest. 25. Why doth God Adopt us to be Childzen? Is  
to make up his wants?

Ans. No. For he was God All-sufficient, but it was to supply  
our want, and to make us rich.

Quest. 26. Call we upon God as our Father / for that he  
may become our Father / or because he is it already?

Ans. Who should dare with any confidence to call upon  
God, if he were not assured that he is his Father. So then we  
deserve it not, but he is so by his Covenant of Grace, Isa. 63:16.  
Ex. 31:1. 2 Cor. 6:18. Eph. 1:5. He hath predestinated us to the  
Adoption of Children. Before we can bring any thing to him,  
Eph. 1:15. That he might gather together the Children of God,  
which were scattered abroad, Isa. 65:24.

Quest. 27. Why doth Christ in the beginning rather use  
his word Father, than Lord, Creatour, &c?

Ans. The Catechisme saith: That he might presently in  
the beginning of our prayer stir up in us a Child-like fear/  
and confidence toward God.

Quest. 28. What are both these?

Ans. The Catechisme saith: Both which are the ground  
of our prayer. But the Latin Copies which agree best with  
the Germane, in which the Catechisme was first written seem  
only to set down our trust and confidence in God, for a founda-  
tion of our Prayer. So that it is necessary in the very begin-  
ning of our prayers to be endowed with those affections, when  
we come near to pray, for otherwise it were nothing, Jam. 1:6,  
1:9. Let him ask in Faith, nothing wavering.

Quest. 29. How prove you it concerning filial fear?

Ans. Levit. 19:3. 1 Petr. 1:17. If ye call on the Father, who  
without respect of persons judgeth according to every mans work,  
at the time of your sojourning here in fear, Mal. 1:6. If I be a  
father, where is my honour? and if I be a Master, where is my fear.  
And thereby also is stirred up in us Reverence, Humility, Devota-  
tion, Gen. 18:27.

Quest. 30. Is not servile fear fit here?

Ans. No. By no means. This would make us to flee from  
God, and to perish in despair.

Quest. 31. Doth the fear of God afford us Assurance of  
Audience?

Ans. Yes. Psal. 33:18. Behold! The Lords Eye is upon them  
that fear him, and 103:13. and 66:18.

Quest.

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Quest. 32. How prove you that concerning Confidence?

Ans. Isa. 63:15, 16, 17. But thou art our Father. For Abraham is ignorant of us, &c. Return for thy servants sake.

Quest. 33. Wherein consisteth this filial Confidence? and firm Assurance? what foundation is here?

Ans. The Catechisme saith: 1. That God is become our Father through Christ, Joh. 1:12. As many as received him, to them gave he power to become the Sons of God, Eph. 1:5.

Quest. 34. Wherein besides?

Ans. That he will hear us, and as the Catechisme saith: „That he will much lesse deny us those things which we ask „of him in true Faith / than our Parents deny unto us „earthly things / Psal. 103:13. As a Father pitieth his Children „so the Lord pitieth them that fear him, Isa. 49:15, 16. Matt. 7:11. For earthly Parents are evil / Luke 11:13. and yet bestow such benefits upon their Children, Luke 15:18:20. God is good. Matt. 19:17. and a Father of mercies, 2 Cor. 1:3. See of his love Rom 8:32, 35. Isa. 54:10. My kindness shall not depart from thee neither shall the Covenant of my peace be removed, saith the Lord that hath mercie on thee.

Quest. 35. Must we alwayes pray with Confidence?

Ans. Yes. Jam. 1:6. That he ask in Faith, nothing wavering.

Quest. 36. Is a faithfull Child of God alwayes heard?

Ans. Yes. If not according to his will; yet to his Salvation.

Quest. 37. May we then also pray for earthly good things with Confidence?

Ans. Yes. But because we pray for them upon condition, we subject our selves to Gods word and will, trusting him not only as a good Father, but as a wise Father, who knows best what is for our profit. If they were hurtfull to us, we our selves should not desire to be heard.

Quest. 38. Why hath Christ taught us to say: Our Father not My Father?

Ans. 1. That we should pray one for another, and not only for our own necessity, & consequently esteem the publick prayers of the faithfull, forasmuch as we all call upon one Father (Matt. 23:9. One is your Father, namely in Heaven, Rom. 15:3. That ye strive together with me in your prayers to God for me, Ep 6:18. 1 Tim. 2:1. Jam. 5:14.) without difference, Gal. 3:26, 27, 2

*are all the Children of God by Faith in Christ Jesus, &c. It are all in Christ Jesus.* 2. To carry our selves one to another as brethren, being of one Father, Members of one bodie, domesticks of one house, regenerate by one Spirit, for to live without envy and strife, 1 Tim. 2:8. *I will that men pray every-where, lifting up holy hands, without wrath and doubting,* 1 Petr. 3:8. *Be all of one minde, having compassion one of another, love as brethren, be pitifull, be curseous.* See Isa. 1:15. Matt. 5:23. and 18:19.

Quest. 39. *When then may we truly call God our Father?*

Ans. 1. When we are living Members of the Church of God. 2. When we rightly love the faithfull, Gal. 5:6. *Faith worketh by love,* Jam. 2:17. 3. When we pray for them.

Quest. 40. *What comfort take we from thence / when we say. Our Father?*

Ans. That we are assured thereby, that alwayes some believers pray for us. From whence then also ariseth confidence of being heard according to the promise, Matt. 18:20. *Where two or three are gathered together in my Name, there am I in the midst of them.*

Quest. 41. *May we not also pray with special application to our selves / saying: My Father, as we say in particular in the twelfth Articles of the Creed. I believe?*

Ans. Yes. So Christ prayed, Matt. 26:39. So the H. Ghost teacheth us also, Rom. 8:15. *By which Spirit we cry Abba Father.* So may we pray in our Chamber, Matt. 6:6. *When thou prayest, enter into thy Closet, and when thou hast shut thy door, pray unto thy Father which is in secret, &c.* See Psal. 32:2. and 23:1. *The Lord is my Shepheard.*

# The CXXI. Question.

**Whp is here added: Which art in Heaven?**

Ans. That we conceive no earthly, or base things of Gods heavenly Majesty (a), and likewise that we from his Omnipotencie expect, and look for all things needfull for Soul and Bodie (b).

(a) Jer.

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(a) Jer.23:24. Act. 17:24,25,27. (b) Rom.  
10:10.

Quest. 42. Which is the second part of the Introduction  
of this Prayer?

Ans. Which art in Heaben?

Quest. 43. Is here the first / or the second Heaben to be  
understood?

Ans. Neither of both: But the third, the *Paradise*, 2 Cora  
12:24. *The Heaven of Heavens*, 1 King.8:27.

Quest. 44. Dwelleth he there then as in his house / Joh.  
14:2. so that the Clouds are his covering, Job 22:14?

Ans. No. But he is every-where, 1 King.8:27. Jer.23:24.  
*Do not I fill Heaven and Earth saith the Lord*, Act. 17:24,25,27,28.  
Isa.66:1. Psal. 139:8.

Quest. 45. Is then God also with the damned in Hell?

Ans. Yes. As a just Judge.

Quest. 46. Is he not defiled?

Ans. No. As little as the beams of the Sun by a Dung-  
hill. But hereof Q. X X I V.

Quest. 47. If God be every-where according to his Es-  
sence/ no where included/ shut in/ no where excluded/ or shut  
out/ wheresoever we can think/ and not think/ why then saith  
the Scripture, that he dwelleth in Heaben/ Deut. 26:15, 1 King.  
8:30. [Hear in the place of thy habitation in Heaven,] Psal. 2:4.  
and 115:3. Isa. 66:1. Matt. 5:16. and 23:9. As also here in this  
Prayer?

Ans. For that he most of all manifesteth his Majesty in  
Heaven most gloriously, without any means, as Kings manifest  
their glorie more in their Pallaces, then else-where, Psal. 11:4.  
*The Lord is in his holy Temple, the Lords Throne is in Heaven*, and  
103:19. for that from thence as out of his Treasury he giveth  
all things to us, and to all Creatures, Psal. 121:2. and 123:2.  
Hos. 2:20,21. *I will hear the Heaven, and the Heaven shall hear  
the Earth*, Jam. 1:17. Every good gift, and every perfect gift is from  
above, coming down from the Father of lights.

Quest. 48. Must we not with the Papists go on Pilgri-  
mages Prayer-voyages to certain places/ for to be the rat-  
her heard there?

Ans.

*Ans.* No. Joh. 4:23. *The hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit and in Truth,* 1 Tim. 2:8. [I will that men pray every-where,] Matt. 18:20.

*Quest.* 49. *What vertues do these words stirre up in our hearts / when we say: Which art in Heaven?*

*Ans.* Two. 1. Reverence towards God. 2: Confidence.

*Quest.* 50. *How saith the Catechisme?*

*Ans.* *That we think nothing earthly of the heavenly Majesty of God / that is, that we entertain no such thoughts of this Father of Spirits, as of the Fathers of the flesh,* 1 King: 8:27. Isa. 66:1. *Thus saith the Lord, the Heaven is my Throne, and the Earth is my Foot-stool,* Psal. 115:3. *But our God is in the heavens, he hath done whatsoever he pleased,* Act. 17:24, 25. Hebr. 12:9.

*Quest.* 51. *What shall this Consideration afford us in Prayer?*

*Ans.* That we appear with reverence to the Divine Majesty with a penitent and contrite heart, in all Humility and Devotion, Gen. 18:27. *I have taken upon me to speak unto my Lord, who am but dust and ashes,* Eccles. 5:1. Psal. 66:18. Ezr. 9:6. Hebr. 12:28, 29. *To serve God with fear and reverence.* [For our God is a consuming fire.] With bowing of our knees, and lifting up of our hands. See of the Seraphims, Isa. 6:2. *With twain of his wings he covered his face, with twain he covered his feet.*

*Quest.* 52. *What propoundeth the Catechisme for a second?*

*Ans.* And that we from his Omnipotencie expect / and look for all things needfull for Soul and Bodie / Psal. 115:3. 2 Chron. 20:6. Dan. 3:17. Eph. 3:20 *He is able to do abundantly above all that we ask or think,* Rom. 10:12. Job 42:2. Matt. 19:26. Luke 1:37.

*Quest.* 53. *Is it not to shew this Confidence / that the faithfull very often lift up their eyes and hands to Heaven?*

*Ans.* Yes. Psal. 123:1. 1 Tim. 2:8. *Lifting up holy hands.* For this Ceremonie teacheth us to lift up our hearts to God, and to forget all earthly cares.

*Quest.* 54. *Must we then come with a believing / and understanding heart?*

*Ans.* Yes.

*Quest.* 55. *What then doth Christ assure us of / when he teacheth us to pray: Our Father which art in Heaven.*

Fff

*Ans.*

*Ans.* With the word **Father** / he assureth us of his will;  
„ with the other (which art in **Heaven**) of his Power.

*Quest.* 56. **How shall we know/whether we hold God for  
our heavenly Father?**

„ *Ans.* **If our hearts be always in Heaven** / Phil. 3:20.  
Col. 3:1. *Seek those things that are above.*

## The XLVII. Lords day.

### The CXXII. Question.

#### **Which is the first Petition?**

*Ans.* **Hallowed be thy Name.** That is : Grant  
unto us first, that we know thee aright (a), and San-  
ctifie, praise, and Magnifie thy Omnipotencie, VVil-  
dom, Goodness, Iustice, Mercie, and Truth, which  
shineth clearly in all thy works (b). And further-  
more, that we may direct our whole life, all our  
thoughts, words, and works to this end, that thy most  
holy Name be not reproached for our sakes, but ra-  
ther be renowned with honour and praise (c).

(a) Joh. 17:3. Jer. 9:23. and 31:33, 34. Matt. 16:  
17. Jam. 1:5. Psal. 119: 105. (b) Psal. 119: 137.  
Luke 1:46, 47, 68, 69. Rom. 11: 33. (c) Psal. 71:  
8. and 115:1.

## C A T E C H I Z I N G.

### § The first Petition.

*Quest.* 1. **Having hitherto spoken of the Preface / or In-  
troduction of Prayer/ what doth now follow?**

*Ans.* That we speak of the Petitions themselves; and on this  
**Lords day** of the first.

*Quest.* 2. **How many are there?**

*Ans.*

*Ans.* Six. The three first concern the glorie and magnifying of God, the other three mans prosperity in Soul and Bodie.

*Quest.* 3. **Why are the Petitions which have respect to God/ first placed?**

*Ans.* For that God is the most *Soverain* and Chief, whose glorie must be sought of all *creatures*.

*Quest.* 4. **In what manner are the first three Petitions propounded?**

*Ans.* On this manner: In the *first Petition the Sanctifying of Gods Name*. In the two following, the means whereby the Sanctifying of Gods Name is promoted, namely, the *Coming of Gods kingdom*, and the *Doing of his will*.

*Quest.* 5. **Why is this Petition [Hallowed be thy Name] put in the first place?**

*Ans.* For that this is the highest End, and Eye-mark of God himself, *Prov. 16:4. The Lord hath made all things for himself; and ours also; 1 Cor. 10:31. Do all to the glorie of God.* At which also all other Petitions aim at, *Matt. 6:13. Thy Name, not ours, Psal. 115: 1. Not unto us, O Lord, not unto us, but unto thy Name give glorie.*

*Quest.* 6. **Is a Name ascribed to God/ to distinguish him from others like unto him/ or thereby to describe the Essence?**

*Ans.* No. *Psal. 35:10. [Who is like unto thee?] Forthere but one God. He cannot be perfectly described. But by certain names is he some wayes exprest unto us, and distinguished from the Creatures and Idols.*

*Quest.* 7. **Is Gods Name here taken properly / for the words: Jehovah, Jah, Elohim, &c. whereby the Divine Essence is exprest/ and distinguished from other Gods and Creatures?**

*Ans.* No.

*Quest.* 8. **But can we not do Miracles with those Names and words?**

*Ans.* No.

*Quest.* 9. **What can those words do then?**

*Ans.* Nothing else but signifie things. Thus the Letters are signs of the words, but the words signs of the things.

*Quest.* 10. **Must we pray to the names and words so taken/ or take of our Hats at them?**



*Ans.* No. For they are not God himself.

Quest. 11. **Is the Name of God in this Petition taken for Gods will/ command/ authoritp/ and service?**

*Ans.* No.

Quest. 12. **How is it then taken?**

*Ans.* For God himself, and for all his Attributes and works. Thus speaketh the *Catechisme*. **Omnipotence/ Wisdom/ &c.** Which shineth clearly in all thy works/ &c. See Psal. 5:12. and 7:18. and 8:2. *O Lord, our Lord, how excellent is thy Name in all the Earth*, and 115:1. and 116:4. Joel 2:32. Exod. 15:3. and 34:14. *For the Lord, whose name is jealous, is a jealous God*, Levit. 24:11. *The Israelitish womans Son blasphemed the Name of the Lord, and cursed*, 1 Tim. 6:1. In a word, for all that, whereby God maketh himself known.

Quest. 13. **How doth God make himself known?**

*Ans.* In Nature, Rom. 1:19. *That which may be known of God is manifested in them. For God hath shewed it unto them*, and 2:15. By the Creatures, Rom. 1:20. *The invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made. By the Scripture.*

Quest. 14. **How doth he make himself known unto us in the Scripture?**

*Ans.* 1. In his Essence. 2. Attributes. 3. Works, inward and outward. 4. In his *Tules*.

Quest. 15. **What is understood by Holiness?**

*Ans.* 1. God himself, Isa. 6:3. *Holy, holy, holy is the Lord of Hosts*. Next, something set apart for the Service of God, Exod. 13:2. *Sanctifie unto me all the first born*, and 25:2. *On the seventh day there shall be to you an holy day*. Lastly, that which is according to his will, or agreeing thereunto, as the holy works of believers.

Quest. 16. **What signifieth Hallowing?**

*A.* Properly to make a thing holy, that is not holy, 1 Cor. 6:11. *Ye are washed, ye are Sanctified*, Eph. 5:26. To fit, and separate a common thing to an holy use, Exod. 20:8. *Remember the Sabbath day to keep it holy*, Levit. 19:24. Matt. 23:17. 1 Tim. 4:5. *Of Christ*, Joh 10:36. *Say ye to me whom the Father hath Sanctified, and sent into the World*. Improperly, to acknowledge a thing as holy that is so in it self, and to praise and magnifie it, Levit. 10:3. Ezek. 38:23. 1 Petr. 3:15. *Sanctifie the Lord God in your hearts*.

Quest

**Quest. 17. Can we properly Sanctifie God/ or that which is Divine?**

*Ans.* No. For in God is nothing unholy, but such a perfect Holiness, which neither can be increased, nor diminished, Lev. 11:44,45. 1 Sam.2:2. *There is none holy as the Lord*, Isa.6:1,3. 1 Pet. 1:15. Rev.4:8.

**Quest. 18. Can the Name of God not be profaned?**

*Ans.* Not in it self.

**Quest. 19. What signifieth the Sanctifying of Gods Name?**

*Ans.* This is to be understood improperly, and signifieth that God may be acknowledged, praised, and glorified, by words and works of men, such as he is; holy, gracious, just, all-mighty, all-wise, and true.

**Quest. 20. Doth not God also Sanctifie himself?**

*Ans.* Yes. When he revealeth himself by his word and works, such as he is, giving thereby matter to men for to Sanctifie his Name. See Exod.9:16. Levit.10:3. *I will be Sanctified in them that draw nigh to me*, Num.20:13. Psal.31:4. and 115:1. Isa.5:16. *God that is holy shall be Sanctified in Righteousness*, Ezek. 20:41. *I will be Sanctified in you before the Heathen*, and 28:22,25. and 36:22,23. and 38:16,23. and 39:27. Rom.9:17.

**Quest. 21. Are we of our selves fit to Sanctifie God?**

*Ans.* No. Therefore we pray with the *Catechisme*. Grant us, that is, that he will by his Spirit make us fit, to observe his Attributes out of his word and works, to acknowledge, and to praise him, Jer.31:18. [Turn thou me, and I shall be turned.]

**Quest. 22. What pray we when we desire that Gods Name be Hallowed by us?**

*Ans.* The *Catechisme* saith: Grant unto us first that we may rightly know thee.

**Quest. 23. Is this knowledge necessary?**

*Ans.* Yes. For no man can Sanctifie God to purpose, that knows him not.

**Quest. 24. How prove you that we must know God?**

*Ans.* Joh.17:3. *This is eternal life, that they may know thee the only true God, and Jesus Christ, whom thou hast sent*, Eph. 1:16, 17.

**Quest. 25. Can then Sanctifie God/ that live in Ignorance/ Error/ Superstition/ Mistrust/ Despair/ and the like Sins?**

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*Ans.*

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*Ans.* No. For the Name of God is by them dishonoured: See Psal. 79: 6. Jer. 10: 25. 2 Theff. 1: 8. *He shall render Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.*

Quest. 26. But can Papists then not Sanctifie God rightly?

*Ans.* No. For they hold the people in Ignorance, they teach an implicate Faith; they give Divine honour to the Creatures.

Quest. 27. What means are necessary to attain unto this knowledge?

*Ans.* Instruction in the first principles of the Doctrine of Christ, Hebr. 5: 12. Searching of the Scripture, Act. 17: 11. *Those Bereans searched the Scriptures daily.* Hearing of the word, Rom. 10: 17. *So then Faith comes by hearing, and hearing by the word of God.* Conferences with the godly, Coloss. 3: 16. *Teaching and admonishing one another.* The fear of God, Psal. 25: 12. *Who is the man that feareth the Lord; him will he teach in the way which he shall chuse, and 111: 10.*

Quest. 28. Is it enough to know God?

*Ans.* No. The Catechisme saith: That we must praise, and magnific him, Psal. 51: 15. *Lord open thou my lips, and my mouth shall shew forth thy praise, and 71: 8. and 107: 1, 2.*

Quest. 29. Are both these now enough?

*Ans.* No. There is also to be added a holy life. Gods Name must not onely be Sanctified by us, but we must give occasion unto it, that the Name of God may be Sanctified by others.

Quest. 30. How saith the Catechisme?

*Ans.* And furthermore/ that we direct our whole life/ all our thoughts/ words/ and works to this End/ that the most holy Name be not reproached for our sakes/ but rather be renowned with honour and praise.

Quest. 31. Where is this written?

*Ans.* Matt. 5: 16. *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven,* Rom. 12: 1.

Quest. 32. Must we then not Sanctifie God onely in the Church?

*Ans.* No. But in all things, even in pleasures and recreations.

Quest.

Quest. 33. Which is the highest / and last end of mans affairs?

Ans. The glorie of God, 1 Cor. 10:31. *Whether ye eat or drink, or whatsoever ye do, do all to the glorie of God.*

Quest. 34. Is our Salvation not an higher End?

Ans. No. See of the glorie of God, as the utmost Aime, Prov. 16:4. *The Lord hath made all things for himself*, Rom. 9:17. and 11:36. Eph. 1:6.

Quest. 35. Have we then not an Eye also to our Salvation?

Ans. Yes. We may respect that as a following reward to encourage us, Hebr. 11:26. *Moses had respect unto the recompence of reward.* But not as Mercenaries or Hirelings, who respect that onely. So that the Papists slander us in that point, saying: that we will do no good works, respecting the recompence of the reward.

Quest. 36. Can both consist together that the Believers when they seek Gods glorie / and that for his own sake / yet neverthelesse should obtain the other end, namely their Salvation?

Ans. Yes. And even being in Salvation, they shall be able most of all to glorifie God.

Quest. 37. What shall we praise in the works of God?

Ans. His Attributes, which shine in the same, 1 Petr. 2:9. *That ye should shew forth the vertues of him, that hath called you out of darkness to his wonderfull light.* Described in his word, Exod. 34:6, 7. *Mercifull, gracious, long-suffering*, Psal. 145:4, &c. 1 Tim. 1:17. [Immortal, Invisibile, onely wise.] Manifested in his works, Psal. 8:2, &c. and 19:1, &c. Rom. 1:20. *The invisible things of him from the Creation of the World, are clearly seen, being understood by the things that are made, even his eternal power and God-head.* As well the works of Nature, or of Creation, and Preservation, as of Grace, and Redemption.

Quest. 38. What shall we praise in the Creation?

Ans. His Omnipotencie, that he hath made all things of nothing, by his infinite power, Rom. 1:19, 20. Gen. 1:3, &c. His wisdom, that he hath set all Creatures in so comely an order, each in its rank, and in his kinde, Psal. 104:24. *O Lord, how manifold are thy works, in wisdom hast thou made them all.* His goodness, that he hath Created all his Creatures good,

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Gen. 1: 31. *God saw every thing that he had made, and behold, it was very good.* See Psal. 148.

Quest. 39. **Can the Attributes of God also be praised in the work of Preservation?**

Ans. Yes. His Omnipotency, Wisdom, Goodness, Justice, Truth, which shine therein.

Quest. 40. **Appareth the same also in the work of Redemption?**

Ans. Yes. More clearly and plentifully then any-where else.

Quest. 41. **Which Attributes?**

Ans. Gods Wisdom, Mercie, Omnipotencie, Justice, Truth.

Quest. 42. **How appareth Gods Omnipotencie in the work of Preservation? And so forth of the other Attributes in particular/ also in the work of Redemption?**

Ans. That he preserveth all created things in their Being, and carrieth them *by the word of his power*, Hebr. 1: 3. Act. 17: 28.

Quest. 43. **How differeth Gods Omnipotencie/ Wisdom/ &c. from God himself?**

Ans. Nothing at all. For all that is in God is God himself. But each must be considered thus by it self, according to our finite capacity, because we are not able to comprehend all that is in God, with one apprehension.

Quest. 44. **Is not that ill done that we apprehend God otherwise than he is?**

Ans. No. Seeing he hath thus manifested himself to us.

But if we apprehend three Gods in the Divine Essence, it is ill done, for God hath not so revealed himself.

Quest. 45. **How is now on the contrary Gods Name outwardly profaned/ or dishonoured?**

Ans. By false Doctrine, Idolatry, Cursing, Railing, Blaspheming. See of these Sinnes the I. II. and III. Commandments.

Quest. 46. **But may we not profane the Name of God/ although we confesse the Truth?**

Ans. Yes. By an evil life, not shewing that this Doctrine is the Truth according to godliness, 1 Tim. 6: 3. Tit. 1: 1. but denying it with works, Tit. 1: 16. Therefore saith the *Catechisme*.

„That

That thy holy Name be not reprov'd for our sakes /  
Rom. 2: 24. The Name of God is blasphemed among the Gentiles  
through you, Ezek. 36: 20, 23. Matt. 18: 1, 8.

Quest. 47. What then must we labour after on the con-  
trarie?

Ans. The Catechisme saith: That it may be renowned  
with honour and praise / Matt 5: 16. Let your light so shine  
before men, that they may see your good works, and glorify your  
Father which is in Heaven, Joh. 15: 8. 1 Pet. 2: 12. Having your  
Conversation honest among the Gentiles, that whereas they speak  
against you as evil doers, they may by your good works, which they  
shall behold, glorify God in the day of visitation.

Quest. 48. Do we then also pray that others may by us  
be brought to the Hallowing of the Name of God?

Ans. Yes. We must labour after this, 1 Petr. 3: 1. Ye wives  
be in subjection to your own husbands, that if any obey not the word,  
they also may without the word be wonne by the conversation of the  
wives, 1 Cor 10: 31, 32, 33

Quest. 49. What is then necessary for us to pray?

Ans. That God will give us grace, That we may di-  
rect our whole life / all our thoughts / words / and works to  
this end / that thy most holy Name be not reprov'd for  
our sakes / but rather be honoured and glorified / according  
to the words of the Catechisme, Psal. 31: 4. Lead me, and guide me  
for thy Names sake.

The XLVIII. Lords day.

The CXXIII. Question.

What is the second Petition?

Ans. Thy kingdom come. That is: rule us so  
by thy Word and Spirit, that we may humble and  
submit our selves more and more unto thee (a). Pre-  
serve and increase thy Church (b), destroy all the  
works of the Devil, and all power that lifteth up it  
self against thy Majestic. Frustrate, and make void

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 all those Counsels which are taken against thy word,  
 (c) untill at the last thou reign fully and perfectly,  
 (d) when thou shalt be all in all (e).  
 (a) Psal. 143: 10. and 119: 4, 5, 133. Matt. 6: 33.  
 (b) Psal. 51: 18. and 122: 6. (c) 1 Joh. 3: 8. Rom.  
 16: 20. (d) Rev. 22: 17, 20. Rom. 8: 22, 23.  
 (e) 1 Cor. 15: 28.

## C A T E C H I Z I N G.

### § The second Petition.

Quest. 1. Can we / being in the kingdom of Satan / (by  
 the Corruption of our Nature) Sanctifie the Name of God /  
 by / and of our selves / as we have prayed in the first Peti-  
 tion ?

Ans. No.

Quest. 2. What must we than pray ?

Ans. Thy kingdom come. Namely that we may be de-  
 livered out of that kingdom of darkness, and then shall we be  
 able to Sanctifie the Name of God, Psal. 51: 17. *Lord, open thou  
 my lips, and my mouth shall shew forth thy praises,* and 143: 10.

Quest. 3. What understand you properly by kingdom ?

Ans. Such a manner of Government in which the highest  
 command is in one Person, who by certain Laws protecteth the  
 good, punisheth the bad, whom others are bound to obey as  
 subjects.

Quest. 4. Is a kingdom ascribed to God ?

Ans. Yes. And in the same hath he the highest command  
 over all Creatures, being therefore called *King of Kings*, 1 Chron.  
 29: 11. Psal. 24: 7, 8. and 47: 8, 9. and 145: 11, 12, 13. Isa. 6: 5. Dan.  
 4: 34. Zach. 14: 9. 1 Tim. 6: 15.

Quest. 5. What is the kingdom of God called ?

Ans. The Government of God, and absolute power over  
 all Creatures.

Quest. 6. How manifold is the kingdom of God ?

Ans. An Universal kingdom, which is called the kingdom  
 of power over all Creatures, over the wicked, yea, the Devils,  
 by reason of Creation, Preservation, and Government, Psal. 47:

3, 8, 9, 10.

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3, 8, 9, 10: God is a King of the whole Earth, and 97:1. and 103:19. The Lord hath prepared his Throne in the Heavens, and his kingdom ruleth over all. A particular kingdom containing the kingdom of grace on Earth, and glorie in Heaven, Luke 17:20, 21. The kingdom of God is within you, Maet. 21:5. and 25:31, 34. Come ye blessed of my Father, inherit the kingdom which is prepared for you from the foundation of the World. The special kingdom is begun upon Earth, propagated by means, and assaulted by Enemies, but perfected in Heaven, where no means shall be needfull, nor Enemies shall be perceived. Here is not spoken of the general, but in the conclusion of the prayer. **Thine is the Power.**

**Quest. 7. Which is the kingdom of Grace?**

*Ansiv.* The gracious Government, which God manageth here upon Earth over the Elect; whom he according to his good pleasure hath redeemed from the kingdom of Satan, and brought under his Obedience, that they at last eternally reign with him, Col. 1:12, 13. *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.*

**Quest. 8. Whereby is this kingdom set up / and begun upon Earth?**

*Ansiv.* By the preaching of the Gospel, which also therefore is called the kingdom of God, and the kingdom of Heaven, Matt. 13:11, 24, 31. and 21:43. and the Gospel of the kingdom, Mark. 1:14. As also by the knowledge of the Truth of the Gospel, Mark. 12:34. *Thou art not farre from the kingdom of God.* And the time of the perfect manifestation of the Doctrine of the Gospel by Christ, Matt. 16:28. Mark. 15:43. *Joseph of Arimathea, who also waited for the kingdom of God.* For it is a key to the kingdom of grace and of glorie.

**Quest. 9. Who is the King of this Kingdom?**

*Ansiv.* Christ Jesus our Lord, Psal. 2:6. and 110:1, 2. Zach. 9:9. *Behold, thy King cometh unto thee,* Matt. 21:5. Luke 1:32, 33. *The Lord God shall give unto him the Throne of his Father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.* And therefore it is called the kingdom of Christ. But otherwise also the Kingdom of God, for that God of his good pleasure setteth it up, Matt. 11:26 and the kingdom of Heaven, for that it is Heavenly and Spiritual, and bringeth along such good things with it.

Quest.



Quest. 10. What doth this King doe with his own Subjects?

Ans. He redeemeth them from the power of the Devil he protecteth, keepeth, ruleth them, and shall at last glorifie them.

Quest. 11. Who are the Subjects of this Kingdom?

Ans. All that acknowledge, and confesse this Jesus for their King, Lord, and Redcemer, and obey him according to his Laws, Hebr. 12:22, 23.

Quest. 12. But are there not also seeming Citizens and Hypocrites among them?

Ans. Yes. Matt. 7:21. and 8:12. *The Children of the kingdom shall be cast out into utter darkness*, and 20:16. 1 Joh. 2:19.

Quest. 13. Are the true Citizens and Subjects of that kingdom to be found onely on Earth?

Ans. No. But also in Heaven.

Quest. 14. Who are the Subjects Triumphant in the kingdom of glorie?

Ans. The H. Angels, and blessed Souls deceased, Hebr. 12:22, 23. *An innumerable company of Angels, the general assembly and Church of the first-born.*

Quest. 15. Which are the Lawes?

Ans. The written word of God. The Law and the Gospel, Psal. 119:105. *Thy word is a Lamp unto my feet, and a light unto my path*, Rom. 2:16. *God shall judge according to my Gospel.*

Quest. 16. What are the rewards of the good things which are here given?

Ans. The spiritual and eternal benefits of Christ, as his H. Spirit, Faith, Righteousness, Peace, Comfort, and Eternal life, Joh. 8:36. and 14:27. *Peace I leave unto you, my peace I give unto you*, Matt. 6:33. Rom. 14:17. *The kingdom of God is righteousness, peace, and joy in the H. Ghost*, 1 Tim. 4:8.

Quest. 17. Is this kingdom fixed to any place upon Earth?

Ans. No. Matt. 18:20. Luke 17:20, 21. *The kingdom of God cometh not with outward observation; neither shall they say loe here, or loe there. For behold, the kingdom of God is within you*, Joh. 4:21, 23. 1 Tim. 2:8.

Quest. 18. In what place shall the kingdom of glorie be?

Ans.

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*Ans.* In Heaven, Joh. 14: 3. I will receive you unto my self, that where I am there ye may be also, and 17: 24. 1 Thess. 4: 17.

**Quest. 19. Which are the Officers?**

*Ans.* The Overseers of the Church, Eph. 4: 11. Apostles, Prophets, Evangelists, Pastours, and Teachers. Godly Magistrates, as Nurling-fathers, Isa. 49: 23.

**Quest. 20. Whereby are this King and his Subjects bound together?**

*Ans.* By Profession, and the H. Sacraments.

**Quest. 21. Who are the Enemies of this kingdom?**

*Ans.* The Devil, Matt. 12: 28. Eph. 6: 11. 1 Pet. 5: 8. *Your adversarie the Devil goeth about like a roaring Lion, seeking whom he may devour.* The Hypocrites in the Church both by Doctrine and life, 2 Cor. 11: 26. *False brethren*, Phil. 3: 18. *Many walk of whom I tell you, even weeping, that they are Enemies of the Cross of Christ*, Rom. 16: 17, 18. Besides all notorious wicked ones, Act. 4: 25, &c. *Why do the Heathen rage, and the people imagine a vain thing.*

**Quest. 22. What are the weapons?**

*Ans.* Spiritual, 2 Cor. 10: 4. *The weapons of our warfare are not carnal, but mightie through God*, &c. Eph. 6: 14, &c. *Stand therefore, having your loins girt about with Truth, and having put on the breast-plate of righteousness, &c.*

**Quest. 23. Of what sort is the Power and Authority?**

*Ans.* Spiritual, consisting in the powerfull working of the H. Ghost to the Conversion of the Elect.

**Quest. 24. Seeing then we pray for this kingdom that it may come, what is hereby signified?**

*Ans.* This word respecteth something that was afar off before, and now cometh near unto us, or about us.

**Quest. 25. But because before was spoken of the general kingdom of God, how is that said to come, and when cometh it?**

*Ans.* When God is more and more made known throughout the world that he, who hath created the world, still ruleth the same.

**Quest. 26. But when cometh the kingdom of the grace of Christ?**

*Ans.* When we are delivered out of the kingdom of *Satan*,  
and

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and are translated into the kingdom of his Son, getting enlightened eyes of our understanding, and an Obedient heart, to live according to his will, and to be ruled by him.

Quest. 27. Are we by Nature estranged from it?

Ans. Yes. All men, Eph. 3:12. *Ye were at that time without Christ*, as being in the kingdom of darkness, Col. 1:13.

Quest. 28. How is the kingdom of Grace said to come/ in respect of the whole Church?

Ans. 1. When there is gathered a Church where none was before. 2. When there come daily more and more unto it, Act. 16:5. *And so were the Churches established in the Faith; and increased in number daily.* 3. When the same is more and more reformed from abuses crept in in Doctrine, or life.

Quest. 29. When is it said to come in respect of particular Members?

Ans. 1. When they are by the power of the Spirit made living Members. 2. When they grow in knowledge and in grace. 3. When they are raised up from their falls in Doctrine or life.

Quest. 30. May we pray for this kingdom that it may come?

Ans. Yes. For out of that there is no Salvation, Col. 1:13. It cometh not, but to them that desire it, Matt. 11:12. *The violent take it by force*. They must also pray that it may come daily. for that it taketh not its perfect dwelling among them in holiness and righteousness, as long as they are compassed with the body of death.

Quest. 31. What desire we for the furtherance of the kingdom of grace/ when we say: Thy kingdom come.

Ans. The Catechisme saith: Rule us so by thy word and Spirit/ that we may humble/ and submit our selves more, and more unto thee; preserve and increase thy Church. Here then do we pray for our selves, and for the Church of God.

Quest. 32. Doth this respect all men?

Ans. No. But those that are ordained thereunto, that are given to Christ of the Father.

Quest. 33. Ruleth not Christ in us without that word?

Ans. No. It is our rule, Gal. 6:16. Phil. 3:16. our light, Psal. 119:105. See 1 Pet. 1:23. and 2:2.

Quest.

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Quest. 34. Cometh this kingdom onely to us by outward means?

Ans. No. Together with the word must be joynd special Grace, and the Spirit of Regeneration, Aēt. 16: 14. *The Lord opened the heart of Lydia, that she attended to the things which were spoken of Paul,* 1 Cor. 3: 6, 7. *I have planted, and Apollo hath watered, but God giveth the increase.*

Quest. 35. Is this Grace and the Spirit given to every man sufficiently?

Ans. No. Phil. 1: 29. 2 Theff. 3: 2. *All men have not Faith.*

Quest. 36. Is this effectual through the use of our free will?

Ans. No. Aēt. 13: 48. Phil. 2: 13. *It is God that worketh in you, both to will, and to do according to his good pleasure.*

Quest. 37. Is then a man forced?

Ans. No. But he is made willing, Psal. 110: 3. *A willing people.* See Cant. 1: 4. Ezek. 36: 26, 27. *I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them,* Tit. 2: 14.

Quest. 38. How prove you that we pray here. Rule us by thy word and spirit, that we may more and more submit ourselves unto thee.

Ans. Psal. 25: 4, 5. *Lead me in thy Truth, and teach me,* and 143: 10. *Thy Spirit is good, lead me into the Land of uprightness,* and 119: 105. Joh. 16: 13.

Quest. 39. What do we further pray for?

Ans. For the Church, Psal. 51: 20. *Do good in thy good pleasure unto Zion, being the Mother of us all,* Gal. 4: 26. *The Bodie of Christ,* 1 Cor. 12: 26, 27. and Spouse, Cant. 5: 1. Eph. 5: 23. *That he will preserve it, and increase it/ as the Catechisme speaketh.*

Quest. 40. How prove you that touching the preservation of the Church?

Ans. Matt. 16: 18. *Vpon this Rock will I build my Church, and the Gates of Hell shall not prevail against it,* Psal. 74: 2, 19, and 80: 15. and 122: 6, 7. Eph. 3: 16. 1 Petr. 1: 5. *Who are kept by the power of God.* And therefore we pray for the Church that it may remain in rest, without being molested by outward or inward Enemies, and in the Unity of the Faith.

Quest. 41. How prove you that touching the Increase of the Church?

Ans.

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*Ans.* 2 Theſſ 3:1. Further, Brethren, pray for us, that the word of the Lord may run, and be glorified even as it is with you, Psal. 118:25, 26. Isa. 49:22.

Quest. 42. When we pray for the increase of the Church in this Petition / do we not also pray that the Ecclesiastical Ministers be blessed / that labourers may be thrust forth into the Harvest / that their labours may be blessed / that their gifts may be increased / scandals prevented / &c?

*Ans.* Yes. Matt 9:38. Pray therefore the Lord of the Harvest to thrust forth Labourers into his Harvest, and 11:12. and 25:29. Luke 10:9, 11. and 11:22. Act. 4:29. and 26:18. Eph. 6 19, 20. That he would raise up godly Magistrates, Isa. 49:23. that may kiss the Son, Psal. 2: 12. That Schoo's as Nurseries of the Church may flourish. That Prophecies may never cease, Prov. 29:18.

Quest. 43. What pray we that God will turn away from this kingdom?

*Ans.* The Catechisme saith: Destroy all the works of the Devil / and all power that lifteth up it self against thy Majesty / Frustrate / and make void all those Counsels which are taken against thy word / &c. And therefore we say Thy kingdom / opposite against the kingdom of another.

Quest. 44. Is there also a kingdom of the Devil?

*Ans.* Yes. Matt. 12:26. If Satan cast out Satan, he is divided against himself, how shall then his kingdom stand? It is called the Power of darkness, Col. 1:13. being the power and government of the Devil over men, which he hath obtained over them by reason of sin, as an Executioner, Tyrant, Jaylour, and Tormentour.

Quest. 45. Who is the Head thereof?

*Ans.* The Prince of all evil Angels, called the Prince of this World, Joh 12:31. The God of this World, 2 Cor 4:4. The Prince of Devils, Matt. 9:34. and 12:24.

Quest. 46. Who are the Subjects of it?

*Ans.* Not onely the impure Spirits and evil Angels, called Principalities, Powers, Rulers of this World, Eph. 6:12. but also the unregenerate and wicked, as long as they are such, and abide, and continue therein, Joh. 8:44. Ye are of your Father the Devil, 2 Cor. 4:4. The God of this World hath blinded the mindes of them that believe not, 1 Joh. 3:8.

Quest. 47. The Hypocrites, seeming Saints, and outward Chyic

Christians/ are they in the kingdom of Christ, or of the Devil?

Ans. Of the Devil, Act. 8: 13. *Simon himself believed also, and was baptized. And yet vers, 23. I perceive thou art in the Gall of bitterness, and bond of Iniquity.*

Quest. 48. When is this kingdom begun?

Ans. As soon as they fell of, they set up a kingdom, altogether contrary to their natural Lord, and have brought man into the same disobedience together with themselves.

Quest. 49. Is the kingdom of the Devil spread abroad further then the kingdom of Christ?

Ans. Yes. For in many places among the Heathens he alone is worshipped.

Quest. 50. Shall the kingdom of the Devil last always?

Ans. No. But in Hell he shall alwayes rule to punish men that have been disobedient to Christ.

Quest. 51. How prove you that we ought to pray; That God will destroy the works of the Devil?

Ans. Rom. 16: 20. *The God of peace shall bruise Satan under your feet shortly.*

Quest. 52. Hath not Christ already overthrown / and conquered the kingdom of the Devil?

Ans. Yes. Colof. 2: 15. *Having spoyled principalities and powers, he made a shew of them openly, triumphing over them in it, that is, in his Cross, Hebr. 2: 14.*

Quest. 53. How is that? Is it so that there is no more a kingdom of the Devil?

Ans. No. But so that he being judged already, Joh. 16: 11. hereafter shall be bound in the bottomless pit once for all, whereas now he hath but a short time, wherein he seeketh to deceive the Nations.

Quest. 54. What desire we then praying that the kingdom of the Devil may be destroyed?

Ans. That poor men may be delivered out of his Tyranny, 1 Tim. 2: 26. *That they may recover themselves out of the snare of the Devil, who are taken Captive by him at his will, as Jewes, Turks, Heathens, worldly men, (who go on in sin) that they may come to the knowledge of Christ, and his obedience.*

Quest. 55. But because many seek to uphold the king-

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834 (XLVIII. L.d.) (Q. CXXIII.) Part. 3. Div. 3.  
dom of Satan, and to enlarge it by power and Counsels / do  
we not also pray against them?

Ans. Yes. Therefore saith the Catechisme: Destroy all  
power that lifteth up it self against thy Majesty / 2 Sam.  
15:31. O Lord, turn the counsel of Achitophel into foolishness, Psal.  
3:8. and 5:11. and 9:21. and 69:25, 26. and 83:4, 5, 17. and 109:29.  
and 129:5. Jer. 10:25. For he is a Murderer, Joh. 8:44.

Quest. 56. Who are they that serve Satan in this?

Ans. The Turkes, The Anti-Christ, other Tyrants, and all  
the Supporters of the Pope of Rome, as heretofore Pharaoh,  
Senacharib, Herod, Julian, &c. The Kings of the Earth set them-  
selves, and the Rulers take Counsel together against the Lord, and  
against his anointed, Act. 4:27.

Quest. 57. Is this done onely by violence?

Ans. No. But also with Lies, and evil Counsels. There-  
fore saith the Catechisme: Together with all evil Counsels  
taken against thy word / Psal. 2:1, 2. Act. 4:25, &c. Why doe  
the Heathen rage, and the people imagine a vain thing, &c. Jer. 18:  
18. 2 Sam. 15:31. Psal. 5:11. and 33:10. The Devil is a liar,  
Joh. 8:44. This destruction is yet to be done, 2 Thess. 2:8.  
Then shall that wicked one be revealed, whom the Lord shall con-  
sume with the Spirit of his mouth, and shall destroy with the bright-  
ness of his coming.

Quest. 58. Doe we then here also pray against all false  
Teachings / Seducements / Heresies / Idolatries / Super-  
stitions / Blasphemies?

Ans. Yes. For by these that Unlaw establisheth his king-  
dom, Joh. 8:44. They are Foxes, Cant. 2:15. False Prophets, raven-  
ing Wolves, Matt. 7:15.

Quest. 59. But may we then not permit the publick exer-  
cises of Idolatrous Poperie?

Ans. No. For then we sin against this Petition.

Quest. 60. May we preferre Papists together with / or be-  
fore the Reformed unto Offices / and places upon which the  
welfare of the Land / and true Religion dependeth?

Ans. No. For so is the kingdom of Satan confirmed.

Quest. 61. But is not here a Contradiction when we pray  
that they may be delivered from the kingdom of Satan, and  
again / that God will destroy them?

Ans. No. For they are not all the Supporters of Antichrist.  
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sinning out of stiffneckedness, from hardness of heart, or being delivered up to a Reprobate sense. Many sin out of ignorance, living in darkness, and being seduced.

Quest. 62. May we then pray against Gods Enemies?

Ans. Yes. If they do not repent. We must love their persons, but hate their counsels.

Quest. 63. How long shall this Kingdom of Grace last?

Ans. Untill the end of the World, Matt. 28:20. *I am with you alwayes, unto the End of the World*

Quest. 64. What shall follow then?

Ans. The kingdom of glorie, Luke 13: 29. Matt. 25: 34. *Inherit the kingdom, which is prepared for you since the foundation of the World.*

Quest. 65. What saith the Catechisme of this?

Ans. *Untill at the last thou reign fully / and perfectly / when thou shalt be all in all / 1 Cor. 13:9,10. When that which is perfect shall come, then that which is imperfect shall be done away, and 15:24,25,26,28. Then cometh the End to be, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all Rule, and all Authority, and Power. For he must reign till he hath put all Enemies under his feet, &c. that he may be all in all, Rev. 22:17,20.*

Quest. 66. Are not the Subjects of that kingdom perfect?

Ans. No. (as hath been proved elsewhere,) but hereafter, Eph. 5:27. *That he might present it to himself a Church, not having spot, or wrinkle, &c.*

Quest. 67. How cometh this kingdom of glorie to the Believers?

Ans. 1. When they are by death delivered out of this life. 2. When the Lord shall come to judgement, and take them up with himself into glorie, in the time of restitution of all things, Act. 3:21.

Quest. 68. May then long for this / and pray for Christs coming / and End of the World?

Ans. Yes. They may long for death, Rom. 7:24. *Wretched man that I am, who shall deliver me from the bodie of this death,* Phil. 1:23. And for the coming of Christ, Rom. 8:23. 2 Pet. 3:12. *Looking for, and hastning unto the coming of the day of God,* Rev. 22:3. *Even so, come Lord Jesus.*



The XLIX. Lordsday.

The CXXIV. Question.

**Which is the third Petition?**

Ans. *Thy will be done on Earth as it is in Heaven.*

That is: Grant that we, and all men may renounce, and forsake our own will (a), and readily, and without any grudging obey thy will which is onely holy, (b) and that so every one of us may faithfully, and chearfully perform that duty and charge (c), which thou hast commanded us even as the blessed Angels do in Heaven (d).

(a) Matt. 16:24. Tit. 2:11, 12. (b) Luke 21:24. Eph. 5:10. Rom. 12:2. 1 Theff. 4:3. (c) 1 Cor. 7:24. (d) Psal. 103:20, 21.

# C A T E C H I Z I N G.

§ *The third Petition.*

Quest. 1. **Which is the third Petition/ which is here treated of?**

Ans. *Thy will be done on Earth as it is in Heaven.*

Quest. 2. **Why doth this follow upon the foregoing Petitions?**

Ans. For that we cannot Sanctifie Gods Name, nor obey our King in that kingdom, but we must do his will.

Quest. 3. **Wherein differeth this Petition from the second going before?**

Ans. Therein, that here is spoken of Obedience, there, of the Government.

Quest. 4. **How many Members observe you in this Petition?**

Ans.

§ The third Petition.

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„Answ. Two. 1. The thing that is asked, namely, **That Gods will be done.** 2. The manner in which this is asked: **On Earth as in Heaben.**

Quest. 5. **How many Members are there in the Answer?**

Answ. Three. 1. What will we must forsake. 2. Whose will we must obey. 3. The End, why we desire the same.

Quest. 6. **Is there a will in God?**

Answ. Yes. Psal. 115:3. Eph 1:5. *The good pleasure of his will,* vers. 11. *The Counsel of his will.* And all over the Scripture.

Quest. 7. **How manifest is the will of God?**

Answ. Although the same in its nature is altogether one simple will, yet it is in respect of the things, or objects different, and it is manifested to us as *Secret and Revealed*, Deut. 29:29. *The secret things belong unto the Lord our God, but those things which are revealed belong unto us, and to our Children.*

Quest. 8. **Are these two different wills of God? Or are there two wills in God?**

Answ. No.

Quest. 9. **Are they contrary one to another?**

Answ. No. See upon the XXIV. Quest.

Quest. 10. **How is the secret will of God called?**

Answ. Gods Decree, whereby he hath purposed in himself, what he will do, or permit in his time, Eph. 1:5, 11. Psal. 115:3. *Our God is in Heaven, he hath done what soever he pleased,* Isa. 46:10. *My counsel shall stand, and I will do all my pleasure,* Matt. 26:39, 42. Act. 21:14. Rom. 9:19.

Quest. 11. **Is nothing of this will known?**

Answ. Yes. In general: in promises, and threatnings revealed in the word, concerning that which God will do to the godly and wicked in this life, and that which is to come. In special, in Predictions of that which God hath decreed to do. And in his time by the Events, because nothing is done but according to Gods decree, doing the good, permitting, and not hindering the Evil, Matt. 10:29, 30. Eph. 1:5, 11. *Who worketh all things according to the Counsel of his will.*

Quest. 12. **What call you Gods revealed will?**

Answ. Gods Command, whereby he declareth, what he will have done by us, or left undone, Psal. 103:21. and 143:10. Rom. 12:2. *That ye may prove, what is that good, that acceptable, and perfect will of God,* Matt. 7:21. and 12:50. Act. 13:22. Eph. 5:17.

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*Wherefore be ye not unwise, but understanding what the will of the Lord is, v.6:6. Hebr. 13:21. 1 Joh. 2:17.*

**Quest. 13. Wherein is this will perfectly revealed?**

**Ans.** In Gods holy word. In the Law, where we are taught what we must do and forbear, 1 Theff. 4:3:4. *This is the will of God, even your Sanctification.* In the Gospel, where we are taught, what we must believe and hope for, Joh 6:39,40. *This is the will of him that hath sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.*

**Quest. 14. Which will of God is the rule of our life?**

**Ans.** Not the secret, but the revealed will of God, Deut. 29:29. *The secret things belong unto the Lord our God, but those things which are revealed belong to us and to our Children for ever, that we may do all the words of this Law.*

**Quest. 15. Are no Traditions, or humane institutions the rule of our life?**

**Ans.** No. But we must walk according to Gods Ordinances, Ezek. 20:18,19. *Walk ye not in the statutes of your Fathers, &c. Walk in my statutes, &c.*

**Quest. 16. Is it a vertue praise-worthy and acceptable to God to agree with the secret will of God?**

**Ans.** No. Not alwayes. Although God have decreed to take a Father out of this life, and the Son prayeth, and wisheth for the death of his Father, yet it is displeasing to God.

**Quest. 17. Is it evil and sin to dissent, and disagree from the secret will of God?**

**Ans.** No. Not in some things. A Son sinneth not, praying for his Fathers life, although God hath decreed to take him away out of the Land of the living. See also hereof examples in Abraham, Gen. 22. In David, 2 Sam. 7:2, &c. In Paul, Aēt. 16:6,7. *They assayed to go in Bythynia, but the Spirit suffered them not.*

**Quest. 18. How willeth God all things?**

**Ans.** Some things he willeth absolutely, Rom. 9:18,19. *Therefore hath he mercie on whom he will have mercie, and whom he will he hardneth, &c. who hath resisted his will, Eph. 1:11.* Other things he willeth upon condition.

**Quest. 19. Whyp commandeth God some things upon condition?**

*Ans.*

*Ans.* For to trie man, as *Abraham* in the Sacrificing of his Son: or to convince, as *Pharaoh*, whom he commanded to let his people go.

*Quest.* 20. Because we pray: Thy will be done, and it was heard befoze / that by Gods will is understood the Decree/ and Command of God / tell me now; how the will of God is done?

*Ans.* Gods will is done, according to these two significations, two manner of wayes. 1. When that which God hath decreed is accomplished and effected. 2. When we do that which God hath commanded, and leave that which he hath forbidden.

*Quest.* 21. But because Gods will is alwayes done / is there any necessitie to pray for this here?

*Ans.* Yes.

*Quest.* 22. What then do we desire of God?

*Ans.* 1. That his decree may be by himself put into Execution. 2. That his command may be done by us.

*Quest.* 23. But why is it prayed that his Decree may be executed, seeing it shall certainly be done / whether we pray or pray not / *Psal.* 115:3. *Isa.* 46:10. *I will do all my pleasure.*

*Ans.* Because God hath decreed not onely to send upon us blessings, but also sometimes chastenings for our Salvation, it is therefore necessary that we pray, that the Lord will give us the grace, that in them we submit our wills to his will, being our corrupt Nature striveth against it, expecting with patience what God shall be pleased to send unto us, *1 Sam.* 3:18. *And Eli said: It is the Lord, let him do what seemeth him good.* *2 Sam.* 15:26. *Matt.* 26:39. *Father, if it be possible, let this Cup pass over, but not as I will, but as thou wilt,* *Act.* 21:13,14.

*Quest.* 24. But because our will is evil and perberse / struggling against the will of God / what is necessary for us to pray / that we may do Gods will the better?

„ *Ans.* The *Catechisme* saith: Grant that we / and all „ men forsake our own will / and obey thy will which is „ onely good without any contradiction.

*Quest.* 25. Must we forsake our will / so far forth as it is a will?

*Ans.* No. But so far forth as it is Evil and Corrupt, *Psal.* 119:36. *Incline my heart unto thy Testimonies, and not to Covetous-*

840 (XLIX. L.d.) (Q. CXXIV.) Part. 3. Div. 3.  
ness, vers. 37, 133. and 141:4. Matt. 16:24. *If any man will follow me, let him deny himself,* Gal. 5:24. Tit. 2:12.

Quest. 26. **What is it then to deny himself?**

Ans. To depart from his own reason, will and affections, as far as they are corrupt, and submit them to the will of God, and to do onely that. *Be transformed by the renewing of your minde,* Rom. 12:2.

Quest. 27. **Belongeth this onely to the New Testament, as the Socinians and Remonstrants p[re]sse?**

Ans. No. But also to the Old Testament. For else no man could please God and serve him aright.

Quest. 28. **Whose will must we obey?**

Ans. The Catechisme saith: **The will of God/ which is onely good/** Psal. 25:4, 5. *Shew me thy wayes, O Lord, and teach me thy paths, &c.* and 119: 33, &c. Joh. 4:34. Act. 21:14. *The will of the Lord be done,* Rom. 12:2. *Prove what is that good, and acceptable, and perfect will of God,* 1 Petr. 4:2, 3. Herewith all Superstitious will-worships are rejected, Col. 2:23.

Quest. 29. **Must we not know Gods will/ if we ought to obey it?**

Ans. Yes. In the foregoing Petition it is desired, that the will of God may be more and more manifested to us.

Quest. 30. **He then that knoweth not the will of the Lord/ as the Papists, can he obey him?**

Ans. No.

Quest. 31. **When is the will of God done/ which is set before us in the Law?**

Ans. When we obey him according to all the Commandments, as well of the first, as of the second Table, exercising all Christian vertues prescribed to us, leaving all sins forbidden us, Rom. 12:2. 1 Thess. 4: 3. *This is the will of God, even our Sanctification,* Matt. 16:24. Deut. 10:12.

Quest. 32. **How is Gods will done/ which is set before us in the Gospel?**

Ans. When we believe in him, and in the Son whom he hath sent, Joh. 6:40. 1 Joh. 3:23. *This is his Commandment, that we should believe on the Name of his Son Jesus Christ.* He requireth also in his word patience under the Cross, 1 Petr. 4:19. *Let them that suffer according to the will of God, commit the keeping of their Souls to him in well-doing, as unto a faithfull Creatour.*

Quest.

Quest. 33. How must we obey that will of God?

Ans. The Catechisme saith: Without any contradiction/  
willingly/ and faithfully/ as appeareth in Christ, Hebr. 10:  
7,9. I come to do thy will, Psal. 110:3. Thy people shall be willing.

Quest. 34. Is not this Obedience also required upon some  
occasion in special?

Ans. Yes. The Catechisme saith: That every one may  
perform his duty and charge/ or Office. In general, as Chri-  
stian Believers: In special, as Magistrates, Teachers, Parents,  
Masters, Schoolers, &c. 1 Cor. 7:24. Let every man wherein he is  
called, therein abide with God, Eph. 4. 1. Rom. 12:11.

Quest. 35. What Obedience setteth Christ before us/ as a  
Pattern to imitate?

Ans. The Obedience which is shewed to the will of God in  
Heaven, saying: On Earth as it is in Heaven?

Quest. 36. Whose Obedience is this in Heaven?

Ans. The Angels Obedience. Therefore saith the Cate-  
chisme: As the Angels do in Heaven.

Quest. 37. Where is in the Scripture spoken of their Obe-  
dience?

Ans. Psal. 103: 20, 21. Ye, his Angels that excell in strength,  
that do his Commandment, hearkning unto the voice of his word, and  
104:4 Dan. 7:10. Hebr. 1:14.

Quest. 38. How do they Gods will?

Ans. Perfectly, Willingly, Readily, Constantly.

Quest. 39. Who else doe the same?

Ans. Christ Jesus, and the Saints deceased.

Quest. 40. Can we doe the will of God as well as it is  
done in Heaven?

Ans. No. For here we carry yet about us the remainders  
of the flesh, which lusteth against the Spirit, Rom. 7:23, 24.  
Gal. 5:17. The flesh lusteth against the Spirit, and the Spirit against  
the flesh, &c. See also in Q. C. X. IV.

Quest. 41. Doth then this Petition respect the Deed and  
Power/ so that we can do the same?

Ans. No. But upon the wishes and desires, which shall  
be accomplished hereafter, when we shall be like unto the An-  
gels, Luke 20:36. We must strive after perfection, Phil. 3:12.  
Not as if I had already attained it, or were already perfect; but I  
follow after, &c.

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Quest. 42. What thou hath the particle As respect unto?

Ans. Not unto perfection; For God is not pleased to give, that in this life. But as the Catechisme saith: **Willingly and faithfully** / Psal. 40:9. and 57:8. *My heart is fixed* (or prepared) *O God, my heart is fixed*, and 110:3. *Thy people shall be willing*. Matt. 10:22 and 24:13. *But he that shall endure unto the end, the same shall be saved*. Being obedient from the heart, without declining, or falling away to persevere in constancie, 1 Cor. 15:58. *Therefore my beloved brethren be ye steadfast, unmoveable, alwayes abounding in the work of the Lord, untill we receive the end of our Faith, the Salvation of the Soul*, 1 Petr. 1:9.

Quest. 43. Who are they that sin against this Petition?

Ans. They that make the *Praetise* of the World the rule of their doings, or delay the performance of Gods will.

Quest. 44. But have we no power of our selves to do the will of God?

Ans. No. 2 Cor. 3:5. *Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiencie is of God*, Jer. 13:23. Joh. 15:5. *Therefore Christ teacheth us to desire this of God*, Jer. 31:18. *Turn thou me, and I shall be turned*, Psal. 25:5. and 86:11. and 119:33, 34, 35, 125. and 143:10. Phil. 2:13. Hebr. 13:21 *The God of peace make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight through Jesus Christ*. And the Catechisme saith: **Grant that we / &c.**

The L. Lords day.

The CXXV. Question.

Which is the fourth Petition?

Ans. **Give us this day our daily bread.**

That is: Give us all things needfull for this life, (a) that thereby we may acknowledge, and confesse thee to be the onely Fountain from whence all good floweth (b), and that without thy blessing all our care and industry: yea, even thy gifts themselves cannot

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§ The fourth Petition.

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not prosper, but are hurtfull to us (c). Grant therefore that we taking of our confidence from all Creatures, may settle it upon thee alone (d).

(a) Psal. 145: 15. Psal. 104: 27. Matt. 6: 26.  
(b) Jam. 1: 17. Aët. 14: 17. and 17: 37. (c) 1 Cor. 15: 58. Deur. 8: 3. Psal. 37: 16. and 127: 1, 2. (d) Psal. 55: 23. and 62: 11. and 146: 3. Jer. 17: 5, 7.

C A T E C H I Z I N G.

§ The fourth Petition.

Quest. 1. How many Petitions are there?

Ans. Six.

Quest. 2. How are the Petitions divided?

Ans. Some have their respect unto God, namely the three first, respecting the spreading of his glorie; the other unto our selves, namely our necessity. Thus is the Law also divided into two Tables, whereof the first treateth of the Love and Service of God, and the second of the Love of our Neighbour.

Quest. 3. How are those Petitions also which have respect unto us divided?

Ans. As we consist of Soul and Body, so some respect our corporal need, and this life: others respect the Soul, and the life to come.

Quest. 4. Which is the fourth Petition?

Ans. Give us this day our daily bread?

Quest. 5. Is it not irregular/ and contrary to Christs command (Matt. 6: 25. Take no thought for your life, what ye shall eat, and what ye shall drink, &c. vers. 33. Seek ye first the kingdom of God and his righteousness) that we pray first for earthly things?

Ans. No. For Christ hath set this Petition fore-most, to succour our infirmity, and to take away from us all needless care, because we first feel, and most respect corporal necessity, which also begetteth more troubleous. And thus he will lead us by the taste of earthly good things, unto the heavenly, to desire them with less sollicitousness, and less carking.

Quest.



Quest. 6. *How many Members hath this Petition?*

Ans. Two. 1. The thing which is asked: *Our daily bread.*  
2. The manner how: *Give us this day/ &c.*

Quest. 7. *How many Members hath the Answer?*

Ans. Three. 1. What we desire in this Petition. 2. To what end we desire the same. 3. What we must learn out of the two former points.

Quest. 8. *What is properly meant by bread?*

Ans. The most common food of the bodie baked of Flower, or Corn, Mark. 8:6. *He took the seven Loaves.*

Quest. 9. *Is here by bread meant the Spiritual meat and „ maintenance of the Soul/ as in Joh. 6: 33, 35, 41, 51. I am the „ living bread that came down from heaven. Or the bread of the Lords Supper/ or the bread of Gods word/ against the hunger of the Soul?*

Ans. No. For in this Petition we pray for things temporal, in the other for Spiritual things. Otherwise should this Prayer be imperfect, as not containing the request of Temporal necessities, against the Scripture, Phil. 4:6, *In every thing by Prayer and Supplication with Thanks-giving. Let your request be made known unto God.*

Quest. 10. *What then do pou here understand by bread?*

Ans. Improperly; all kinde of meat, a part being taken for the whole, (2 King. 6: 32. Joh. 13: 18. *He that eateth my bread hath life up the heel against me*) and things needfull for the upholding of the bodie in this life; as Cloaths, House, Health, Medicines, &c. and whatsoever is necessary for us in this life, Psal. 104: 14, 27, 28. *These wait all upon thee, that thou mayest give them their meat in due season, &c.* and 145: 15, 16. Prov. 30: 7, 8. 2 Thess. 3: 8, 12. Deprecating all Temporal evils, dangers, violence, thefts, burnings, plagues, warres, tumults, &c.

Quest. 11. *Why hath Christ exprest even bread onely?*

Ans. Not onely according to the manner of the Hebrews, who by bread understand all needfull things, Gen. 3: 19. *In the sweat of thy face shalt thou eat bread.* And 28: 20. and 31: 54. for that it is the principal thing serving for the upholding of mans life. But also to teach us to be content with a sober and necessary maintenance, to lay aside all covetousness, and not to look eagerly for superfluity, or delicacies, Gen. 28: 20, 21. Prov. 30: 8. *Give me neither poverty nor riches; feed me with food*  
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## § The fourth Petition.

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convenient for me, 1 Tim. 6: 6, 8. If we have food and raiment, let us be therewith content, Hebr. 13: 5. Not to murmur with the Israelites, Num. 11: 4.

**Quest. 12. Why desire we Our bread?**

**Ans.** To teach us to eat our own bread, and not another mans, Exod. 20: 17. *Thou shalt not covet any thing that is thy Neighbours,* 2 Thess. 3: 12. *That with quietness they work, and eat their own bread.* For which end we must therefore labour diligently, 1 Tim. 5: 8. Eph. 4: 28. *Let him that stole, steal no more, but rather let him labour, working with his hands the thing which is good,* Psal. 37: 3. It is also **Ours** for that God, who oweth no man any thing, hath ordained it for our preservation.

**Quest. 13. Can idle and lazie persons/ Thieves/ lusty Beggars/ covetous men/ they that detain wages and such like/ pray thus?**

**Ans.** No. 2 Thess. 3: 11. *We hear there are some which walk among you disorderly, working not at all, but are busie-bodies,* Job 20: 15. Habak. 2: 6. *Woe unto him that increaseth that which is not his,* Jam. 5: 4. Prov. 6: 6. We must get it by lawfull means, be it by means of Inheritance, or of diligent labour in our calling.

**Quest. 14. Can the Mendicant-Friars in Poperie say that?**

**Ans.** No.

**Quest. 15. Can the Unbelievers as well as the Believers befoze God in the Tribunal of Conscience say: Our bread?**

**Ans.** No. For onely the Believers, as being Heirs of the World are right Possessours, and Occupiers before God, 1 Cor. 3: 21, 22. *Whether the world or life, &c. all are yours,* Tit. 2: 15. *To the pure all things are pure, but to them that are defiled, and unbelieving is nothing pure, but even their minde and conscience is defiled,* 1 Tim. 4: 4, 5. Others are but *Usurpers* of Gods good things.

**Quest. 16. Are we not also taught in these words to care for our Neighbour?**

**Ans.** Yes. For we pray not. *Give me, My bread,* but give us **Our bread.**

**Quest. 17. Must we then impart with our Neighbour when the Lord giveth us this bread in plenty?**

**Ans.** Yes. Job 22: 7. and 31: 16, 17. Isa. 58: 7. *Is it not to deal*

*deal thy bread to the hungry*, Luke 14:13. Rom. 12:13. *Distributing to the necessities of Saints*, Eph. 4:28. 1 Tim. 6:18.

Quest. 18. **Are not goods common?**

Ans. No. Every man hath his allowed part, wherewith he must be content. See the Catechizing upon the LV. Quest. at the end of it.

Quest. 19. **What understand you by Dayly bread?**

Ans. The *ordinarie* and usual bread which is fit, sufficient, and necessary to uphold our being from one day to another, being as our dayly portion allotted us by the Lord, Prov. 30. 8. *food convenient for me, or food of my allowance.*

Quest. 20. **Must every person of high / or low degree / King / Subject / Rich / Poor / &c. pray thus?**

Ans. Yes. For every one must receive of God his portion, so farre forth as is necessary for him in his state and calling, for to serve God and his Neighbour.

Quest. 21. **What are we taught when we pray for dayly. and not for yearly bread?**

Ans. Not to strive after Superfluities and riches, but to be *content with such things as we have*, Hebr. 13. 5. to lay aside all heathenish *covising*, and to trust in God, Matt. 6:34. *Take no thought for to morrow*, Phil. 4:6 That we considering our necessity, and Gods goodness, exercise our selves dayly in prayer; for that we have every day need of food, and Gods blessing upon the same, 1 Thess. 5. 17. *Pray without ceasing.*

Quest. 22. **But must we then not desire to be rich?**

Ans. No. 1 Tim. 6:9. *They that will be rich fall into temptation, and a snare*

Quest. 23. **But when God sendeth us riches / may we not receive them / look to them / and keep them?**

Ans. Yes. But when riches increase, *set not thy heart upon them*, Psal. 62:11. Luke 12:19. 1 Tim. 6:17. *Charge them that are rich in this world, that they trust not in uncertain riches.* But receive them with thankfulness, Gen. 32:10

Quest. 24. **But being we pray for our dayly bread / must we then in the evening do away all over-plus / and reserve nothing for the morrow / as some Monks do?**

Ans. No. For *Christ* himself willed that the remaining fragments should be gathered, Joh. 6:12. He had also a Purse-bearer to have something before-hand, Joh. 13:29. See Gen.

41:48. Joseph gathered all the food of the seven yers, Prov. 31:16.  
Act. 11:28, &c. 2 Cor. 12:14.

Quest. 25. In what manner do we Petition?

Ans. We say: Give us this day. Which containeth three particulars, 1. How: Give. 2. To whom: Us. 3. When. This day.

Quest. 26. Why say we in this Petition: Give us this day our daily bread?

Ans. To shew that it doth not follow our works as the deserved wages of a hireling, nor as goods sold for our payment, but as a free, undeserved gracious donation.

Quest. 27. But why must it be prayed for of God / seeing we must purchase it with our own labour / Gen. 3:19 2 Thess. 3:10?

Ans. For that God must give wisdom and power for to earn our bread, and bless our labour, Psal. 90:17. Establish thou the work of our hands upon us, and 172:1,2. It is in vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep, and 128:2. Hag. 1:6. 1 Cor. 3:7. Besides, when it is gotten, God must bless it, that it may be for our profit, Levit. 26:26. Deut. 8:3. Man liveth not by bread only, but by every word that goeth out of the mouth of God, Isa. 55:1. Ezek. 4:16.

Quest. 28. But when we have abundance / must we then notwithstanding pray / Give?

Ans. Yes. That is, that that which is given may be blessed, Luke 12:15. A mans life consisteth not in the abundance of things which he possesseth, Hol. 9:2. Jer 17:11.

Quest. 29. What saith the Catechisme for Explication?

Ans. It setteth forth the second Member of the Answer, containing two Ends, to which we ask all needfull things every day. First, That we may thereby acknowledge and confessesse Thee to be the onely Fountain from whence all good floweth / Psal. 67:3. Act 14:17. He doth good from Heaven, giving us rain and fruitful seasons, and 17:27,28. Rom. 11:36. Jam. 1:17. Every good gift, and every perfect gift is from above, &c. This was signified to the Israelites by the shew-bread, Exod. 25:30. and the offering also of the first-fruits, Deut. 26:10. and the feast of Tabernacles, of which may be read, Levit. 23:39. as also the giving of Tithes, Deut. 14:22,23, &c.

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Quest. 30. What yet further?

Ans. The Catechisme saith: That without thy blessing, all our care and industry / pea/ even thy gifts themselves, cannot prosper / but are hurtfull to us / Deut. 8: 3. Psal. 127: 1, 2. Prov. 10: 22. The blessing of the Lord it maketh rich, Hagg. 2: 16, &c. Luke 5: 5, 6. 1 Cor. 15: 58.

Quest. 31. May we then take no care?

Ans. Yes. We must care, but not in covetousness and distrust. We must use means, and commit the success to God, when we can do no more. So an husband-man must care to plow, to sow, &c. but not for the increase; this must be expected from God onely.

Quest. 32. Must we also labour?

Ans. Yes. Gen. 3: 19. In the sweat of thy face shalt thou eat bread, 2 Thess. 3: 10, 11, 12: If any man will not work, neither shall he eat, Eph. 4: 28.

Quest. 33. Seeing we are taught to ask our bread of God / may we then say: I thank my hands and fingers for it: I have got it by my labour?

Ans. No. Deut. 8: 17. That thou say not in thy heart: My power, and the might of mine hand hath gotten me this wealth.

Quest. 34. When we obtain goods of God / must we keep them for our selves alone/ or must we honour God with them?

Ans. We must honour God. Prov. 3: 9. Honour the Lord with thy substance, and with the first-fruits of all thine increase; to the promoting of the true service of God, and support of the poor, 1 Chron. 29: 14, 16. All this store that we have prepared to build thee an house for thine holy Name, cometh of thine hand, and is all thine own. 1 Cor. 9: 11. Eph. 4: 28. That he may have to give to him that needeth.

Quest. 35. How must we use goods for our selves?

Ans. With Thank-giving, 1 Tim. 4: 3, 4. God hath created meats to be received with Thanks giving of them which believe, and know the Truth.

Quest. 36. For whom do we pray here?

Ans. Not onely for our selves, saying: Give Me / but also for others: Give Us / Phil. 2: 4. Look not every man on his own things, but every man also on the things of others.

Quest. 37. Is it then not a sin against this Petition/ when men envy their Neighbour their goods / when he is richer then they?

Ans.

*Ans.* Yes. Gal. 5: 26. *Let us not be envying one another.* For we our selves have prayed for it. And God giveth to every one as much as pleaeth him, Matt. 20: 15.

**Quest. 38.** Are we also herewith taught to distribute unto the poore?

*Ans.* Yes. For we pray also for them. Job 22: 7. and 31: 16: 17. Isa. 58: 7. *Is it not to deal thy bread unto the hungry, &c.*

**Quest. 39.** When/ or how long desire we these goods?

*Ans.* We say; **This day**/ that is for the present time of this day.

**Quest. 40.** What are we taught thereby?

*Ans.* Not to be carefull for the time to come, Matt. 6: 34. Nor to be careless nor covetous, Luke 12: 19. *Soul, Thou hast much goods laid up for many years, take thine ease, eat, drink, and be merrie, &c.* But to trust in him, and to depend upon him alone, Psal. 123: 2. and 145: 15. *The Eyes of all wait upon thee, and thou givest them their meat.* In looking to our Calling to commit the success unto him, Psal. 37: 5. and 55: 22. *Cast thy burden upon the Lord, and he shall sustain thee,* 1 Pet. 5: 7.

**Quest. 41.** Must we not trust in our goods?

*Ans.* No: The Catech saith: setting forth the third member of the answer which containeth two things. First, That we taking of our confidence from all creatures/ and (2) **Map** settle it upon **Thee alone.** Psal. 37: 3. &c. *Trust in the Lord* &c. 25: 23, and 62: 10, 11 *If riches increase, set not thine heart upon them, and* 146: 3, 4. &c. *Trust not in Princes* &c. Jerem. 9: 23. *Let not a rich man glory in his riches.* and 17: 5, 7. 1 Tim. 6: 17.

**Quest. 42.** Who sin against this Petition?

*Ans.* All covetous persons, lazy, secure, gluttonous and unthankful men. The Heathens that have sacrificed to *Ceres* and *Bacchus*, as first inventors of Corne and wine: all idolatrous persons. Jer. 7: 18. *That offer to the Queen of heaven.* Hos. 2: 7. and they that ascribe all things to blind *Fortune* and to the *Constellations* of Heaven, against Levit. 26: 3, 4. Psal. 147: 8. Jer. 5: 23. 24. *They say not in their heart, Let us now fear the Lord our God, that giveth raine, both the former and the latter raine in his season.* Am. 4: 7. or to their own hands. Habak. 1: 16. *See of the goddess Fortune Aug. de Civ. D. l. 4: c. 18.*

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The

The LI. Lordsday.

The CXXVI. Question.

**Which is the fifth Petition?**

**Ans.** And forgive us our trespasses as we forgive them that trespass against us? That is: For the sake of Christs blood doe not impute unto us most miserable and wretched sinners any of our offences, nor that corruption which still cleaveth unto us; (a) even as we also feele this testimony of thy grace in our hearts, that we steadfastly purpose from our heart unfainedly to forgive all those who have offended us (b).

(a) Plal. 51: 2. and 143: 1. 1 Joh. 2. 1. Rom. 8: 1.  
(b) Matt. 6: 14.

# CATECHIZING.

§ The fifth Petition.

**Quest. 1. What things doe we aske in the two following Petitions?**

**Ans.** Necessaries for the Soule, and those good things which are necessary for us to eternal life, being a Deprecation of sinnes past, by way of Remission; and of sinnes to come, by way of Confirmation; containing the Summe of Gods Covenant of grace / wherein he promiseth Remission of Sin, and the writing of his Lawe into our hearts.

**Quest. 2. What pray we for in the first of these two?**

**Ans.** That we may come againe into the favour of God, from which we are fallen by sinne.

**Quest. 3. Which are the words of this petition?**

**Ans.** Forgive us our debts as we forgive our debtors. See of the Remission of sin. Quest: 5 6.

Quest.

Quest. 4. How many parts or points are to be observed in this petition?

Ans. Two; I. The thing which we desire: II The conditions adjoynd. Or as *August.* saith: 1. That which we must pray for. 2. That which we must doe.

Quest. 5. How many Members containeth the Answer?

Ans. Two 1. What remission we desire: 2. How.

Quest. 6. How many lesser points are there in the first Member?

Ans. Three. 1. The things spoken of. 2. What is therein asked. 3. For whose sake we desire the same.

Quest. 7. What doe we here desire?

Ans. A Perfect discharge of debts or forgiveness of Sin, for the merits of *Christ*.

Quest. 8. What is a debt?

Ans. That which any one is bound to satisfy or to pay according to Justice. And is either pecuniary Debt or Criminal, that is, of punishment, according to twofold Justice, which consisteth either in Commutations in *Contracts*, or in Distributions of rewards or punishments.

Quest. 9. Doe we mean here by Debt Sinnes?

Ans. Yes; as appeareth from *Matt. 6: 12. Forgive us our Debts*, with *Luk. 11: 14. Forgive us our Sinnes* / and *Matt. 6: 13.* and *Luk. 13: 4.* As also the Punishment which we according to Gods just judgement have deserved by our Sinnes.

Quest. 10. Why are Sinnes called Debts?

Ans. For that we remaine indebted for Obedience, which we by Transgression have not paid. Moreover, for that God, if we pay not, hath just right to cast us into Condemnation, as a Creditour hath right against a Debtour. *Mat. 5: 25, 26. & 18: 25, 30. He cast him into prison till he should pay the debt.*

Quest. 11. What oweth Man unto God?

Ans. 1. The Holiness of his Nature. 2. Actual Obedience. 3. Eternal punishments when he transgresseth.

Quest. 12. What Debts or Sinnes are here meant?

Ans. The *Catech.* saith: Any of our Offences (that is, actual sinnes, committed in thoughts, wordes, or workes. *Psal. 51: 1, 2, 3.* and *130. 3, 4. If thou O Lord, marke Iniquities, O Lord, who shall stand*) And that Corruption which still cleaveth unto us; that is *Original Sin.* *Psal. 51: 16. I was Shapen in Iniquity, and in*



*fin did my Mother conceive me.* With Rom. 7: 23, 24, 25. See. Quest. 10.

Quest. 13. Are here onely understood present sinnes or also sinnes to come?

Ans. Also Sinnes to come.

Quest. 14. Can they that thinke they are wholly perfect and that they sin no more/ rightly make this Petition?

Ans. No, 1 Joh. 1: 9, 10. *If we say that we have not sinned, we make him a liar and his word is not in us,*

Quest. 15. Under what notion then must we humble ourselves?

Ans. The Catech. saith: *As poor sinners / so that we cannot reckon the Number of our sinnes,* Psal. 19: 13. *Who can understand his Errours? Cleanse me from my secret Sinnes.* Mat. 18: 24. Luk. 18: 13.

Quest. 16. Doe all men pray thus from their heart?

Ans. They ought to doe it. Psal. 32: 3, 4. Prov. 28: 13. *He that covereth his sins shall not prosper, but he that confesseth and forsaketh them, shall obtaine mercy.* 1 Joh. 1: 8, 9. But they doe it not. As formerly the *Novatians* and *Donatists*: Now a dayes the *Spiritual* persons so called in *Popery*, The *Perfectionists*, all *Pelagian* *Justiciaries*.

Quest. 17. How must we confesse and deprecate Sin?

Ans. With godly Sorrow and Faith in Christ.

Quest. 18. Are here also understood those Sins that we have committed in our Infancy?

Ans. Yes; Psal. 25: 7. *Remember not the sins of my youth.*

Quest. 19. Are here also the smallest sins deprecated?

Ans. Yes; for they also deserve the punishment of Eternal Death. Deut. 27: 26. Rom. 6: 23. *The wages of Sin is Death.*

Quest. 20. For whom desire we a Discharge or Absolution?

Ans. For ourselves, as Psal. 51: 9. *Hide thy face from my Sins, and blot out all mine Iniquities.* Luk. 18: 13. *O God be mercifull to me a Sinner* Although not onely for ourselves. For we pray not to forgive *me* My debts; but *Us* Our, therefore also for our neighbour, whose Salvation we must seeke as well as our owne. And to have the Believers prayed. Genes. 18: 22 &c.

*Abraham* For those of *Sodoma*. Exod. 32: 32, *Moses* for *Israel*. Job 1: 5. For his children. Dan. 9: 4. 5. *Daniel* for the restoring of *Hiernsalem*. It is also commanded 1. Tim. 2: 1. 2. *I exhort therefore that*

that first of all Supplications, Prayers, Intercessions and giving of thanks  
berna de for all men &c. Jam. 5: 14. 15.

Quest. 21. **Must this be onely done for friends?**

Ans. No. But also for Enemies: The command. Matt. 5: 44.  
Pray for them that persecute you. See examples. Luk 23: 34. Father,  
forgive them, for they know not what they doe: Rom. 9: 3. Act. 7: 60.  
1 Cor. 4: 12. 13. Unless when they have sinned against the Holy  
Ghost. 1 Joh. 5: 16. There is a Sin unto death; I say not that he shall  
pray for it.

Quest. 22. **Are we also bound to forgive when they desire  
it not?**

Ans. Yes. As appeareth in Christ and Stephen.

Quest. 23. **Why are they called our debtors?**

Ans. For that they are from ourselves and not from God.  
Lam. 3: 39. Rom. 5: 12. By one Man is Sin entred into the world, &c.  
Hos. 13: 9.

Quest. 24. **What desire we now?**

Ans. Remission or Absolution.

Quest. 25. **What underst and you thereby?**

Ans. Not imputing of Sin to the punishment of the sin-  
ner, Psal. 32: 1. 2. Blessed is he whose Iniquities are forgiven, whose sin  
is covered. &c. Rom. 4: 7. 8. 2 Cor. 5: 19. The Catech. saith: Doe  
not impute.

Quest. 26. **Is this to desire that God should hold our  
sinner for no sinner?**

Ans. No. For Gods nature doth not permit that, but that  
the punishment, which we have deserved by sin, may be released  
us, both temporall and eternall Rom. 8: 1. There is therefore now no  
condemnation to them that are in Christ Jesus. vers 33, 34.

Quest. 27. **Is then no payment nor punishment required?**

Ans. No. But it is graciously remitted and pardoned. See  
severall phrases by which remission is expressed. Isa. 38: 17. Thou  
hast cast all my Sinnes behind thy back and 43: 25. To blot out, not re-  
member. and 44: 22. To blot out as a cloud, as a thicke cloud. Mic. 7: 19.  
Psal. 103: 12.

Quest 28. **Is Sin taken away by remission and absolution?**

Ans. No.

Quest. 29. **What then doe you call that act by which the  
Defect, or the spot of Sin is taken away?**

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Ans.

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*Ans.* Sanctification, which is distinct from Iustification, Absolution and Remission.

Quest. 30. Is Sin wholly and altogether taken away by Sanctification?

*Ans.* No; as appeareth in all Saints

Quest. 31. Doth God pardon Sin in whole or in part?

*Ans.* In whole. So that there is no Satisfaction remaining for man, or anie punishment to be suffered in a Purgatorie.

Quest. 32. Of whom aske we this Release? & who forgiveth Sin unto us?

*Ans.* We desire it of God:

Quest. 33. Whyp not of the Angels or Saints?

*Ans.* For that God alone hath power to forgive Sin (Isa. 43: 25. Mark 2:7. *Who can forgive Sins but God onely?*) as being the Law giver against whom onely Sin is committed (Psal. 51:6. Jam. 4:12. and Judge of the Earth. Gen. 18:25. Heb. 12:23. having alone power to destroy. Matt. 10:28. and to save. Jam. 4:12. *There is one Law-giver, who is able to save and to destroy.*

Quest. 34. Doe not also the Ministers of Gods word thus forgive Sin?

*Ans.* No.

Quest. 35. How then is that to be understood which is written Matt. 16:19. Joh. 20:23. Whose soever Sinnes ye remit they are remitted unto them, and whose soever Sinnes ye retaine they are retained?

*Ans.* According to the Explication 2 Cor. 5:18, 19, 20. *So then we are Embassaours for Christ, as though God did beseech you by us &c.* They have but a Ministerall power in Christs Name.

Quest. 36. What is then to be accounted of the Power of the Pope of Rome which he ascribeth to himself?

*Ans.* It is Sacriledge and Blasphemie.

Quest. 37. What thinke you of the indulgencies and Jubilees in the Romish Church?

*Ans.* Those are their Monie Feasts and an Alchymie, proving lesse chargeable and more profitable and gainefull for the Romish Chaire, than that which ordinarily is practised of the Alchymists.

Quest. 38. How shall they also speed who expect the remission of Sin anie where eke but from God?

*Ans.*

*Ans.* They shall find themselves deceived.

**Quest. 39.** How can God forgive Sin / seeing he is just / as is taught **Quest. 11?**

*Ans.* There goeth before a perfect Satisfaction.

**Quest. 40.** For whose sake are they forgiven us?

*Ans.* The Catech: saith: For the sake of the blood of Christ, Rom. 3:25. Matt. 26:28. This is my blood of the New Testament, which is shed for manie for the remission of Sin. That is, for the perfect Satisfaction of Christ.

**Quest. 41.** Why cannot we effect that by ourselves?

*Ans.* Because we are mere creatures, we cannot beare the burden of Gods wrath, and satisfie for Sin; yea on the contrarie we still increase our debt everie day.

**Quest. 42.** Why for Christ sake?

*Ans.* For that he as our Suretie hath fully satisfied the Justice of God in our stead, bearing the punishment, which we had deserved by our Sinnes. Isa. 53:4,5,6. Matt. 20:28. The Son of Man came to give his life a ransom for manie. Joh. 1:29. 2 Cor. 5:19,20. 1 Tim. 2:5,6.

**Quest. 43.** Is not the remission of Sin granted for something else?

*Ans.* No. But onely for Christs Satisfaction. Act. 4:12. Neither is there Salvation in anie other: and 10:43.

**Quest. 44.** Is not the worke of Faith here of anie worth with God?

*Ans.* No. For then should remission be given for something that is in us; against Philip. 3:9. That I may be found in him, not having mine own Righteousnes which is of the Lawe.

**Quest. 45.** Can we not here merit by our owne worke?

*Ans.* No. For so Christ should be dead in vaine, and become of none effect unto us, and we fallen from grace. Gal. 5:2,3,4.

**Quest. 46.** Is not then the Possession of Eternall life given us for our worke?

*Ans.* No. But neverthelesse works must go before, not as a meritorious cause, but as a condition and cause without which we cannot come to life.

**Quest. 47.** But if God hath forgiven us our Sinnes in Christ, why must we daily pray for it?

*Ans.* It must daily be renewed, in and upon our Hearts and Conciences.

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Quest. 48. Which is the Condition adjoyned/ to which we oblige ourselves in this Petition?

Ans. As we forgive our debtours.

Quest. 49. Must we then by vertue of this Petition / release pecuniarie debts?

Ans. No. For those, which are owing for just causes, are not here meant by *debts*, therefore it is no breach of love to demand payment of them.

Quest. 50. But might we not by this seeke to acquit willfull Murderers and other Rogues/ or is not the Magistrate bound to doe so/ because they pay this euerie day?

Ans. Neither of them both doth followe from hence. See Deut. 13:8. Prov. 17:15. *He that justifieth the ungodlie is an abomination to the Lord.* 1. Sam. 1:59. Rom. 13:4.

Quest. 51. What Debtors than doe we understand?

Ans. Those who in stead of paying us love, which they ought to doe (for thereby are we bound one unto an other Rom. 13:8. *Owe no man anie thing but to love one an other*) have oppressed and wronged us in Bodie, credit, goods or the like, in words or deeds.

Quest. 52. Doe they also remaine debtours to God for these Sins if they repent not?

Ans. Yes. For all Sins are against God *directly* or *indirectly*. The Sinnes of the first table are against God *directly*; the Sins of the second are against God *indirectly*, that is through the person of our Neighbour they also touch Gods Majestie for that he hath given us a Law, concerning it. 1. Joh. 3:23. *This is his commandment, that we love one another.*

Quest. 53. How doe we forgive the faults of such Debtours?

Ans. When we will not revenge an iniurie nor ask revenge of God or of the Magistrate, but forgive it and excuse it. Matt. 5:25. *Agree with thine Adversarie quickly & 4:14. If ye forgive men their trespasses; your heavenly Father will also forgive you. & 18:32, 33. Rom. 12:17. Col. 3:13. Forbearing one another and forgiving one another.* 1. Petr. 3:9.

Quest. 54. May we then pursue our lawfull right / in defence of credit or goods/ befoze the Magistrate?

Ans. Yes; If it be not done in revenge or hatred.

Quest. 55. When we have Remission from our Neighbour are we then well enough?

Ans.

*Ans.* Manie think thus with *Shimis* 2 Sam. 15:19. but are deceived. They must pray to God with *David* Psal. 51:5. *Against thee, thee onely have I Sinned &c.*

**Quest. 56.** Is then our remitting to our Neighbour a meritorious cause of the remission of our Sin with God? as the Papists affirme by force of the particle *For* Luk 11.4. Forgive us our Sinnes: For we also forgive everie one that is indebted to us?

*Ans.* By no means. Gods Remission is by grace, ours is due, and we ought to perform if. It is grounded upon *Christs* merits, not upon our merits.

**Quest 57.** O2 elce is then our remission a rule o2 measure by which God should remit us? O2 must there be an equalitie betwixt that remission that God useth toward us / and that which we must use toward our neighbour?

*Ans.* No. For so should God never forgive us our Sinnes, forasmuch as our Remission is allwayes imperfect:

**Quest. 58.** What is then to be understood by this particle: *As*?

*Ans.* That our forgiving, when we doe forgive from the heart, is a Testimonie, that God hath forgiven us our Sinnes; As the Love which the woman shewed that was a great Sinner was a signe and testimonie, that manie Sins were pardoned here. Luk. 7. 47. *Here sinnes which are many are forgiven, for shee loved much.*

**Quest. 59.** How speaketh the Catechisme hercof?

*Ans.* Even as we also feele this testimonie of thy grace "in our hearts / that we steadfastly from our heart unsainedly purpose to forgive all those that have offended us. Matt. 5: 14, 15. *For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* 18. 34, 35. *From our heart* Matt. 18:35. *So likewise shall my heavenly Father doe also unto you, if yee from your hearts forgive not evert one his brother their trespasses.* Col. 3: 12 1 Joh. 3: 18. *Not in word, neither in tongue, but indeed and in truth;*

**Quest. 60.** How is now the Assurance made?

*Ans.* When God by his Spirit giveth us this Testimonie; that we are so minded concerning our Neighbour, we may also firmly conclud from thence, that God hath forgiven us our sins. Rom. 8: 14. *As manie as are led by the Spirit of God, they are the sonnes of God.*

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Quest. 61. Now right to practise this / what must be found in us?

Ans. Love to our Neighbour, as Gods love in Christ is to wards us. Eph. 4:32. *Be kind one to another, tender hearted forgiving one another, even as God for Christs sake hath forgiven you.* Col. 3:13. *Even as Christ forgave you, so also doe ye.*

Quest. 62. What then shall we say of those that say: I will forgive, but not forget?

Ans. They play with this Petition, and bring the burden of Gods wrath upon themselves, praying against themselves.

Quest. 63. Or might we not passe over this Petition to fetch no vengeance upon our owne neckes?

Ans. No. But rather leave of Revenge then to leave this Petition.

Quest. 64. But when others will not be reconciled / how can we then be reconciled and live in peace?

Ans. If we have offered peace, we have quitted our Consciences. Psal. 120:7. *I am for peace, but when I speak they are for warre.*

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The LII. Lords day.

The CXXVII. Question.

**Which is the sixth Petition?**

“Ans. *Lead us not into temptation, but deliver us from evil.* That is, because we ourselves are so feeble and weak by Nature (a) that we cannot stand so much as one moment, and our most deadly enemies, Satan (b) the world (c) and our own flesh (d), doe instantly oppose and assault us, doe thou uphold, establish and strengthen us by the might of thy Spirit, that we may not in this Spirituall combat yeeld as vanquished, (e) but may stoutly withstand them so long, till at length we get the full and perfect victorie: (f)

(a) Joh. 15:5. Psal. 103:14. (b) 1 Petr. 5:8. Eph 6:12.

(c) Joh.

(c) Joh. 15:19. (d) Rom. 7:23. Gal. 5:12. (e) Matt. 26:41. Mark 13:33. (f) 1 Thess. 3:13. 5:25.

C A T E C H I Z I N G.

§ The sixth Petition.

Quest. 1. What is this Lords day treated of?

Ans. Of the sixth and last Petition Quest. CXXVII: And of the Conclusion of the Prayer. Quest. CXXVIII; CXXIX:

Quest. 2. Which is the sixth Petition?

Ans. And lead us not into Temptation / but deliver us from evil.

Quest. 3. Are these words but one Petition or are they two severall Petitions?

Ans. They are but one Petition. The latter words are an Explication of the former.

Quest. 4. Why followeth this Petition?

Ans. For that all who obtaine remission, are presently Tempted, and have little power to stand against the multitude and power of their enemies; it is therefore necessarie, that they pray God that he will keep those good things for them.

Quest. 5. How manie parts are there in this Petition?

Ans. Two parts 1. Some evil is deprecated 2. Some good is asked.

Quest. 6. What signifieth the word Tempt?

Ans. Principally in the Scripture; 1 Examining or Searching 2. To incite or excite to evil. So then there is a twofold Temptation, a good and a bad.

Quest. 7. Doth God tempt Man both waies?

Ans. No. But onely the first way, not the second way. Jam. 1:13. God cannot be tempted to evil, neither doth he Tempt anie man.

Quest. 8. How then doth God tempt anie man?

Ans. When by outward meanes, as commonly Crosses and adversities (Jud 2: 21. That through them I may prove Israel, namely by the Heathens Jam. 1: 2, 12. Blessed is the Man that endureth Temptation) also prosperitie (2 Sam. 12:1.) or by anie speciall command, object (as in Adam and Eve and Achan) and by the like things God proveth man and discovereth what he is, as well the



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the Constancie & Godliness of believers, as the Hypocrisie of Hypo-  
crites and Infidelitie. Gen. 22: 1. *God tempted Abraham*, Deut. 8: 2.  
*To prove thee, to know what was in thine heart*, and 13. 3. *The Lord our  
God proves h you, to know whether you love the Lord your God with all  
your heart, and with all your Souls.*

Quest. 9. *Doth God tempt / because he knoweth it not?*

Ans. No. For he knoweth it much better then men them-  
selves. Psal: 139: 2. *Thou knowest my thoughts as farre of.*

Quest. 10. *Why then?*

Ans. That their Vertues or Vices may be made known, either  
to themselves, to turne from Evil, to be Thankfull for good; or to  
others, to flie and take heed of Vices and Infirmities, or to imi-  
tate Vertues.

Quest. 11. *Is Gods Tempting of Man good or evil?*

Ans. Good, as proceeding from a good cause, by good  
meanes, and to a good end, namely to his glorie And other mens  
Salvation.

Quest. 12. *Whereby are we tempted unto Evil?*

Ans. By two externall Enemies, the *Devil*, called the *Tempter*.  
Matt 4: 3. 1 Thess. 3: 5. 1 Cor 7: 5. and the *World*. By an inward,  
our owne flesh.

Quest. 13. *Are these Enemies great and hurtfull?*

Ans. Yes. The Catechisme calleth them; *Our most dead-  
ly Enemies / which never cease to oppose and assault us.*

Quest. 14. *Which is the principall and chief of these En-  
emies?*

Ans. The *Devil* being a Prince of the world, the *God of this  
world*. 2 Cor. 4: 4.

Quest. 15. *How tempteth the Devil?*

Ans. In divers manners; Some times as an *Angel of Light*,  
2 Cor. 11: 14. Sometimes as a *roaring Lion*. 1 Petr. 5: 8. And by  
severall meanes, by prosperitie or adversitie; riches or povertie;  
ease or persecution, and the like, seeking to bring man to careles-  
ness and high-mindedness, or to Despaire and Impatience.

Quest. 16. *Doth the Devil also tempt by anie Injections/  
Objects, Suggestions or inspirations / which come not from  
our flesh?*

Ans. Yes.

Quest. 17. *Doth he also tempt us by inject. ons of evil  
Phanxies and thoughts from without / when we sleep or wake?*

Ans.

*Ans.* Yes.

Quest. 18. Can then *Satan* immediately looke into the understanding and wil of *Man* / and doth he worke immediatly in and upon the same?

*Ans.* No.

Quest. 19. What understand you by the world, as tempting us?

*Ans.* Not the created world but the Devil and his Instruments the children of this world, whom he useth to the tempting of us. Prov. 1: 10, My Son, if Sinners entice thee consent thou not. Joh. 15: 19. The world hateth you. 1 Joh. 2: 15, 16. Chap. 3: 13.

Quest. 20. How tempteth the world?

*Ans.* Either by force or by craft Persecuting, threatening, seducing, promising, and so forth, as *Pharaohs* wife. Gen. 39: and the *Moabitish* harlots. Num. 25:

Quest. 21. Because our Inward Enemy is our own flesh understand you our Bodie thereby?

*Ans.* No. But the Old corrupt *Adam*, the Bodie of sin / the imbred proness and Lust to evil, being as a *Dalilah* treacherously to deliver us up to the world. Judg. 16:

Quest. 22. Is the Flesh onely in those Motions which are common to *Man* and Beasts?

*Ans.* No. But also in the understanding, will and affections.

Quest. 23. Is the Flesh still in the regenerate?

*Ans.* Yes.

Quest. 24. Is it otherwise in the regenerate then in the unregenerate?

*Ans.* Yes. For in the first it is a Combate, because they have also the Spirit See Rom. 7: Gal. 5: 17.

Quest. 25. What hath the upperhand in the regenerate / the Flesh or the Spirit?

*Ans.* The Spirit.

Quest. 26. May believers also be called carnall?

*Ans.* Yes. Rom 7: 14. I am carnall, sold under Sinne. 1 Cor 3: 1. In respect of the unregenerate part.

Quest. 27. Are they then after the flesh, and in the flesh as it is. Rom. 8: 5, 8?

*Ans.* No.

Quest. 28. Can anie *Man* in this life be free from the flesh?

*Ans.* No.

Quest,

Quest. 29. Is not this freedom as absolutely necessarie unto Salvation as Perseverance?

Ans. No.

Quest. 30. Shall believers hereafter in Heaven be free from the Flesh?

Ans. Yes.

Quest. 31. How doth our own flesh tempt us?

Ans. When it is enticed and stirred up by outward objects pleasing to it, it seeketh to draw a man away from the Obedience of God. Jam 1:14. *Everie man is tempted, when he is drawn away of his own lust and enticed,* Rom, 7:23. *I see another Lawe in my members, warring against the Lawe of my minde, and bringing me into captivisie to the Lawe of sin which is in my members.*

Quest. 32. Considering now the divers Tentations/ what doe we pray for?

Ans. And lead us not into Tentation.

Quest. 33. Doth God then tempt man?

Ans. Yes; Namely to Good. Psal. 26:2. *Prove me O Lord and trie me.* For to exercise them unto Salvation as was heard before.

Quest. 34. Why then is this here prayed against / seeing David there and in Psal. 139:23. asketh it of God: *Trie me?*

Ans. This is but conditionall, namely; if it please God, and is for our good. Mat. 8:2. Submitting our will to his in Obedience and Patience Matt. 26:39 *Not as I will, but as thou wilt.*

Quest. 35. Is it then thus Lawfull to pray against Tentation?

Ans. Yes. 2 Cor. 12:8. *For this I entreated the Lord thrice,* namely that the Messenger of Satan might depart from me Jam. 5:14.

Quest. 36. But why doe we deprecate evil tentations from God seeing they are not from him/ but from the Devil/ the world/ and our own flesh?

Ans. In the evil Tentation must we nevertheless observe the government of Gods Providence, without which they come not upon Man, but according to which the measure and other Circumstances are ordered.

Quest. 37. Doth God then work the evil Tentations?

Ans. No. Jam. 1:13. *God tempteth no man.* But he suffereth them. In the elect to their amendement. 2 Sam 24 1. Job 1:13. *The Lord said unto Satan: Behold all that he hath is in thy power.* Isa. 43:24. *But his loving kindness shall he not turne away from them*

Psal.

Pfal. 89:34. that they should fall away: Matt. 24:24. *There shall arise false Christs and false Prophets and shall doe great signes and wonders, so that (if it were possible) they shall deceive the verie elect.* 1 Joh. 3:9. unconverted stit necked sinners for their Punishment.

Quest. 38. How doe you consider God in his ordering and workings the evil Tentation about Sinners?

Ans. As a Judge, deserting them, delivering them up to a reprobate sense, and to the Lusts of their flesh, laying them open to the power of the Devil, and blinding their understanding. 1 Sam. 16:14 *The Spirit of the Lord departed from Saul, and an evil Spirit from the Lord troubled him,* Psal. 69.28. and 105:25. *He turned their heart to hate his people.* and 109:6. Rom. 1:24, 28. 1 King 22:22 2 Thess. 2:11. *And for this cause God shall send them strong delusion, that they should believe a Lie.*

Quest. 39. Is then God no author of the evil?

Ans. No. For he persuadeth Man to no Sin, neither is that his intent, but onely to prove or to punish. As the Magistrate punisheth Killing with killing by the hand of the Executioner, yet without offence, so also here the Lord &c.

Quest. 40. Being then God hath the Ordering about Tentations to evil / what doe we pray in these words:  
„And lead us not into Tentation?

Ans. That evil Tentations may not come upon us: That God will keep us from evil Suggestions of Satan, and not permit him power over us. That the world surpise us not, and our flesh seduce us not.

Quest. 41. But when God permitteth for our try all / that Tentations come upon us / what doe we pray for then?

Ans. The Catechisme saith for explication of these words:  
„Doe thou behold establish and strengthen us by the might  
„of thy Spirit (that in this Spirituall combat we may not  
„yeeld as vanquished / but stoutly withstand &c. 1 Cor. 10:12,  
13. *God is faithfull, who will not suffer you to be tempted above what you are able, but shall together with the tentation make a way for you to escape.* Eph. 3:16. and 6:11, 12, 13. Psal. 138:3.

Quest. 42. Can we not resist them by ourselves without God?

Ans. O no. Joh. 15:4. *For without me ye can doe nothing.*

Quest. 43. Whyp for?

Ans. The Catechisme saith: Because we by Nature are  
(o

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fo weak of ourselues / that we cannot subsist one moment.  
Matt. 26: 41. *The Spirit is willing, but the flesh is weak.* Rom. 8: 26.  
Here then those deceive themselves, who ascribe so much to  
the naturall power which they say is still remaining in man.

Quest. 44. *To what end doe we desire to be strengthened?*

„Answ. The Catechisme saith: *Till we at last get the full  
and perfect victorie.* Rom. 16: 20. *The God of peace shall bruite  
Satan under your feet shortly.* 1 Thess. 3: 13 *To the end he may stablish  
your hearts blameable in Holiness before God even our Father, at the  
coming of our Lord Iesus Christ with all his saints.* And vers 23. See  
1 Cor. 15: 57.

Quest. 45. *What must we doe then as long as we are in  
this life?*

Answ. Fight unto the end in hope of victorie. 1 Cor. 15: 58.  
Rev. 2: 7, 10 *Be thou faithfull unto death, and I will giue thee a Crowne  
of life* Rev. 3: 5, 12, 21. 1 Cor. 9: 26. *I runne therefore not as uncert-  
tainly, and fight not as one beating the aire.*

Quest. 46. *Both this agree with the second part of this Pe-  
tition / requesting some good / namelp this word / Deliver us  
from evil?*

Answ. Yes.

Quest. 47. *What doe you meane by evil?*

Answ. The Devil, 1 Joh. 3: 12 *Cain was of that wicked one,*

Quest. 48. *Is it so? that he was so created?*

Answ. No. But because being fallen of from God, and being  
become altogether evil, he is the cause of all wickedness, and also  
willett nor doth anie other. Matt. 5: 37. *What is more then these is  
of the Evil one.* Matt. 13: 19. *When anie heareth the word of the king-  
dom & understandeth it not, then cometh the wicked one, and snatcheth  
away that which was sowing in his heart.* Joh. 8: 44. 17: 15. 2 Thess.  
3: 3. 1: Joh. 2: 14.

Quest. 49. *What else understand you by Evil?*

Answ. All the works of the Devil, as Sinnes, the Instruments of  
Satan; the wicked plagues and punishments for the destruction  
of man.

Quest. 50. *What now doe we pray for?*

Answ. Deliverance from these.

Quest. 51. *Now pray Beliebers: Deliver us, seeing they are  
alreadie delivered from the Devils power / and the same is  
prayed for in the second and fifth Petitione*

Answ.

*Ans.* They understand and aske hereby protection and preservation, against the power and fraud of the Devil and of his Instruments, as that in Exod. 12:27. Psal. 91:3, 14. *Because he hath set his love upon me, therefore will I deliver him.* Prov. 11:4, is to be understood.

Quest. 52. **Cannot Crucifixes, Holy-water &c. of the Papists reliebe us against the Devil?**

*Ans.* No. But onely prayer. Matt. 17:21: *This kind goeth not out but by prayer and fasting.* Ephes. 6:10. &c.

Quest. 53. **Cain Secures sinners make this Petition/who doe not aboid occasions of Sinnes/ Idleness / evil Companie. &c.**

*Ans.* No. They mocke the Lord; for they set open their hearts for the Devil.

Quest. 54. **Shall we then goe and live as the Hermites that we may escape the Tentations of the Devil and of the world?**

*Ans.* No. In Solitariness is the greatest Temptation. See in Christ. Matt. 4: In Eve, Cain, Judas. We must pray to God. Eph. 6:10. &c. *Be strong in the Lord, and in the power of his might, Put on the whole armour of God that ye may be able to stand against the wiles of the Devil, &c.*

The CXXVIII. Question.

**How Concludest thou this Prayer?**

*Ans.* **For thine is the kingdom / the power, and the glorie for ever.** That is: we aske and crave all these things of thee, because thou, as being our King, and almightie, art able and willing to give us all good things. (a) And all this we aske, that thereby all glorie may redound, not unto us, but unto thy holy Name. (b) (a) Rom. 10:12. 2 Petr. 2:9. (b) Joh 14:13 Jer. 33:8, 9. Psal. 115:1.

Quest. 55. *How manie parts are there in the Lords Prayer?*

Ans. Three. The Introduction, The Petitions, and the Conclusion.

Quest. 56. *What is here treated of?*

Ans. Of the Conclusion.

Quest. 57. *What are the words of it?*

Ans. For thine is the kingdom/the Power/and the glorie  
for ever: Amen.

Quest. 58. *How manie parts are herein contained?*

Ans. Two. 1. A Thanksgiving or praise to God, serving for the stirring up of ourselves, and confirmation of our confidence that we shall be heard, but not to move God to heare us. 2. The word, Amen.

Quest. 59. *What teacheth us this Particle; For?*

Ans. That here the ground and end of all our Pitions is shewed forth.

Quest. 60. *What is the ground of all our Petitions?*

Ans. The Kingdom and Power which God hath.

Quest. 61. *What is the End?*

Ans. Gods glorie.

Quest. 62. *What understand pou by the Kingdom of God?*

Ans. Gods soveraigntie or supream power and chief Governement over all things. Psal. 22:28, 29. *The kingdom is the Lords and he ruleth among the Heathens.* and 47:7, 8. *God is the King of all the Earth; and 123:23. 1 Tim. 6:15. See Quest. 123.*

Quest. 63. *What understand pou by the Power of God?*

Ans. Gods unlimited Abilitie, for to doe what he will? Jer. 32:19. *Mightie in worke.* Plal. 115:3. *He hath done whatsoever he pleased.*

Quest. 64. *What by Gods Glorie?*

Ans. Dignitie, which belongeth to God. Rom. 11:36. *To him be glorie for ever.*

Quest. 65. *How long lasteth Gods Kingdom, power and glorie.*

Ans. For ever. Psal. 145:13. Rom. 9:5. Eph. 3:21 *All flesh is as grasse &c.* Isa 40:6 *God is the same. &c.* Psal. 102:8.

Quest. 66. *How are the former things ascribed unto God?*

Ans. So that God hath them from himself and not from another. 1 Chr. 29:10, 11. *Thine, O Lord, is the greatness and the power and the glorie, and the victorie, and the Majestie &c.* See the like Praises, Rev. 12:10. *Now is come Salvation and strength, and the kingdom of*

of our God, and the power of his Christ and 19:1.

Quest. 67. What serbeth this Conclusion for?

Ans. Highly to praise God, and confirme our Faith.

Quest. 68. How shew pou in the Catech. That we confirme our Faith by this Conclusion / assuring our selves / that we shall obtaine that which we desire?

Ans. First for the word: **Kingdom.** That thou as our King art willing to give us all good things. For a King wisheth well to his Subjects. Psal. 5:2. *Hearken unto the voyce of my crie, my King and my God,* and 20:9. *Let the King heare us when we call.* and 74:12. and 97:1.

Quest. 69. How further?

Ans. For the Explication of the word **Power:** That thou as allmightie art able to give us all good things. 1 Chron. 29. 12. 2 Chron. 20:6. *In thy hand is there not power and might, so that none is able to withstand thee.* Matt. 8:2. *Lord; if thou wilt, thou canst make me cleane.* Mark. 14:36. Psal. 115:3. Rom. 4:21. Eph. 3:20. *Now unto him that is able to doe exceeding abundantly above all that we aske or thinke.*

Quest. 70. Doth that word also which is adjoyned. *For ever, confirme us?*

Ans. Yes. For thereby we assure ourselves, that God shall never want power to help us, as earthly Kings may.

Quest. 71. How is this Conclusion to Gods glorie?

Ans. For we say: **Thine is the Glorie.**

Quest. 72. How doth the Catechisme explaine this?

Ans. And all this we aske that thereby all glorie may redound not unto us / but unto thy holy Name. Psal. 29:2. *Give unto the Lord, the glorie due unto his Name.* and 96:7. and 115. 1. *Not unto us O Lord, not unto us, but unto thy name give glorie, for thy mercie and for thy truths sake.* Isa 37:20. Dan. 9:19. That is, that Gods, goodnesse, power, justice, and the like attributes, be magnified and declared. Joh. 14:13. Eph. 3:20, 21 Phil. 4:20. *Now unto God and our Father be glorie for ever and ever, Amen.* 1 Tim. 1:17, Rev. 5:13.

Quest. 73. Doth God onely looke to his owne glorie in all things as the ultimate end?

Ans. Yes. Prov. 16:4. *The Lord hath made all things for himselfe.*

Quest. 74. Must not wethen also doe and direct all our matters unto this as the highest end?



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*Answ.* Yes. 1 Cor. 10:31. *Whether ye eate, or drinke, or whatsoever you doe, doe all to the glorie of God:*

**Quest. 75.** How may the consideration of this Conclusion serve us to Godliness?

*Answ.* That we know him as a *Soveraine* God, whom we must have to rule over us; as an *Omnipotent* God, whom we feare; as a most *Glorious* God, whom we must esteeme above all.

**Quest. 76.** Doth not this Conclusion passe through the whole paper?

*Answ.* Yes: For how should wee pray *Hallowed be thy Name*, if such a Kingdom did not belong unto God? And thine is the *Power* that thy Name may be sanctified: *Thine* is the *Glorie*; therefore thy Name ought to be Sanctified. And thus through all the other Petitions.

**Quest. 77.** Is it then not ill that in the common Popish Bibles this Conclusion is left out?

*Answ.* Yes; For it is used by the antients: It is conform to the H. Scripture; it containeth a glorious thanksgiving, and giveth to Believers assurance of Audience.

**Quest. 78.** By whom is this highest end in Prayer not considered?

*Answ.* By the ambitious. Matt. 6:5, *The hypocrites pray that they may be seene of men.* Matt. 20:21 *she said unto him; Say that these my two Sonnes may sit, she one at thy right hand, and the other at thy left hand in thy Kingdom* The unthankfull. Luk. 17:17. &c. *There are not found that returned to give glorie to God save this stranger?* The Covetous, the voluptuous, the Secure persons.

The LII. Lords day.

The CXXIX. Question.

**What meaneth this word Amen?**

*Answ.* Amen signifieth that the thing is sure and out of doubt. For my prayer is much more certainly heard of God than I can feele in my heart that I unfainedly desire it of him. (a)

(a) 2 Cor. 1:20. 2. Tim. 2:13.

C A T E C H I Z I N G.

§ The word Amen.

Quest. 79. Which is the second part of the Conclusion of this paper ?

Ans. The Particle Amen.

Quest. 80. Why hath Christ thus concluded the paper ?

Ans. It was usuall in the Prayers of the Old and New Testament. It is the Benediction and the Seale of our Prayer.

Quest. 81. Is the word Amen English or French, or Latine ?

Ans. Neither the one nor the other ; but Hebrew, derived from a word which signifieth Faith, Fidelity, Certaintie, Surenes, Truth, being sometimes taken for true, trustie, sure : Isa. 25:1, 2 Cor. 1:20. *In him all the promises of God are yea and in him Amen,*

Quest. 82. Upon what occasion is it used ?

Ans. To confirm a matter, to consent, and to wish. Matt. 5:18. Deut. 27:15. *All the people shall answer and say: Amen.* Neh. 5:13. and 8:7. Jer. 11:5. and 28:5,6. Rev. 22:20,21. *The grace of our Lord Jesus Christ be with you all, Amen.*

Quest. 83. Was this word Amen in the Old Testament also joyned at the end of their papers ?

Ans. Yes. 1 Chron. 16:36. *And all the people said, Amen, and praised the Lord.*

Quest. 84. Is it also usuall in the New Testament ?

Ans. Yes. 1 Cor. 14:16. *When thou shalt blesse with the Spirit, how shall he that occupieth the roome of the unlearned say Amen at thy giving of thanks,* Rev. 5:14. Rom. 1:25. and 9:5. and 11:36. *To him be glorie for ever Amen :* and 15:33. With this also the Apostles throughout conclude their Epistles.

Quest. 85. What doe we testifie with the word Amen ?

Ans. That we hold that for true, which we desire, as having prayed in knowledge, and saying thereunto Amen. 1 Cor. 14:16. Besides, that we wish it with great earnestness. Lastly, that we trust we shal obtain it. Jam. 1:6. *That he aske in Faith, nothing wavering* Mark 11:24. *What things soever ye desire when ye pray, believe that ye receive them and ye shall have them.* Joh. 3:33. *He hath set to his seale, that God is true.* 2 Cor. 1:20. *Whose promises are yea and Amen.*

Quest.

Quest. 86. *How speaketh the Catechisme to our Confirmation about Gods Hearing of Prayer?*

„*Ans.* First; *It is sure and out of doubt.* Jer. 28: 56. *The Prophet Jeremie said: Amen. The Lord doe so.* 2 Cor. 1. 20. *Afterward it sheweth what we must believe of Gods hearing of our prayers.*  
 „*For my prayer is much more certainly heard of God/ then*  
 „*I can feele in my heart that I unfainedly desire it of him.*  
 Isa. 65: 24. *Before they call, I will answer; and whiles they are yet speaking I will heare* Eph. 3: 20. 1 Joh. 5: 14. *This is the Confidence that we have towards him, that if we aske any thing according to his will, he heareth us.* See Joh. 16: 23. 1 Thess. 5: 24. 2 Tim. 2: 13.

Quest. 87. *Is this explication of the Catechisme not absurd being we allwaies knowe certainly what we desire/ yea nothing can be so sure?*

„*Ans.* No. For Gods promises are yet more certain, and we have but a weak imperfect Faith.

Quest. 88. *How must we pray to pray well?*

„*Ans.* With knowledge, zeale, Devotion, Reverence, uprightness, Desire, Faith, with the Heart. As 1 Sam. 1: 13. Psal. 62: 9. *Poure out you hearts before him:* Hof. 7: 14. *They have not cried unto me with their heart.*

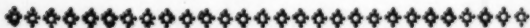
Rev. 22: 20, 21.

*He which testifieth these things, saith: surely I come quickly. Amen. Even so come Lord Jesus The grace of our Lord Jesus Christ be with you all Amen.*

1 Tim. 6: 2, 3, 4, 5.

*These things teach and exhort: If anie man teach otherwise, and consent not to wholesom words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to Godlines, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envie, strife, railings, evil surmisings, pervers disputings of men of corrupt mindes, and destitute of the Truth, supposing that game is Godliness. From such withdraw thy self.*

F I N I S.



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